

QUINTESSENCE OF WORKS OF ADI SHANKARA SHISHYAS
Thotakeeyam, Hastamalikiyam, Panchakshari Vidya, Manasollasa

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Other Scripts by the same Author:

Essence of Puranas:-Maha Bhagavata, Vishnu, Matsya, Varaha, Kurma, Vamana, Narada, Padma; Shiva, Linga, Skanda, Markandeya, Devi Bhagavata;Brahma, Brahma Vaivarta, Agni, Bhavishya, Nilamata; Shri Kamakshi Vilasa- Dwadasha Divya Sahasranaama:a) Devi Chaturvidha Sahasra naama: Lakshmi, Lalitha, Saraswati, Gayatri;b) Chaturvidha Shiva Sahasra naama-Linga-Shiva-Brahma Puranas and Maha Bhagavata;c) Trividha Vishnu and Yugala Radha-Krishna Sahasra naama-Padma-Skanda-Maha Bharata and Narada Purana. Stotra Kavacha- A Shield of Prayers -Purana Saaraamsha; Select Stories from Puranas

Essence of Dharma Sindhu - Dharma Bindu - Shiva Sahasra Lingarchana-Essence of Paraashara Smriti- Essence of Pradhana Tirtha Mahima- Essence of Ashtaadasha Upanishads: Brihadarankya, Katha, Taittiriya/ Taittiriya Aranyaka , Isha, Svetashvatara, Maha Narayana and Maitreyi, Chhadogya and Kena, Atreya and Kausheetaki, Mundaka, Maandukya, Prashna, Jaabaala and Kaivalya. Also 'Upanishad Saaraamsa' -

Essence of Virat Parva of Maha Bharata- Essence of Bharat Yatra Smriti -Essence of Brahma Sutras- Essence of Sankhya Parijnaana- Essence of Knowledge of Numbers for students-Essence of Narada Charitra; Essence Neeti Chandrika-Essence of Hindu Festivals and AusteritiesEssence of Manu Smriti- Quintessence of Manu Smriti-

Essence of Paramartha Saara; Essence of Pratyaksha Bhaskra; Essence of Pratyaksha Chandra; Essence of Vidya-Vigjnaana-Vaak Devi; Essence of Bhagya -Bhogyo-Yogyata Lakshmi - Essence of Soundarya Lahari- Essence of Popular Stotras- Essence of Pancha Maha Bhutas-Essence of Taittireeya Aranyaka- Quintessence of Soundarya Lahari- Essence of Gayatri- Essence of Ganesha Mahima - Essence of Shiva Raatri Mahima- Essence of Chaturupanishads- Essence of Ashtaadasha Upanishads - Essence of Bhagavad Gita

Essence of Valmiki Baala Ramayana- Essence of Valmiki Ayodhya Ramayana- Essence of Aranya Ramayana-Essence of Valmiki Kishkindha Ramayana- Essence of Valmiki Sundara Ramayana- Essence of Valmiki Yuddha Ramayana- Essence of Valmiki Uttara Ramayana- Quitessecence of Valmiki Ramayana;

Essence of Veda Vyasa Smriti- Essence of Yagjnyavalkya Smriti-Essence of Aapastamba Dharma Sutras- Essence of Devi Navaratri Mahima- Essence of Aapstamba Grihya Sutras- Essence of Bhishma Parva of Maha Bharata- Essence of Post Life Existence-based on Upanishads, Puranas, and Itihaasaas - Essence of Nava Graha Mahatmya- Essence of Kaala Chakra- Essence of Pranava- Essence of Drona Parva Of Maha Bharata Yuddha - Essence of Shanti Moksha Maha Bharata-Part One - Essence of Shanti Moksha Maha Bharata- Part 2; Essence of Ashta Dikpaalakaas- Essence of Bhagavan Dattaterya -Magnificence of Tripuraambika ; Essence of Sanaatana Dharma ; Essence of Pradhana Gita Samgraha ; Essence of Sanatsujeetiya Bharata ; Essence of Maaya Prakriti and Vishnu Mayam ; Essence of Ekavimshati Puranaas -Panchadashi Part 1-Essence of Smriti Traya;Dharma Dhvaja - Essence of Pancha Dashi Part Two- Pancha Dashi Saaraamsha- Essence of Shruti Saara Samuddharana-

*Essence of Panchaakshari Vidya -Padma Paadeeyam - *Essence of Maanasollasa -Suresvareeyam –

*Essence of Hastamalaka Stotra Dwaadasheeyam

Foreword

Indeed there have been divisions even of Hindu thought: Adi Shankara is the exponent of 'Kevala Advaita' or Fundamental Monism; Ramanujacharya is an ardent exponent of Visisthta Advaita or of Qualified Monism; Nimbakaacharya is the exponent of Bhedaabhedavaada or of differential-non differential discipline; Madavacharya is the exponent of Dualism of Paramatma and Jeevatma; Vallbhacharya is the exponent of Suddha Advaita or Pure Monism.

While those of the practitioners of Adi Shankara's mind boggling Advaita Siddhanta of the Inner Self without the perishable body being the Paramatma, the Disciples of Adi Shankara headed the Advaita Siddhanta too spread the Message most competently.

Now, this Quintessence of Works of Jagad Guru Adi Shankara's Shishyaas viz Totakaacharya-Hastamalikaacharya-Padmaachaarya and Surendraacharya viz. Totakeeyam, Hastamalikiyam, Panchakshari Vidya, and Manasollasa are by themselves the succinct works of thought provoking intensity. The Presentation is by removing Vishleshanaas-Explanations to a very great extent except with especially of self written translation works but sparingly. The Totakeeyam is of P.237-Hastamakakeeyam P. 241 - Panchaakshari Vidya 226 and Manasollaasa P. 356 . Now total pages of the Quintessene is 350.

May this Quintessene of Works of Adi Shankara too be dedicated to HH. Vijayendra Saraswati **Shankaracharya Swamigal**, the Head of Kanchi Mutt with the prostrations of the Self and all the family members.

VDN Rao and family,

Chennai,

April ,2022

CONTENTS

Quintessence of Totakeeyam – Page 5

Quintessence of Hastamalakeeyam- Page 71

Quintessence of Sureshwareeyam -Page 93

Quintessence of Manasollaasa Maadhuri-Dakshina Murti Stotra -Sureshwareeyam Page ---130

INTRODUCTION ON TOTAKEEYAM

The Shruti Saara Samuddharana by Totakaacharya of Jyotirmutt of Uttara Bharata comprises of 179 stanzaas each of which is a garland of gems being a thought provoking and introspective worthy of manana-dhyaana-nidhidhyaasa indeed.

The broad coverage comprises of ‘anubandha chatushthaya’ of self control and ‘guru sharanaagati’. Then the Totakaacharyopadesha be initiated with ‘jeevaa’s buddhi drishyatva, ahamkaara, gunaaguna vishaya bhranti bhaava, antaratma’s nirgunatva, atma and paramatma’s ekata vishaya virodha pariharaa nirupana, Jeevatma and Para Brahma’s kalpita bheda khandana- samaanaadhikarana charcha- karya karana bheda vaadi Vaisheshikaadi siddhanta khandana’- analysis of sankhya -digambara- bouddha- anu / atomic theories thus seeking to prove the dwaita bhava of the Self and the Unknown Paramatma- and finally declare the unique Aham Brahmasmi. Then the ‘jeevan mukti pradhana margaanveshana- jnaanaagjnaana vichakshaalochana vigjnaana- shravana-manana- nidhidhyaasa karya prashasti -manasendriya prakopa vidhana margas of pravritti-nivritthi’ gradually paving the path detachment, manaseendriya nigrathwa vidhaanaas for the attainment of atma jnaana. Indeed the jeeva is ever entangled with the ‘ishana trayaas, aadhi bhoutika-aadhaatmikaadi buddhi prakopanaas’- and panchendriya vikaaraas. Hence the ever fruitful guidance of an Acharya. While no doubt Adi Shankara blessed Totakaacharya, the latter followed suit to the generations that followed and may they all be blessed as per their own deservedness.

Stanza 1:

*trailokyanāthaharimīdyamudārasattvaṁ śaktestanūjatanayaṁ paramēṣṭhikalpam |
jīmūtamuktavimalāambaracāruvarṇaṁ vāsiṣṭhamugratapasam praṇato'smi nityam || 1||*

This is the opening invocation to Veda Vyasa the Paraashara putra as of the Triloka Swami Paramatma , agjnaana janita dukkha naashaka, sarvotkrishta satva guna sampanna, and of nirantara stuti yogyata. That Paramatma had bestowed to the Brahma tulya Paraashara Putra Veda Vyasa being of everworthy of nirantara pranaamaas. The antaraardha of the Guru Vandana to Veda Vyasa be of tri visheshana tatparya nirmulana and as of ‘Bhur-Bhuvah-Swaha’, of Triloka Swami, tad janita -agjnana trividhaa taapa nivritthi and ultimately the ‘Tatvamasi’ besides of such maha vaakya pramaanaas. This invocation be as of ‘ Naaraayanam padmabhavam Vashishtam’!

Stanza 2.

*sakalam manasā kriyayā janitaṁ samavekṣya vināśitayā tu jagat |
niravidyata kaścidato nikhilā-davināśi kṛtena na labhyamiti || 2||*

Pursuant to the ‘gupta bhaava’ or the intricate meaning of the earlier and the foremost stanza, the viveki purusha be able to realise the ephemeral nature of sampurna samsaara and seek to imbibe Adi Shankara’s vachanaanusaara viz. *Swavarnaashrama dharmena tapasa haritoshanaat, saadhanam prabhavet pumsaam vairaagyaadi chathusthayam/* ‘Sadhana chatusthaya’ is the fourfold way of self-control, cleansing oneself, purifying oneself, making oneself fit for the entry of that which is supremely divine. These four ways or methods of practice are known as *viveka, vairagya, shad-sampat* and *mumukshutva/* Sama, dama, uparati, titiksha, sraddha, samadhana are the six virtues, the six treasures that one would have to psychologically, emotionally, feelingfully be replete in the Self. Through viveka and vairagya one could be clarified in one’s understanding; through the sixfold virtues you become calm in heart and mind. Then follows mumukshutva, intense longing for the Unknown. Thus the viveka purusha with kriyaajanya manasthimita be seriously introspective and

realise the baahyaabhyatra vishayaanityata . From this bhuloka to brahmaloka, the anithya vyavahaara maatra and baahyaabhyaantara vyaapara praapta maatra and kriya janya vastu anityata maatra.

Stanza Three

*pratipitsurasāvināśi padaṁ yatidharmarato yatimeva gurum |
viditāmasatattvamupetya kaviṁ praṇipatyā niveditavāṁsvamatam || 3||*

As per the preceeding stanza, the viveka saadhana purushaas be essentially of paramatma tatva jigjnaasa manavis. By their very nature they be of chaturaashrama sanyasis and of nitya vedaanta chinthakaas. They seek to realise the essence of the of the Sukta : *Aaasupteraamritah kaalam nayed vedaanta chintyayaa/* and seek to absorb ‘bhagavad kripa, satkarmaanushtaana, saamsaarika vishya virakti, prayatna sheela jigjnaasa nirvahana besides of raaga dweshaadis and arishad vargaas of kaama krodha lobha moha mada matsraya nirmulana’ as the prerequisites of sthita pragjnatva. Along side, they seek to intensify the shravana-manana and nidhidhyaasa saadhanaas.

Stanza Four

*bhagavannudadhau mṛtījanmajale sukhaduḥkhaḥjhaṣe patitaṁ vyathitam |
krpayā śaraṇāgatamuddhara mā-manuśādhyupāsannamananyagatim || 4||*

Bhagavan! A jeevaa like me having been encircled in the bhava saagara with janma marana samsaara as its perennial waves with bhayankara jeeva jantus around as of Tapatrayas of Adhi Bhoudika or Ailments of Physical Nature; Adhyatmika or of Mental-Psychological Nature; and Adhi Daivika or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control. The Tapatriayas originate due to to ‘Shaaririka’(physical) ailments or ‘Manasika’ (psychological) imbalances. Shaaririka Tapaas include diseases related to head, digestive, heart, breathing, vision, limbs, skin, fevers and so on; related are the various physiological problems of blood-urinary-pelvic nature. Manasika Tapaas are related to Kama, Krodha, Bhaya, Dwesha, lobha, Moha, Vishada, Shoka, Asuya, Apamana, Irshya, Matsara etc. Adhi Bhoutika Tapaas are due to the difficulties attributed to animals, birds, Pishachaas, Serpents, Rakshasaas and poisonous related creatures like scorpions. The troubles on account of Adhidaivika nature are due to cold, heat, air, rains, drought, water, earthquakes, cyclones and so on. Additionally, the troubles are related to birth, childhood, youth, old age, ignorance, Avidya, Loneliness, smell, lack of resources, poverty, immaturity, inexperience, lack of opportunity, fear of death, death itself and multiple kinds of experiences of Naraka. Further, the jeevaas be ever subjected to ‘Ishana Traya’ as of praneshana-the bond of Life, dareshana or the bond of wife, Putreshana or the bond of progeny, Dhaneshana or the bond of wealth, Sukheshana or the love of happiness and contentment and Dharmeshana or the quest of Virtue; but the first three bonds of life above are the strongest ie the Ishanatrayas. Then the jeeva is ever subjected to Triguna: Saatvika, Rajo Guna and Tamo Guna. Sattva is described as the fountain of Goodness and happiness in a pure form. Its colour is stated to be white standing for purity, integrity, happiness, contentment, forgiveness and faith. The Rajas Guna is stated to be red in colour and is featured as false pride, deceit, avarice, hatred and selfishness. The Tamo Guna standing for black colour is stated to feature ignorance, lack of resources, anger, fear and quarrelsomeness. But surely the resultant impact would be disastrous. An unfulfilled desire would lead to anger. Anger leads to obsession. Obsession leads to failure of memory and focussed thinking and lack of memory leads to mental balance!) Then a jeeva is ever subjected to .Trividha Kankshaas or three Natural Aspirations as of Kanta, Kanaka and Keerti or Physical -Material-Fame Then the jeeaa is ever subjectetd to the ‘Tryagnis’ or the fires are of Kama /Lust, Krodha or Anger, Kshudha or Hunger. Further a jeeva be bound by Chaturvidha Paashas as of human bindings are viz. Asha-Moha-Maya-Karma viz.

Possessiveness-Infatuation-Make Belief-Excessive Involvement besides of Chaturaatmaas or of four types of Antahkarana or Inner Consciousness viz. Manas-Buddhi-Ahamkara- Chitta.

Stanza Five:

*Vinivartya ratim vishaye vishamaam parimuchya shareeraanibaddhamatim
Paramaatmapade bhava nityarato jahi mohaatmaam bhramanaatmateh/*

Raaga dweshaadi kaarana be of uttamaadhamaadi praani prapti and the vishaya tanmaatras as of shabda spaarsha rupa rasa gandha praapti be accordingly. Shravana-manana- nidhi dhyasa be of antaranga saadhana. Accordingly the brahma jigjnaasa saadhana praapti and the outstanding feeling of brahmaatmaikya vigjnaana sadhana. Thus Utmost vigilance is therefore called for by extreme detachment and renunciation by stoic endurance and steadfast adherence to scrupulously hold fast to the norms of Virtue and Justice and never yield to the pulls and pressures of the transient and meaningless possessions of wealth and physical joys! Indeed there are the two clearcut paths on which Vedas and auxiliary Scriptures are based and these are non- involvement and proactive deliberation arising from conviction, quite apart of course from abstinence and self denial. Be that as it may, another interpretation considering the changed situations of time and circumstances, the instruction by the Lord appears not to be too greedy and over-enthusiastic, by head over heels, but within the framework of virtue and justice one should be contented with minimal wants for survival and not to get too attached!

Stanza Six

*Visrujaannamayadishu panchasutaa mahamasmī mameti matim satatam
Driushi rupamanantammritam vigunam, hridayasthamavehi sadaahamiti/*

May this be realised well as ‘ Who I am ! The reply is: I am the Self! ‘ I am the Annamayaadi panchakosha shareera of Pancha Koshas: or Five Sheaths of Human Body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss) . I am the Panchendriyaas viz. Panchendriyas viz. Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch - Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respectively and Pancha Tanmatras: Light, sound, taste, smell and consciousness the manas-buddhi- the hridaya swarupi – gahvantara chetana swarupa as of ananta- satya-nirguna tatva be My Self indeed!

Now when there be an assertion of the Panchakoshaateeta Inner Self far away and distinct from pancha maha bhuta janita deha yet being right within the hridhaya gahvara as of vyaktaaavyaktha rupa as being distinct yet unvisionable as a mute spectator being driven in a chariot of panchendriyas as the manasarathi, while asserting as *Ayam Atma Brahma* and such Maha Vakyas such as *Purushasya prayatovaan manasi sampadyate, manah praane, praanas tejasi, tejahparashyaam devataayam/ Sa ya eshonimaa aitat atmyam idam sarvam, tatsatyam sa atmana: Tat tvam asi// Chhandogya (VI.viii.7)*
Om, Atmaa vaa idameka evaagra aaseet, naanyat kinchanamishat, Sa ikishata lokaannu srijat iti/- Aitreya (I.i.1) Om Ishaavaasyamidam sarvam yatkimcha jagatyaam jagat, tena tyaktena bhunjeethaa maa gridhah kasyasvid dhanam/ Isha (I);
Satyam vada, Dharmam chara swaadhyaan maa pramadah, Satyam na pramaditavyam, bhutai pramaditavyam, deva pitru karmaabhyaam na pramaditavyam.// Maatrudevo bhava, Pitru devobhava, Achaarya devo bhava, Atithidevo bhava, yaani anavadyaani karmaani taani sevita –vyaani no

itaraani, yaani asmaakam suchartraani, taani tvasyopasyaani no itaraani// Taittiriya (Taittiriya I.xi.1-2)

Angushtha maatrah puru-shontaratmaa sadaa janaanaam hridaye sannivishthah hridaa manveesho manasaabhi klipto yada etad vidur ati amritaaste bhananti/ Sahasra sheershaa purushah sahasraakshah sahasra sahasrapat sabhumn vishvatovritvaa ati atishad dasaangulam, purusha evedam sarvamyad bhutam yaccha bhavyam utaamri -tatvasyeshaano yad annenaati -rohati// (Shvetaashvatara III.xiv)

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Stanza seven

*jalabhedakṛtā bahuteva rave -rghaṭikādikṛtā nabhaso'pi yathā |
matibhedakṛtā tu tathā bahutā tava buddhidṛśo'vikṛtasya sadā || 7||*

Just as Surya Deva's pratibimba as per the size of a jala paatra vibhinnata, likewise the view of the paramaārtha saaraamsha would be reflective of the manasika pravritti of the viewer. Hence as the aakaasha sthita Surya Deva be revealing the pratibimbaas or the reflections of the size or make of the vessel as of ghataakaasha.

Stanza 8

*dinakṛtprabhayā sadṛśena tadā ja nadhīcaritam sakale svacitā |
viditam bhavatā'vikṛtena sadā yata evamato'sita eva sadā || 8||*

The entirety of the Universe be thus be ever radiant as of Surya Prabha being self illuminated.

Pratyaksha Bhaskara is glorified by Vedas, Upanishads, Puranas and innumerable other Sources as to signify that magnificence of Surya Deva as there are countless adulations to whom one visions, feels, and notices daily as the distant one on Akasha but too near in one's 'daharaakaasha' of the Antaratma or the Inner Conscience! He is the Singular Vyakta Deva yet *Shaaswatam Vishnum Anantam Ajam Avyayam* or Everlasting, All pervading, Limitless, Self Born and Beyond Comprehension!

Be that as it may, one stands and stares the only magnificence right above, the Singular Bhagavan that none could ever miss, but might ignore casually. Thus He is there always - one may not deeply think of Him but ignore Him either; indeed He is the everlasting Entity evoking the Singular Feeling of the eternal Truth of Existence. One sees Him unless blind; one hears of Him sometimes with rumbling of clouds on the sky unless one is deaf; one feels Him unless one has no touching sensation; one cannot t food as there are no crops to be sustained without Him; one cannot think of Him unless one has no mind; one cannot exist as one cannot breathe; and finally one cannot exist without His existence!

The cause and effect cycle is as everlasting as the Pratyakshara Bhaskara is eternal; like the food and water, mind, thought and prana might fly away from us the two way traffic of Beings, but as the Natural Gifts to them, He is omni present, omni scient and omni potent. The magnificence of Pratyaksha Bhaskara is neither escapable nor ignorable at any time or Season; yet, like the kaala maana or the Time Cycle, one's age might wither and memory might dry up in the struggle for existence! But He is There Ever and Ever!

Thus Paramatma as of the nearness to the foremost creation of Suryadeva be the sadaa nirvikaara, sampurna vishva prakaashita and of sadaa shudda-buddhha-mukta swarupa. Hence the swayam prakaashita-nirvikaara- sampurna jagat praani sukha dukkha pradaayaka, sampurna dharma pradaayaka and drishya dharma rakshaka.

Stanza 9

*uparāgamapekṣya matirviśayai-rviśayāvadhr̥tiṁ kurute tu yataḥ |
tata eva materviditāviditā viśayāstu tataḥ pariṇāmavati || 9||*

Now the Antaratmaa's nirvikaarata be explained as of being one's buddhi saakshi. This be so as the concept of buddhi is closely knitted to praapanchika vishayaas. In other words one's antaratma be immune from buddhi. If the Buddhi is corrupted by the Ahamkara or ego, how could one realize truth? How to realize 'That' with the intellect corrupted by the ego? So the process is contemplation and shravana-manana and nidhidhyaasa: the latter be the reply of the self interrogation of Pure Consciousness as of 'Aham Brahm Asmi'. The Buddhi and the Atma's embodiments be of Divine Togetherness. According to the Upanishads, the human body is comparable to a chariot, the sense organs to horses and the mind, to the reins. The body, the mind and the senses are by themselves of little use. However beautiful a chariot may be, however fine the horses and however efficient the reins, without a charioteer all of them are of no use. In the journey of life, the Buddhi (intelligence) is most important viz. 'Nischayaatmaka Buddhi.' It is the Buddhi. Because the Buddhi helps to end doubts, it has been described as one beyond the sense organs--*Buddhi graahyam ateeindriyam*. One should be guided by the inner voice viz. The Buddhi (intelligence) has some other names. One of them is Antaryami (the In-dweller). One is guided by the voice of this Indweller in the conduct of one's life. When problems arise, a person waits for the directives of the Inner Voice. When he gets satisfactory guidance from the Inner Voice, he will be able to come to terms with the external world. Sometimes, there be a remark: 'My conscience does not approve of this.' The Inner Voice is the voice of conscience. When one is asked to 'Follow the Master,' The 'Master' is one's conscience. When you follow the dictates of conscience, then could reach the destination. Another name attributed to Buddhi is Vijnana (confirmed knowledge). Vijnana helps to decide the truth relating to external objects. As it investigates internal processes also and comes to decisions on them, it is not entirely correct to describe it as Vijnana. Vijnana relates to the phenomenal objective world. Buddhi relates to the subtle realm of the internal. Hence the role of the Buddhi (intelligence) has to be correctly understood. Role of the ego in comprehending Atma Occasionally, however, Ahamkara (the Ego) tends to envelop the Buddhi. The senses are subtler than the body. The mind is even more subtle than the senses. The Buddhi is far more subtle than the mind. The Atma is the subtlest of them all. If it is said that Ahamkara (the ego) is able to envelop the Buddhi, it must be deemed subtler than the Buddhi. The ego is extremely subtle. It is all-pervasive. It enters into all one's actions. This is the reason why man is unable to transcend the ego and comprehend the Atma.

Stanzaa Ten and Eleven

*mativṛttaya ātmacitā veditāḥ satataṁ hi yato'vikṛtastu tataḥ |
yadi cātmacitiḥ pariṇāmavati matayo veditāviditāḥ syurimāḥ || 10||
caritaṁ tu dhiyaḥ sak alaṁ satataṁ veditaṁ bhavatā parisuddhacitā |
matibhedaguṇo na hi te'sti tato yata evamato'sadr̥śastu dhiyā || 11||*

Swayam prakaasha chetanaatma be thus immune from so one's own buddhi vrittis while so indeed be of one's own antaratma be of nirvikaara. In case the chetanaatma be as of the buddhi parinaama then any vishaya samaana parinaama samaana then the contrariness could have arisen. Hence chetanaatma saakshi maatra. Even during stages of buddhi vritti transformations too there be of immunity for the chatanaatma. In other words the antaratma would have no relevance for neither the deha vikaaraas as of maaasika and buddhi purva chanchalatyaas.

Now one's own buddhi drushyatva. Sarvatha vishuddha chaitanya swarupa be noted as the antithesis of buddhi vritti which is like whirl-pool as of a wave of thought that arises in the Antahkarana. Vrittis are modifications of the mind. They are the effect of Avidya. When Avidya is destroyed by Jnana,

Vrittis get absorbed in Brahman . Vrittis arise from the Chitta or mind arising from one's own svabhava of Antahkarana, causing 'avarana-bhanga' or removing the veil of 'sthula avidya' that envelops the objects. It helps the evolution of a man till he attains perfection of Jivanmukti. It is Vritti that opens the Kundalini in a Jnani in the Ajna Chakra and joins it in Sahasrara. This is one path. Chitta is the mental substance. Vritti or thought-wave is a modification of that mental substance. It is a process. Just as waves and bubbles arise from the surface of the ocean, so also these Vrittis arise from the surface of the mind-ocean. Just as rays emanate from the sun, so also these mental rays (modification of Vrittis) emanate from the mind-sun. Just as the sun merges itself in the horizon at sunset by collecting all its rays, so also you will have to merge in that Sun of suns, Absolute Consciousness, Eternal Peace by collecting all the dissipated mental rays and dissolving the mind itself. The function of a Vritti in the mind is to cause Avarana-Bhanga (removal of the veil of ignorance covering objects). Sthula Avidya or gross ignorance is enveloping all objects. When the veil is removed, perception of objects becomes possible. The Vritti removes the Avarana or layer of ignorance. Vrittis have been classified into five kinds: Mano-Vritti, Buddhi Vritti, Sakshi Vritti, Akhandakara Vritti and Akhanda Ekarasa Vritti. Once, Akhandakara Vritti is generated which is also , yet indeed there is no Vritti in Brahman. When all the Vrittis die, Samskaras and the frame of the mind remain. Samskaras can only be fried up by Nirbija-Samadhi.

Stanzas 12 -13-14

*Viditatvamavipratipannatayā matiṣu pragataṁ viṣayeṣu yathā |
yata evamataḥ parasamviditā viditatvata eva yathā viṣayāḥ || 12||
parasamviditāḥ satataṁ hi yato na viduḥ svamamī viṣayāstu tataḥ |
matayo'pi tathā parasamviditā na viduḥ svamamūrvīṣayāstu yathā || 13||
viṣayākṛtisaṁsthitirekavidhā manasastu sadā vyavahāraavidhau |
ahamityapi tadviṣayā tvaparā mativṛttiravajvalitātmacitā || 14||*

Just as of the example provided already about the water reflection of Surya in a pot, it would be likewise undoubtedly too in reference to a normal being so that the buddhi vrittis be likewise as cited above as of mano vritti- ahamkaara vritti-buddhi vritti- too. All the same, it would not be possible to transgress the limits further to the realms beyond as of saakshi vritti-akhandatara vritti and there beyond. Hence to kindle buddhi vrittis and there beyond be of the further essential ingredients required as the Akhandatara vrittis and there beyond.

Be that realised that during the normal vyaavahaarika avastha of a human being's antahkarana sthiti be below the buddhi vritti, but the next layer be of ahamakaara sthiti. Further beyond be the chetanaatma sthiti as of swayamprakaasha sthiti. In case both the chetanaatma and swayamprakaasha sthithi be crossed then the gunaateeta sambhandha prakaashaatma be the singular most which be described as Atma Nirgunatva and of Advaita bhaava of Antaratma-and Paramaatma's Niraalamba Advaita Siddhi!

As a part of Vyavahaara kartrutva, there are two major determinants viz antahkarana sthiti which is the product of 'vishayaakaara sthiti' and 'ahamataakaara sthiti' . Both these factors are the buddhi vritti kaaranaas enabling atma chaitanya prakaashitaas. In the context of praapanchika vyavahaara one would experience two principal vrittis: one is vishayaakaara and another be the ahamkaara vritti. Both are the factors required for atma chaitanya kaarakaas. Hence both are the atma sambandha prakaashakaas. All the same, Atma is of nirgunatva fundamentally.

In other words, the inner organ named antahkarana is called manas, buddhi, ego or ahamkara or Chitta, according to their respective functions: Manas, from its considering the pros and cons of a

thing; Buddhi, from its property of determining the truth of objects; the ego, from its identification with this body as one's own self; and Chitta, from its function of remembering things it is interested in. The body, organs, pancha pranas, manas, egoism, etc., all modifications being the sense-objects, besides the gross elements constitute the whole universe, and hence the non-Self. Restrain speech in the Manas, and restrain Manas in the Buddhi; this again restrain in the witness of Buddhi, and merging that also in the Infinite Absolute Self, attain to supreme Peace.

Stanza 15

*Puruṣasya tu dharmavadudbhavati svarasena mateḥ svaguṇo'pi yataḥ |
ata ātmaguṇam pratiyanti janā mativṛttimimāmahamityabudhāḥ || 15||*

By virtue of one's own nature, a person would tend to assert that : I am the karta, and have the kartavya. That would indeed be the 'dharma buddhi yukta kartruktva'. Hence the commonality of the humans feel as of the dharma baddha buddhi. Aham vritti is thus the swaabhaavika dharma buddhi. Thus, by one's own nature, a human would be advised to follow the swadharma as per nature and nurture too.

Stanza 16

*yadi sā na bhavējjanamohakarī vyavahāramimam na jano'nubhavet |
viphalāśca tadā viṣayānubhavo jñaguṇo na hi seti yadā viditā || 16||*

In case the sarva praanis be overcome by the ahamaakaara vritti and be replete with vyaavahaaanubhava maatra, then be ever seized of the dictum by the self assertion of : ' I am the karta, I am the bhokta' and such of self assurances', then that might not necessarily be a matter of ego consciousness but could be of dhriddha sankalpa and atma vishvasa too. At the time of samaadhi kaala, the katrutraadi vyavahaaraas be negated or at any rate be vyavahaara badhitaas be situated with as explained by Bhagavad Gita's Adhyaaya 18 titled Moksha SanyaasaYoga Stanza 17: *Yasya naahamkruto bhaavo buddhiryasya na lipyate, hatvaapi sa imaanlokaanna hanti na lipyate/* As there be no bhaavana of ahamkaara, in which buddhi is not with karmaacharana then there be no recourse to any mental fortitude.

Stanzas 17 and 18

*upalabhyaghaṭādinibhaiva bhavēnmanaso yadi samsthitirekavidhā |
puruṣasya citiśca na vikriyate mativṛttimapekṣya ghaṭādinibhām || 17||
avagantravagamyacidātmadhiyo-rahamityabhimānavihīnatayā |
sthitayorabhimānapurāḥsarakam vyavahārapatham na jano'vataret || 18||*

These stanzas are related to 'ahamkaara purvaka vyavahaaraanubhava pramaanaas'. In case the maanasika vritti of drishya ghataakaara and of chetanatma adhyaasa yukta ahamkaara, then one's buddhi vritti be of merely ghataakaasa vrithi visioned. In case one's antahkaarana parinaama manobhyaasa vishaya, then how could the contrary be evidenced! Chetanaatma buddhi vritti be well recognizeable. In both the contexts, Ahamkaaraabhimaanata and the related vyavvhaara maarga be not evidenced. Chetanaatma be notifiable and so be the related buddhi recognised too. Anyonyaadhyaasa kaararana then ahamabhimaanata be the resultant. Thus ahamkaara vritthi be readied in the mind.

Stanzas 19-20

*ahamīkṣa iti prathamam hi dhiyā suvicintya tato viṣayābhimukham |
nayanam prahiṇoti tathānyadapi śravaṇādi viyatpramukhasya guṇe || 19||
apahāya na kaścidahaṅkaraṇam vyavahāramupaiti kadācidapi |
upapannatarā hi matestu tato vyavahārapatham prati kāraṇatā || 20||*

Now ahamkaara vishaya vikalpa. How does the kartrutva and bhoktruva bhaava be generated! Could somebody explain whether a person be that : ‘ I am the karta and bhokta too. That feeling be generated from one’s own buddhi. Once there be the buddhi nishchayata then one’s own manas and panchendriyaas be fallen to tune. Then the person concerned could assert that ‘I am the karta and bhokta too. That is the genesis of ahamkaara and the buddhi as the corner stone.

Could there be a human be able to resort to ahamkaara vyavahaara parityaaga! That be so that in the vyaavahaarika kshetra , one’s buddhi be the ahamkaara kaarana yukta saangatya. Thus the aham buddhi be the samsaara jeevana vyavahaara kaarana. In other words there could not be any vyakti even in the saadgaarana jeevana, be that of loukika or shaastreeya vyavahaara, ahamkaara nishchaya kaaranaavashyata indeed.

Stanza 21

*citiśaktiguṇaḥ kimahaṅkaraṇam kimu buddhiguṇo’tha bhavedubhayoḥ |
iti cintyamidaṁ manasānalasai-rupapattibhirātmahitaṁ yatibhiḥ || 21||*

Now the question might arise as to whether or not ahamkaara be rooted to the concept of the chetanaatma guna pravritti! Is buddhi not originated from gunaas. Mokshaabhilaashis and sanyaasis be having their parama kartavya to therefore have to understand the guna traya vishaya and the gambheerata as to the interaction of them since there are indeed the fall outs of ahamkaara! It is normally explained that Sattva Guna is described as the fountain of Goodness and happiness in a pure form. Its colour is stated to be white standing for purity, integrity, happiness, contentment, forgiveness and faith. The Rajas Guna is stated to be red in colour and is featured as false pride, deceit, avarice, hatred and selfishness. The Tamo Guna standing for black colour is stated to feature ignorance, lack of resources, anger, fear and quarrelsomeness. There is no set identity of the Gunas but are intermingled and rapidly changeable. A person who is Good basically might spurt out into anger and pride and change over in the same breath to fear. But surely the resultant impact would be disastrous. As, Lord Krishna stated in Bhagavad Gita: *Dhyayato vishayam pumsaha sanghas theshupa jayate /Sangat sanjayatey kama kamakrodhobhi jaaythey /Krodhaha bhavati sammohaha, sammohat smriti vibhramaha Smritir bhramsaha buddhi naso buddhi nashoth prayatyati.* (An unfulfilled desire would lead to anger. Anger leads to obsession. Obsession leads to failure of memory and focussed thinking and lack of memory leads to mental balance!) .As such could the ahamkaara buddhi be anchored to gunatrayaas.! The reply be negated as per the shruti-yukti and anubhavaadhaara and as such be of gambheera vichaaran yogyaas! Ahamkaara is the seat of mind. When one states ‘Aham Brahmasmi’ then that assertion be far far away the gunatrayaas . Hence aham kaaraatma be the negation of Gunatrayaas.

Stanzas 22-23

*upalabhyamahaṅkaraṇam na bhavet-tpuruṣasya guṇo yadi tarhi bhavet |
guṇirūpamathāvayavaṁ guṇino na vihāya guṇaḥ prthagasti yataḥ || 22||
na guṇo guṇini sthitavāṅguṇinā viṣayīkriyate na ca tasya guṇaiḥ |
na hi deśakṛtā na ca vastukṛtā guṇino’sti guṇasya bhidā tu yataḥ || 23||*

Thus one's ahamkaara be not to be reckoned as the gunas or any other substance. The substances are basically of two kinds as of atma and anatma. In case ahamkaara be of an 'anaatma padaardha guna' then atma be not reconcilable. In other words the ahamkaara yukta atma be not of gunaashraya but of independent nature. This be on the analogy of a blue coloured cloth and the strand of a thread (tantu) be similar. So also be the ahamkaara as never of nirguna swarupa. Hence Atma be of the suddha saakshi and thus the nirguna.

Guna sthita guna be not able to provide further boost up further gunaas. Likewise, atma be not describable as a gunavaan, then therefore a guna yukta atma and guna ahamkaara are not reconcilable. As per the paramaarth drishti vichaara, ahamkaara yukta atma be a patent falsity. Therefore ahamkaara atma is not a dharma but a kevala agjnaata janya adhyaasa maatra. Hence the gunagunee parasparya prakaashya-prakaashaka bhaavamaana baadhaka drishtaanta.

Stanza 24

*na parasparamagniguno'gnigato viṣayatvamupaiti kadācidapi |
na hi vahnirapi svaguṇam svagatam viṣayīkurute svaguṇena bhuvi || 24||*

Now about the non reconciliation of nithya atma and anitya guna. Let us cite the example of agni guna. Agni is at once of the dual characteristic of the generating daahakatva and prakaashatva or generating heat and radiance. This is how, ahamkaara too be of the nijatma guna as that is of prakaashya and prakaasha bhava. Chidrupaatma thus be the ahamkaara bodha prakaashaka. Hence therefore be that realised that ahamkaara be not the atmaguna.

Stanza 25

*kaṇabhugyamacīklrpadātmaguṇam guṇapūgamanityamanātmaguṇam |
anayaiva diśā sa nirākriyatām na hi nityamanityaguṇena guṇi || 25||*

As Kanaada Rishi had felt that anitya guna samuha had mistaken as guna rupa, was actually mistaken as atma guna. It was on that nyaaya or the premise, the Kanaadi sidhhanta was actually worthy to be of khandana as the anityua guna kaarana the nityaatma guna be worthy of khandana khandana khaadya. Buddhi, sukha, dukkhaas, dveshaadi guna sampanna were negatived as being of anithya padardhaassine actualy of anatma padardhaas. Nityaatma be bereft of gunaas. Vaisheshikaas and such 'anya mata's interpretations be hence worthy of khandana.

Vaisheshika system: This system is considered to be the first philosophy of Nature (Prakruti). Sage Kanada formed the basis for this system. This system accepts three Pramanas- Pratyaksha, Anumana and Shabda. Its goal in life is deliverance. This Darsanas is considered to be the first philosophy of Nature (Prakruti). With help of the Pramanas stated above it arrives at the knowledge of Six Padarthas. The six Padarthas are – (1) Dravya (substance) (2) Guna (quality) (3) Karma (activity) (4) Samanya (generalities) (5) Vishesha (particularity) (6) Samavaya (inherent relations). Some include a seventh Padartha, namely Abhava (non-existence). Nine kinds of substances form the Dravya- the Five elements in the form of atoms or minute particles – Prithvi, Apas, Tejas, Vayu, Akasa, Manas, Soul, Time and Space form nine kinds of substances. Atoms can exist alone or in aggregate number. Time and space are divisible. Souls are infinite in number. All knowledge of objects is with the instrument of mind. Finite knowledge is with the help of Manas. It operates through the sense organs. The creation of the world is due to the principle of unforeseen force (Adrista) not God. Nature thus aggregates and disintegrates. The material cause of the world is atoms (or other Dravyas). The efficient cause of the world is Adrista which brings about the activities or Karma into play. The souls

are not products of union of the material atoms but self-conscious. Before their union with matter the souls are in a state of self which resembles unconsciousness. It is held that their return to that state of bare selfness is Moksha without consciousness of objects,

Hence indirect knowledge would always tend to ignorance or atleast half knowledge of what is truthfully all about. One might realise a ghata or a pot but not the existence of aakaasha since that person be aware of the reflection of the the Reality. Although the Unrealisable Brahman be without the falsely superimposed adjuncts, one would invariably be blurred in the vision due to the effects of Maya. Maha Maya obstructing the clear vision of Pure Consciousness due to 'Shad Kanchukas' or Six Layers / Coverings and 'Malaas' or defilements of Aaanava, Maayiya and Karma nature, being the inner most, the interior and the outer parts of the husk that cover in three layers before obtaining the pure grain or antaratma with neither desirable nor the totally free from the stains of the pristine Self . Hence the concept of bondage of a person which should necessitate the khandana-khanda-khadya.

As its name implies, destructive criticism, of the most thorough going kind. The thesis upon which the entire work is based is that nothing can be explained-neither any factor or worldly phenomena nor the ultra-phenomenal consciousness or Brahman. All is inexplicable anirvachniyam; no adequate explanation can be provided of anything. In fact so thorough going is the 'inexplicability' propounded that our author is denying the reality of Word also as a means of cognition; and yet, it is upon Vedic texts that he bases his notion of non-duality. The author has adopted, is to submit the definitions which the Logicians gives of the main categories and main cognitional activities, to a critical investigation, which leads to the results that all those definitions are found to suffer from inner contradictions and hence untenable. The 'arguments of refutation' begin with the refutation of the Logicians explanation of the Right Cognition. Every one of the definitions proposed by several writers on Nyaya is taken up, examined and found defective. Similar refutations follow of- Apprehension, Recognition, Remembrance, the several kinds of Negation Instrument in general and Instrument of Cognition in particular, Operation in general, Perception, Non-apprehension as a means of cognition and the different Fallacies of inference.

Stanza 26

*viyataḥ prabhavaṁ pravādanti yataḥ śrutayo bahuśaḥ khamanīyamataḥ |
upamānamanīyaguṇaṁ viyato na hi nīyamihāsti kaṇādamate || 26||*

Just as nitya brahman is asserted as omni present as repeatedly emphasised, the Vaisheshikas opined that Akaasha be everlasting as the blissful ignorance be worthy of rejection. Kanaada Rishi was of the view that while akaasha be eternal and perpetual, while the tanmatra of akaasha viz. the guna shabda of Akaasha might be of anityata. On the other hand Shrutis had been repeatedly declaring that it was the Unknown Paramatma that manifested Akaasha .

Stanza 27

*manasā puruṣaḥ puruṣeṇa mano nabhasā musalaṁ musalena nabhaḥ |
na hi yogavīyogamupaiti kuto- 'vayavitvanirākaraṇādamutaḥ || 27||*

On the analogy of manas and atma and vice versa, so be the anitya and nitya or aakaasha and the paramatma. Further aakaasha and the cloud burst are analogy of samyoga and viyoga, so be the placement of two or more ideas and places side by side, to highlight the contrast between them is called juxtaposition to appreciate the differences between both sides. By placing the two different

ideas, one idea is clearly explained. Thus parmatma and aakaasha have the least effect of samyoga and viyoga and avayitva be worthy of khandana. Such biased udaharana was putforth by Vaishaashikaas worthy of asangatva.

Stanzas 28-29-30

*iha rajjughatādi hi sāvayavaṃ samupaiti yujāmitaretarataḥ |
iti dr̥ṣṭamato'nyadadr̥ṣṭamapi svayamūhyamidaṃ na parityajatā || 28||
na hi sāvayavaṃ vigatāvayavai-rvigatāvayavaṃ ca na sāvayavaiḥ |
upayāti yujāmiti dr̥ṣṭamidaṃ yata evamataḥ sthitamuktamadaḥ || 29||
na hi kalpitabhāgasamāgamanam vigatāvayavasya ghaṭeta kutaḥ |
vitathatvatamatiḥ sudr̥dhā tu yataḥ parikalpitavastuṣu nityamataḥ || 30||*

In this samsara one could percieve staggering variety of rajju-ghataadi paraspara samyoga vastu anekaas; thus on one's own self experience, pieces of threads , metals, materials, and so on could turn out a staggering variety of finished products. But two kinds of saavayava padardha paraspara samyoga or vibhaga prapti be not possible.

This be so as to why niravayava padaardhaas and saavayava padardhaas be stated as of samyoga prapti and there pratyaksha pramaanaas be established. If aakaasha be not present then where are the clouds not to mention of cloud bursts! Hence saavayava and niravayava samyoga bhava siddhathanta be ill- established.

Shriman Totakaacharya be desirous of establishing the siddhhaanta that chidrupa ama be of nirgunatva. Kanaada's view point be that atma be not of nirgunatva bur sagunatva. Buddhi is replete with sukha dukkhaadi guna. By way of khandana, the Acharya cited the example that buddhi could be not the atmaguna since that would be anitya or ephemeral as well esablished by Shrutis. Kaanada's another view point that akaasha be of everlasting as of nityata. The Atomic Theory is also repudiated on four counts of perennial activity of atoms: naturally active and inactive; both active and inactive; neither active nor inactive; and the TINA factor or There Is No Alternative! In the first case of natural activity then there would not be any possibility of Universal Dissolution; in the second case, ie if the atoms are not active then there would not be any creation at all since inactivity would always persist; in case there is neither natual activity nor natural inactivity then there would be a cause only but no effect of creation and in that case then the impact of 'adrishta' would be nil as there would either be perennial activity or perennial inactivity. The last TINA factor is anyway ineffective, as afore mentioned is the Brahma Sutras of Adi Shankara. Therefore 'naravaya padaardha kalpitaavayava samyoga siddhi' be ruled out, since in reference to kalpita vastus, the midhyatva buddhi be of of sudhridha swabhaava. This is so due to the hallucinaations or of mirage like bhaavana maatra but not of vastavikata. As such the vidication of Truth viz. Atma be of Nirgunatva siddhi as asserted by shritis. once a human transgresses the natural instincts of Tri Gunas the he attains liberation from the 'Samsara' of the syndrome of birth-death-rebirth and secures the Eternal Bliss. What indeed are the characteristics of a person of such blessings and how to cross over the 'triguma mukti' as the stepping up further. Satva guna prakaasa-Rajoguna manopravritti, and tamoguna moha or of the respective resplendence- karma orientation-and passion. Now, total transgression of these Tri gumas by way of neutrality-detachment- and objectivity with steady mind and negation of impulses with lack of interest, non reaction to pleasures and pains, likings and dislikings, successes and defeats, praises and blames, friendships and enmities, stoic feeling of stone-gold- precious stones and so on.

Stanza 31

iha vedaśiraḥsu tadarthavidāḥ pravādanti samastajagatprakṛtim |

paramātmāpadam dr̥śimātravapu-rdhruvamekamato'nyadanityamiti || 31||

Now the vedaanta rahasya vetta purushaas realise that the sampurna jagat be of 'midhyatva and anityata' while paramatma be of 'chinmaatra maatra nityatva and adviteeyata'. That Paramatma chinmaatra swarpa be of abhinnaatva and the maya prapachaaanitya middhyatva be confirmed. Thus the atma jnaana is totally devoid of gunatraya bhavana. In other words, once a human transgresses the natural instincts of Tri Gunas the he attains liberation from the 'Samsara' of the syndrome of birth-death-rebirth and secures the Eternal Bliss. What indeed are the characteristics of a person of such blessings and how to cross over the 'triguma mukti' as the stepping up further. Satva guna prakaasa-Rajoguna manopravritti, and tamoguna moha or of the respective karma orientation. Now, total transgression of these Tri gumas by way of neutrality-detachment- and objectivity with steady mind and negation of impulses with lack of interest, non reaction to pleasures and pains, likings and dislikings, successes and defeats, praises and blames, friendships and enmities, stoic feeling of stone-gold- precious stones and so on- excepting the Kartavya or the Duty and Duty alone. Whosoever with saturated mindedness is totally detached except dearly attached to meby trasngressing trigunas is well qualified to secure Para Brahma Sthiti. Hence parma jnaana be the antithesis of guna-gunee bhavana. Sthe fact that the sampurna jagat be realised as a kalpikta vastu and its adhishtana be the chinmayaswarupa Parabrahma be the veda siddhaanta indeed. The suktaas of Chhangya Upanishad 's 'Ekaamevaadviteeyam', 'Brahma evedam sarvam' and Tatvamasi ' be the veda siddhaantaas.

Stanza 32

*ata eva na kiñcidudāharaṇam dhruvamasti parasya vināśiguṇam |
yata evamataḥ sthitamuktamado na hi nityamanityaguṇena guṇi || 32||*

Recalling the Vaisheshika system considered as the first philosophy of Nature (Prakrti) that accepts three Pramanas- Pratyaksha, Anumana and Shabda, its goal in life is deliverance, and its example be implied that nitya paramatma be able to withstand vinaashi gunaas. The vaisheshikaas be providing the example of adrushta siddhi prapti. When the loka nitya tatva be able to withstand anitya guna siddhi, then how indeed the anitya guna kaarana nityaatma guna hetu be ever possible! Vaisheshikaas feel : *anumaamaanaika chakshu*/ Their view point was that 'adrishta' be of siddhatva. When the universe itself be of 'anitya guna siddha' then how indeed the 'anitya guna kaarana' be possible' Hence be ahamkaara drishyatva be vindicated indeed!

Stanza 33

*upalabhyamahāṅkaraṇam bhavitum kṣamate dr̥śirūpaguṇo na yataḥ |
viśayākṛtirāñjitadhīguṇava-dviśayatvamahāṅkaraṇasya tataḥ || 33||*

Chidrupa atma is of nirgunatva and of nityatva or of everlasting eternity while anitya guna be never of vastu nityata. That is why one's buddhi and the originating trigunaas be never considerable in the context of chidrupaatma. Ahankaara to be never attributable to atma siddhatvata as the former is visible. Hence Atma and Ahamkaara are of the extreme positivity and negativity. Just as vishaya janita buddhi rupa guna on one hand and atma which is totally bereft of gunaas are not balance worthy.

Stanzas 34 and 35

*viśayaprakṛtiṁ pratipannavatīm mativṛttimahāṅkaraṇam ca mateḥ |
ubhayaṁ paripaśyati yo'vikṛtaḥ paramātmāsaduktirasau puruṣaḥ || 34||
nanu dehabhṛdeṣa katham bhavatā-bhīhitāḥ paramātmāsaduktiriti |*

na viruddhamavādiṣametamaham śrutirapyamumarthamuvāca yataḥ || 35|

Vishayapraapta buddhi vritti and the readily visible ahamhaara are both the saakshi rupa nirvikaara attaratma the reflection of the Unknown Paramatma. ‘Idamaakara and Ahamaakaara’ both are the ‘antahkarana parinaamaas’. Their prakaashaka saakshi antaratma is being of nirvikaarata. This is on the analogy of pratyaksha Bhaskara be of the sampurna jagat prakaashaka yet be nirvikaara . The saakshi purusha is the ‘sarvaadhishthaana sarvasvarupa’. Brihadaranyaka Upanishad explains vide *Naanyotitosti drishta/*’

Stanza 35: Then a doubt arose was_as to a dehadhari jeeva be bestowed by paramatma swarupa and whether there could be a proof. The reply was: The explanation above was indeed quite in tune with the deha and paramarma in the form of Antaratma. Jeeva and Brahma are well quoted as ‘Tatwamasi’- ‘Ayamatma Brahma and such Shruti Vaakyaas. More so Chhandogya Upanishad bears proof of ‘daharaakasha’ as being the minute space in the heart of each and every deha !

Stanza 36

amataṁ na materamatastadidaṁ yadamutra tadeva tu kaścidityi |
śrutiṣu pratipāditamasya dr̥ṣeḥ paramātmāpadatvamamūṣu bhr̥ṣam || 36|

Pratyagaatma Chetana or the Magnificence of Antaratma and that of Paramatma are well tuned being the two sides of the same entity. Veda Vakya pramaanas asserted the same in innumerable statements. Any of the dheerapurushaas seeking amria tatva be closing the cakshu-shrotra-twak-aadi indriyaas and be seeking to concentrate and meditate the saakshi chetana tatva viz. the nirvikaara paramaatma maatra and seek to intensify the inner vision. Here are a few upanishad explanations:

Stanzas 37-38-39

yadanabhyuditaṁ vadanena sadā nayanena ca paśyati yanna sadā |
śravaṇena ca yanna śṛṇoti sadā manasāpi ca yanmanute na sadā || 37||
vadanam nayanam ca tathā śravaṇam mana eva ca yena mataṁ satatam |
avagaccha tadeva padaṁ paramam tvamiti śrutirīkṣituruktavatī || 38||
paramātmāpadatva iyaṁ ca mayā śrutiralpakaṇṭhīhābhihitā |
aṇimādiguṇam saditi prakṛtaṁ tadasi tvamiti śrutirabhyavadat || 39||
nabhaso'vayavo vikṛtiśca yathā ghaṭikādinabho na bhavettu tathā |

Here is the proof of one’s atma tatva! One’s own voice be enabled to heard, vision is facilitated to be seen and percieved, feel the vishayas, understand enabling the happening sall around. Be that well realised all these perceptions are indeed facilitated by the Inner Self. That antararma enables to activise the mind. Kenopanishad explains:

Thus Stanza 38 explains of *vadanam nayanam tatha hravanam*--- one’s ability to speak-see-hear and keep on pondering about, besides generate chaitanya vigjnaana be of paramountcy. Kenopanishad stanzas 7-9 explain: *Yacchhakshushaa na pashyati yena chakshuushi pashyati, tad eva brahma tvam nedam yadidam upaasate// Yacchoshrena na shrunoti yenashrotramidam shrutam, tad eva brahma viddhi nedam yadadim upaasate// Yatpraanena na praaniti yena praanah praneetate, tad eva brahmatvam viddhi nedam yadidam upaasate/*

(Whatever is seen by the eyes or recognized and observed by way of one's own consciousness in innumerable forms, features, and dimensions in correlation with other body parts and senses as also ably aided by mental faculties and 'praana' does not indeed by any stretch of imagination would be possible to visualise the Self or Brahman. Similarly, that person is unable to hear with his ears, the sound waves that are basically enabled by and originated from 'Aakaasha' which is connected with the activity of the mind and about the actuality of the form and essence of the Inner consciousness as stated as a reflection of Brahman himself! Equally true is the faculty of smell as enabled by Praana and Vayu that could in no way realise what Antaraatma is the identity of which being that of the Supreme itself!)

Thus the chakshuraadi sampurna bahyaabhyantara kaaryaas be of the karyasheela karta be the maanava as facilitated by one's own self consciousness as per the directive of the Antaratma indeed and nothing else as per the Shruti Vaakyaas.

Stanza 39 explains that Jeeva and Paramatma have merely of kalpita bheda maatra. The manifestations of maanava shaktis as bestowed by the Antaratma human. 'Anu' adi gunas and truthfulness are the gifts bestowed to the humans. That Unknown Paramatma had made it possible in the context of jagat srishti from 'anu' to 'anu' and that the entire universe got manifested. Prakriti is energy, activity, vibration and creative power. Parameshvara is stable, inactive, immobile and insensitive- yet the Supreme. Parameshvara is quiescent and motionless and Shakti that keeps everything pulsating, from planets and stars to the atom, and is inseparably united. Paramatma can be called matter and Shakti energy. Not only are Parabrahma and Moola Prakriti Shakti be united being basically the same as confirmed by atomic science according to which too matter becomes energy. Thus 'without being united with Prakriti can The Avyaka Pararahma could even stir! The first vibration by which the Parabrahman becomes aware of Itself is caused by Amba. Thereafter it is vibration after vibration in 'aarahana and avarohana' manner being Praana the Life Energy!'-

Stanzaas 40 and 41

*nabhaso'vayavo vikṛtiśca yathā ghaṭikādinabho na bhavettu tathā
paramātmāna eṣa na cāvayavo vikṛtiśca śarīrabhṛdityamṛṣā || 40||
karakādinimittakameva yathā karakāmbaranāma bhavedvīyataḥ |
paramātmadṛśerapi nāma tathā purāhetukameva tu jīva iti || 41||*

As in respect of ghataakaashaadi vyavahaara the mahaakasha avicchinnata be not relevant, likewise the shareeropaadhi of jeevaas be never of paramatma vyavahaara. This be so since the saakshi bhuta jeevaatma is always free from the impulses of the shaareerika panchendriyaas, mental aberrations and buddhi vikaaraas. Ghataad upaadhi and mahaakaasha bhedaas are kalpitaas maatra. Very obviously, the mahaakaasha and ghataakaasha bhedakalpna be as of a jeeva with kalpita shareera and the corresponding vikaaraas as comparable the akhanda chetana and the passing ephemerality of the body. This indeed is the jeeva naama aoupaadhika or the obvious jeevita parinaama siddhanta.

That is why Jeeva and Parabrahma be of the nimitta maatra vyatyaasa and most assuredly of the same as of non duality. Just as from a kamandalu naama nimitttha be generated karakaakaasha, Jeeva and Parabrahma be counterparts. From the Ghata nimittthata ghataakaasha be of obvious dissimilarity likewise akhanda chetanatva of Paramatma Like wise shareeropaadhi kaarana jeeva naama be not different from shareerestha chatanabrahamatva be never to be differentiated at all.

Stanza 42

This Paramatma being of Satya and Akshara had manifested the sampurna jagat as of jeeva bhaava on the analogy of ghataataakaasha pravesha. Indeed the ghata srishti pravesha is as of sasaara nirmaana as of bhur-bhuva-swah. In other words, the Unknown and Eternal Paramatma or The Supreme Energy materialised the Alternate Power called Prakriti / Maya which further appeared as Maha Tatwa or the Great Awareness. The latter made possible the occurrence of ‘Ahamkara’ or Ego in Abstract Form or the Inherent Consciousness which got transformed as Bhutas or Tangible Entities the very First Entity being Narayana who created ‘Apo Naara’ or the Radiant Water who floated on that Water and was hence called Narayana. He deposited his virility with the resolve of creating and there got manifested a Brahmanda, the Huge Golden Egg inside which there was seated Hiranya garbha Brahma. The Egg had two parts viz. Diva/ Urthwa Loka or the Upper Part and ‘Bhuva’ or Earth and the Space between these Parts was ‘Akaasha’ the Sky. There were manifestations eventually of Sapta Lokas (Bhuloka, Bhuvarka, Swarka, Maharoka, Janarka, Taparka and Satyarka), Sapta Patalas (Atala, Vitala, Sutala, Talaatala, Mahatala, Rasatala and Patala); Dasha Dishas or Ten Directions viz. Uttara or North-East or Purva-Dakshina or South-Paschim or West-Ishanya or North East -Agneya or South East-Nirriti or South West- Vayavya or North West-Urthwa or Upper Region and Atho Lokas or the Nether Worlds; Sapta Dwipas (Jambu, Plaksha, Salmaali, Kusha, Krouncha, Shaka and Pushkala); Sapta Samudras (Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water); Sapta Parvatas (Sumeru , Kailas, Malaya, Himalaya, Udyachala, Agastyachala, Suvela and Gandhamadana); Ashta Loka Palakas (Indra, Agni, Yama, Nirriti, Varuna, Vayu, Kubera and Ishana); Kaal maana or Time Calculation (Triti-hundred tritis one Vedha- three Vedhas one Lava-Three Lavas on Nimesha- Three Nimeshas one Kshana- five nimeshas one kashta or eight seconds- fifteen kashtas one laghu or two minutes- fifteen laghus one danda- six to seven dandas one fourth of a day or night- four praharas or yamas one day or night- two pakshas a month-two months a Ritu or Season- Six months one Ayana-365 combinations of a day / night one year- one year a Deva year-1200 Yugas comprising Satya of 4800 Deva Years, Treta Yuga of 3600, Dwapara of 2400 and Kaki yuga of 1200 Deva Years make one a Maha Yuga-100 Maha Yugas one Kalpa and Two Maha Kalpas are one life time of Brahma; Besides the Kaala maana (Time), other notable creations were Manasa (Thought), Vaak (Speech), Shad Vargas or the Six Aberrations of Kama-Krodha-Lobha-Moha-Mada- Matsara viz. Desire, Anger, Greed, Infatuation, Arrogance and Jealousy; as also: Pancha Bhutas viz. Earth, Water, Agni, Wind and Sky; Nava Grahas of Surya, Chandra, Mangala, Budha, Guru, Shukra, Shani, Rahu-Ketu; Chatur Vedas of Rik-Yajur-Saama and Atharva besides Shat-Vedangas viz. Siksha including Sangeeta and Nayaaya, Vyakarana, Kalpa Grandha, Nirukta, Chandas Shastra and Jyotisha. Ekadasha Rudras or Eleven Rudras viz. Mahaan, Mahatma, Matimaan, Bhishana, Bhayankara, Ritudwaja, Urthwakesha, Pingalaksha, Rucha, Shuchi, and Kalaagni; Sapra Rishis viz. Marichi, Atri , Angirasa, Pulastya, Pulaha, Kratu, and Vasishta; Four Kumaras viz. Sanaka, Sanandana, Sanatana and Sanatana and so on., besides Narada-all Brahma’s mind-born sons.; Chaturashramas, Yagnas and Agni Homas like Shodasi, Ukta, Purushi, Agnishtoma, Aptoryama, Atiratra, Vajapeya, Goshava etc. Other facts worth noting in the context of Puranas are Fourteen Manvantaras (Swayambhu, Swarochisha, Uttama, Tamasa, Raivata, Chakshusa, the present Vaivaswata, Savarni, Bhoutya, Rouchya and four more Savarnyas) and Prajapatis and Vamshas; especially of Surya and Chandra and their lineages.

While this be the general back drop, Paramatma made the nirvikaara rupa pravesha. Having manifested the akakasha, made the jagat rachana systematically. The jaga rachana was performed by the nirvikaara rupa as of the ghata srishti or the jagad srishti by the benevolence of the Almighty.

Stanza 43

*udapadyata khapramukham hi jaga-tparamātmā ityapi yāḥ śrutayah |
avadhāryata ābhirabhedamatiḥ paramātmāsattvasamarpaṇataḥ || 43||*

Akaasha purvaka sampurna jagat was manifested by Paramatma as shrutis are repeatedly emphasising. Further jeeva and Brahma be of abhedya nishchayata. Shrutis keep on explaining the same in several ways about the srishti: *Tasmaad vaaetasmātmā aakaashah sabhutah, aakaashaad vaayuh, vaayoragneraapah adabhyah prithivee---etasmaajjate praano manah sarvendriyaanicha/* Chandogyopanishad further asserts about the True identity of the Individual Self and the Supreme Soul and of the adviteeya paaramaadhika tatva nirupana:

Stanza 44

*yadi sṛṣṭividhānaparam vacanam phalaśūnyamanarthakameva bhavet |
jagaditthamajāyata dhāturiti śravaṇam puruṣasya phalāya na hi || 44||*

In case one should follow the vedanta vakyas, then srishti vidhana was duly explained and the adviteeya Parabrahma was the singular most and then followed akaasha and the other pancha bhutaas were in position. Hence Brahma jnaani paramapada prapti be facilitated : Brahman is the Truth that is the Infinite Knowledge and he who possesses that knowledge does indeed rejoice everything that Brahman does too. This Brahman is indeed within one's own Self, the Origin of Akaasha even as from Akasha emerges Vayu. In the chain of Creation, Agni originates Water which manifests Earth in turn and there by herbs facilitate the output of food and thereby the man. Thus human beings-as also other species in the Lord's Creation-is basically the product of 'Anna' the food: annaad reto rupena parinataat purushah/ The Purusha is made essentially of food and the resultant semen. That Being possesses a head balanced by a Southern or Right side and a Left side or northern side , besides a stabilising 'puccha' or tail as symbolic of Earth; Or in between the sides of the body trunk, the mid point is the 'Atma' or the Soul as Vedas are stated to define, while the analogy of the hanging tail of a cow or earth as the foundation. There are two analogies stated one on Atma and another on the tail; the analogy of the 'Atma' first: the Antaratma is in a 'guhaa' or in a secret place based on the concept of Inner Consciousness: viz. avyakrita akaashameva guha, or, antarhridaya akaasha/ Now, the Self also called Jeevatma or the ego is possessive of Pancha Koshas or Five sheaths viz. Annamaya (food based), Praanamaya (life based), Manomaya (Perception or instinc -tive based), Vigyanamaya (knowledge or intelligence based) and finally Anandamaya (based of sheer bliss the climactic state of Supreme consciousness). The second analogy about the tail as drawn from a reference of a cow's tail is representative of the nexus of Pancha Pranas or the vital forces of Paana-Apaana-vyana-udaana-samanas poured as it were into crucible. Having thus explained the principle of the Antaratma or the Individual Self comprising inter alia the unity factors of Space, Fire, Water, Air and Earth and the relativity of Pancha Koshas and Pancha Pranas on the one hand and that of Paramatma on the other, one another parallel example is about ten men crossing a river by a boat and as each time one counts the rest, one forgets counting himself too and only nine were counted; indeed the tenth is the Self; and the tenth one also the paramatma! It is the same as: Satyam jnaanam anantam Brahma! Or the Truth, the Subtle Knowledge and the Infinity! But Infinity is beyond comprehension but indeed within oneself!

Stanza 45

anṛtatvamavādyasakṛdvikṛte-rniradhāri sadeva tu satyamiti |

Vedaantas had repeatedly referred to the midhya jagat and Para Brahma be ever referred to the trikaalaabadhita satya nishchayata and jagatkaarana. From such assured statements as vide Chhandogya Upanishad again explains as follows: indeed tatvamasyaadi shruti's swartha of Beings in srishti taatparya and explains again vide VI.viii.5-7 on Parabrahma as Midhya Jagad karana: *Atha yatraitat purushah pipaasati naama, teja eva tat peetamnayate, tad yathaa gonaayoshvanaayah purushanaaya iti, evam tat teja aachashta udanyeti,tatraitad eva shungam utpatitam, Saumya, vijaaneehi nedam amulam bhavishyateeti// Tasya kva mulam syaad anyatra adbhyaha, aabhih Saumya,shungena san mulam anviccha; san mulah, Saumya, imaah sarvaah prajaah saayatanaah, satpratishthaah, yathaa nu khalu, Saumya, imaas tisro Devataah purusham praapya trivrit trivrityekaikaa bhavati, tad uktam purastaad eva bhavati, asya, Saumya, purushasya prayato vaan manasi sampadyate,manah praane, praanas tejasi,tejah parashyaam devataayam/ Sa ya eshonimaa aitaad aatmyam idam sarvam, tat satyam, sa aatmnaa: Tat tvam asi, Shvetaketo, iti;bhuya eva maa bhagavaan vigjnaapayatva iti, tathaa, Saumya, iti hovaacha/ (Referring to the aspect of thirst, the urge for quenching it due to dehydration arises from Fire and hence the latter is called the leader of water just as one calls a leader of cattle, or horses or men! Also, water is known as the sprout of Fire which is the root! Similarly all kinds of existence have an origin as their root. Existence is called the abode as also the place of merger, besides being the root or origin. This is how each of the Gods viz. Food ,Water and Heat merging into Mind-Vital Force and Speech manifest as three fold and three fold as these Deities come into contact with a Self! As soon as a self or a person departs from a body, then speech is withdrawn into mind, mind into praana, praana into Fire and Fire into the Supreme! This is therefore so that body is the sprout of fire, water and earth/ food as existence.*

Stanzas 46 -47

*na ca tattvamasītyasakṛdvacanam jagato janimātravidhau ghaṭate |
paramātmāpadānumatiṁ tu yadā janayetpuruṣasya tadā ghaṭate || 46||
sthira jaṅgamadehadhiyām caritaṁ paripaśyati yo'vikṛtaḥ puruṣaḥ |
paramātmasaduktirasāviti ya-dbhaṇitaṁ tadatiṣṭhipamitthamaham || 47||*

Vedaas had repeatedly described srishti prakrita varnaana underlying the midhyatva and emphasised that 'satyameva jayate' or Truth is vindicated : *Satyam param parah Satyah Satyena na suvargaat lokaan kadaachana nachyavante sataah hi Satyam tasmaat satye ramante/* Truthfulness is ' *par excellence!* Truth alone is paramount! Truthfulness is bliss. Most essentially the concept of 'Tatvamasi': translated as 'I am that' or 'Thou Art That': Tat Tvam Asi is used to the unity of Atman the individual self or the Antaratma and Parabrahma being the universal consciousness or the Absolute. Tat meaning That- Twam meaning 'You' and 'Asi' what you are. The The four Principle Mahavakyas are:*Prajnanam Brahma* - Consciousness is Brahman; *Ayam Atma Brahma* - This self is Brahman- *Tat Tvam Asi* - Thou art That or You are one *Aham Brahmasmi* - I am Brahman or I am Divine. These utterances are contemplated as part of self-exploration and are generally embedded within practices such as meditation and contemplation of the Mahavakyas. Chhandogya Upanishad vide VI.xii.1-3 reemphasies vide The tiny and wasteful seed of a massive banyan tree is realisable only by mind and faith as that explains its subtle essence of the Self in it which indeed is That Truth :As Svetaketu was asked by his father to fetch a banyan fruit and asked to break it, the son did so and found small seeds / grains which were not even edible. The father explained that in a huge and tall banyan tree, the seeds were virtually useless. He explained that a tree like the banyan that stood royal with mighty branches, trunk, fruit, and leave sprang up on earth, but one did not realise its utility. Then he explained that its subtleness was some thing that could not be perceived especially the seed which was so small like of a atom, but still the tree stood with grace and dignity. Indeed the

subtleness of the seed was such that it raised a tree of its giant size! Indeed it was this subtleness which was not perceivable unless that mind and faith were not in place! It was such subtle essence of the Self which was all about to be realised! That is the subtle essence which is the Self; That is the Truth; indeed Thou art That!

Stanza 47 explains further that parvataadi jadapadarthas or even andaja- jeevaja-udbhujas or jeevaas as even like those born of eggs, reproduction or sprouts be of the bhagavadamsha as explained in vedanta pramaanaas. Thus Shrutis explain that the charaachara samasta jagaadis either of mobility or of immobility.

Stanza 48

prthageva yadākṣarato mativid makarodakavanna ghaṭāmbharavat |

Na virotsyati tattvamasīti tadā vacanaṁ kathameṣa ta ityapi ca || 48||

Srishti prakriya had been detailed so as to prove the jeevatma and paramatma's abhinnata. This is on the analogy of a crocodile and water flows. This could also be on an analogy of mahaakaasha and ghataakaasha. As one's mental resistance prevails due to the interaction of panchendrias, buddhi then would arise the bheda bhavana of then the feeling of Tatvamasī prevails.

Stanza 49

na tu vastusatattvavibodhanakṛ-dvinivartayadapratibodhamidam |

sadupāsanakarmavidhānaparam yata evamato na virotsyati me || 49||

It is further explained that the Maha Vakyaas as of Tatvamasī and Aham Brahmasmi and so on *Prajnanam Brahma*/ or 'Brahman is insight' vide Aitereya Upanishad 3.3 of Rigveda - *Ayam Atma Brahma* 'This Self (Atman) is Brahman' Mandukya Upanishad 1.2 of Atharva Veda- *Tat Tvam Asi* or That essence referring to Sat, 'the Existent' are you' Chhandogya 6-8-7 of the Sama Veda- *Aham Brahma Asmi*/ 'I am Brahman'" Brihadaranyaka 1.4.10 of the Yajurveda. They all express the insight that the individual self (*jiva*) which appears as a separate existence, is in essence (*atman*) part and manifestation of the whole (*Brahman*).

All the same, the factual position of karmaacharana- pravritti-nivritti vidhaana are being highlighted and that is why the process of realizing the maya vakyaas appears to be chasing the mirages little realising the maka vakya nirupana. Pravritti: 'Pra' means 'variagated' and 'Vritti' stands for 'chitta vritti' the mentality as thoughts do constantly changing. In Pravritti Maarga one would constantly experience sufferings, misunderstandings, disappointments or passing times of happiness and contentment but rarely the feelings of equipoise.. To be on the path of 'Nivritti' means a life of peace and quiet- both outwardly and inwardly. One's 'antahkarana' or the psyche invariably full of desires bBhae rid of 'Nivritti maarga' by jnaana or knowledge. Vedic dharma is twofold, characterized by Pravritti (karmik and societal action) and Nivritti (inward contemplation). There be one impulse in one's minds prompting to 'do' and another impulse not to. There is one set of ideas in the mind always struggling to get outside through the channels of the senses, and behind that, although it may be thin and weak, there is an infinitely small voice which suggests there against. Hence the celestial words of the phenomena of Pravritti and Nivritti, stimulating forward and another circling inward. Thus Pravritti is the act of enjoying material and sensual pleasures as is a natural instinct in all human beings. It means to live amidst worldly duties and interests with the senses and actions directed primarily towards the external world. The happiness derived out of it is defined as 'Preyas' the path of pleasure resulting from societal urges on the Path of Pleasure. Nivritti, on the other hand, is the act of abstaining from material and sensual enjoyment. It calls for a sacrifice on the part of the individual to give up all worldly pleasures. It is the path of 'turning back' of the path of turning within towards

spiritual contemplation, and placing the Almighty at the centre of one's existence even after fulfilling family and professional duties. According to Vedic concept both pravritti-marga, and nivritti-marga have the basis of spiritual or religious life. In animal life there is only pravritti-marga. Pravritti-marga means sense enjoyment, and nivritti-marga means spiritual advancement. In the life of animals and demons, there is no conception of nivritti-marga, nor is there any actual conception of pravritti-marga. Pravritti-marga maintains that even though one has the propensity for sense gratification, he can gratify his senses according to the directions of the Vedic injunctions.

Stanza 50|

*manaādiṣu kāraṇadr̥ṣṭividhiḥ pratimāsu ca devadhiyām karaṇam |
svamatim hyanapohya yathā tu tathā tvamasīha sadātmamatirvacanāt || 50||*

Vedaas be always keep describing about one's own manastatva by worshipping one's own inclinations. One might worship Pratyaksha Bhaskara by greeting Adi Deva Namastubhyam praseeda mama bhaskara. Another might be worshipping Annam Paramatma. Yet another be worshipping Akaasha the prapradhama srishti of the Parameshvara. Like wise the human beings too be constantly making Upaasanaas of saakaara brahma.

[Explanation on 'Manobrahmotyupaaseet' vide Chhandogya Upanishad 3.18.1 to 6 on Synthesis of bodily functions of the Self and the respective ruling Divinities while meditating the Mighty Brahman

III.xviii.1) *Mano Brahmeti upaaseeteti adhaatmam, athaadhidaivatam aakasho Brahmeti upaaseeta, ubhayam aadhistham bhavati adhyaatman chaadhidaivatam cha/* (On the personal plane as the Self, Brahman is meditated and subsequently on the Divine Plane as Akaasha or the Space; in other words, He is worshipped as the Individual Self with reference to body organs and sensory end-uses, while in the divine context as Brahman's the Entities as Pancha Bhutas or Five Elements and so on!)

III.xviii.2) *Tad etacchatuspaada Brahma, Vaak Brahma, Praana paadah, chakshur paadah Stotram paadia iti adhyaatmam; athaadhidaivatam, agnih paado, Vaayuh paadah, Adityah paado Dishah paadah iti ubhyam evaadhishtham bhavati adyaatmam chaivaadhi daivatam cha/* (Paramaatma has four feet, viz. Vaak or Speech, Praana /Ghraana or Vital Energy/ Smell, Chakshu or Vision/ Eyes, Shrotra or hearing / Ear- all these on 'Adhyaatma para' or on the Individual Plane and the rest as of Adhidaivam or in the divine context)

III.xviii.3) *Vaageva Brhmanah chaturtha paadah, sa Vaayunaa jyotishaa bhaati cha tapati cha, bhati cha tyapati cha keertyaa yashasaa Brahma varhasena, ya evam veda/* (Speech is the fourth foot of Brahman, which is brightness and radiance through the medium of Agni; indeed whoever is aware of the shine and heat by way of fame and brightness possesses Brahma Jnaana or what the knowledge of Brahma is about!)

III.xviii.4) *Praana eva Brahmanaschaturthah paadah sa Vaayunaa jyotishaa bhraati cha taopati chabhati cha keertyaa yashasaa Brahma varhasena ya evam Veda/* (Praana or the breath or smell is again the fourth foot of Brahman; it is brightness as also the heat generated by Vayu, the Air. The shine and heat are the fame and knowledge of Brahman again)

III.xviii.5) *Chakshureva Brahmanah chaturthah paadah sa Vaayunaa jyotishaa bhaati cha tapati cha bhaati cha bhaati cha tapaticha keertyaa yashaa Brahma varhasena, ya evam Veda/* (Eye the fourth part of Brahman is the vision which is the representation of shine and heat again through the light of Surya Deva as also of the magnificence of Brahman)

III.xviii.6) *Shrotram eva Brahmanah chatuirthapaadah, sa dihbhir jyotishaa bhaati cha tapati cha, bhaati chyab tapati cha keertyaa yashasaa Brahma varhasena, ya evam Veda, ya evam Veda!* (The faculty of hearing by the ears constitutes the fourth step again of Brahman, providing energy to Dishas or Directions and who so ever of Jnaanias or well versed with the features of Brahman are no doubt of high knowledge and great fame!)]

Stanzas 51-52

*atha vā tvamiti dhvanivācyamidam sad22asīti vadedvacanam guṇataḥ |
vibhayaṁ puruṣaṁ pravādanti yathā mṛgarāḍayamīśvaragupta iti || 51||
yadi vā stutaye sadasīti vade-nmaghavānasi viṣṇurasīti yathā |
tvamiti śrutivācyasatattvakatā-matha vā sata eva vadedvacanam || 52||*

In case the jeeva or the individual self as per the veda vakyaas being a reflection paramatma or to assert that ‘ I am sadrupa brahma’, then the jeeva , as per the veda vakyaas, be as of a nara simha or a gupta simha with the lakshanaas of shurata, and veerata. Once that self confidence be awaken then there would follow ‘sad chetana’, ‘anaanda rupaadi guna kaarana’ and accordingly such a jeeva be proven as sadrupa brahma. Thus, the Jeeva and Brahma bheda or bhinnatva would vanish and the self confidence of atma jaana would lead to declare ‘Tat Twam Asi’ and feeling of Jeeva and Brahma’s tadaatmya be facilitated. Thus hence the Jeeva and Brahma be unified. Hence the abheda shruti artha.

Alternatively there could be ‘vaachaka prashamsha’ as of ‘ You are Indra, or You are Vishnu or as of ‘Sadrupa Brahma’ as of Maha Vakya Prashamshaas. This explains that jeeva brahma or the Self Consciousness. Shrutis are repleted with the identity of Jeevama and Paramarma. The bhedamaatra be merely of Sadrupa or Nirvikaara maatra. The Individual Self be of avibhinna, Apahata paapmatha or freedom from sins and blemishes, ‘Satya Sankalpa or of Its own volition and thus totally liberated and of chaitanya with Pure and Absolute Intelligence and Freedom. Both the Sadrupa and Nirvikaara Brahma are just the same.

Stanzas 53-54

*Yadi tatvamiti dhvaninaamaabhihitah paramaatmasatatvaksmeva sadaa,
Kimiti swakamesha na rupamavet,pratibodhyat eva yato vachanaih/ 53
ata eva hi jīvasadātmakatām na hi tattvamasīti vadedvacanam |
yadapīdrśamanyadato vacanam tadapi prathayedanayaiva diśā || 54||*

In case the Self be realised as the Supreme Self as per the Maha Vakyaas then why indeed the swaswarupa be never be the paroksha rupa. Once the Jeeva and Brahma be of the abhedya rupa siddhi, then how could be the ‘Tatvamasī’ nirardhakata! Once there be the awareness that the Absolute Power be seen by none as it is not a sense object and as such, it is its own evidence since it is the ability of vision by itself; similarly it is never heard as it is not an object of hearing by itself; it is never the thought as it is not the object of thinking, but is the Unique Thinker and personification of thought. Thus, finally it is this existence that is the subtle essence and all that merges into That or The Self! And that indeed is the Self: ‘That Twam Asi’ That is the Self and truly That is the Truth – That is the Self and Thou art Thou!

That precisely the upaasana yogya kaarana and sadupadesha karana and siddhhanta paksha nirupana. Mind indeed is the dominant factor for the survival of food. Hence finally is the Truth: TAT TWAM ASI! Like bees collect honey from flowers, Truth or that Antaratma of all the Beings is similar too. Rivers flow in the same direction and so do various Beings remain as the same species as they are born, yet the common thread of Antaratma is retained always. The illustration of a live banyan tree since got dried up is dead but the Eternal Soul moves on further. Tiny and wasteful seed of a massive banyan tree is realisable only by the mind and faith as that explains its subtle essence of the Self in which indeed is the truth! More explicitly explained is the salt dissolved in water which is the Supreme Self as AHAM BRAHMA ASMI! That is the Subtle Essence of regaining the Self; indeed That is That! A dying person loses speech, mind, energy and body warmth ready for merger into the

Subtle Essence. In the mortal world, justice is delayed but never denied; retribution and recompense are real and definite; indeed THOU ART THAT! THAT IS THE TRUTH AND THE SELF! To realise Brahman one might underline the Power of Speech and Mental Calibre, Strong Sankalpa, Sturdy Self and Will Power, Application of Mind, Vijaana / Knowledge, Physical Strength arising from Anna / Ideal Food, Water, Heat Energy, Mental Power to see, hear, and think, Hope, Trust and Firm Conviction, and above all Praana, Nishtha / Commitment, Karyacharana /Involved Activity and Service towards Fulfillment. Brahman who is incomprehensible is indeed the Individual Self within one Self itself!

Stanzas 55-56-57

*tvadudāhṛtavākyavilakṣaṇatā vacanasya hi tattvamasīti yataḥ |
ata eva na dṛṣṭividhānaparam sata eva sadātmakatāgamakam || 55||
itiśabdaśiraskapadoktamati-rvihitā manaādiṣu tairvacanaiḥ |
na vidhānamihāsti tathā vacane suvilakṣaṇametadato vacanāt || 56||
manaso viyataḥ savitrprabhrteḥ pravadanti na tāni sadātmakatām |
manaādi hi mukhyamupāsyatayā pravadanti yato'kṣaradrṣṭiyutam || 57||*

Stanza 55 explains further that referring to Maha Vakyaas like ‘Tat Twam Asi’, the better way of ‘ explaining be as of ‘Mano Brahmotyupaaseet’ vide Chhandogya Upanishad :

III.xviii.1) On the personal plane as the Self, Brahman is meditated and subsequently on the Divine Plane as Akaasha or the Space; in other words, He is worshipped as the Invididual Self with reference to body organs and sensory end-uses, while in the divine context as Brahman’s the Entities as Pancha Bhutas or Five Elements and so on!) III.xviii.2) Paramaatma has four feet, viz. Vaak or Speech, Praana /Ghraana or Vital Energy/ Smell, Chakshu or Vision/ Eyes, Shrotra or hearing / Ear- all these on ‘Adhyaatma para’ or on the Individual Plane and the rest as of Adhidaivam or in the divine context) III.xviii.3) Speech is the fourth foot of Brahman, which is brightness and radiance through the medium of Agni; indeed whoever is aware of the shine and heat by way of fame and brightnesss possesses Brahma Jnaana or what the knowledge of Brahma is about. III.xviii.4) Praana or the breath or smell is again the fourth foot of Brahman; it is brightness as also the heat generated by Vayu, the Air.The shine and heat are the fame and knowledge of Brahman again.III.xviii.5) Eye the fourth part of Brahman is the vision which is the representation of shine and heat again through the light of Surya Deva as also of the magnificence of Brahman. III. xviii.6) The faculty of hearing by the ears contitututes the fourth step again of Brahman, providing energy to Dishas or Directions and who so ever of Jnaanais or well versed with the features of Brahman are no doubt of high knowledge and great fame!)

Stanza 56 states further that the upaasana vidhana be of the referenve to on’s mind and the vaious kaaranaas as of the deteminating factors : The power of Speech in seeking Brahma Tatwa iii) Double vigour of Speech and mental caliber to realise Brahman iv) Strong Sankalpa or determimnation is an essential input in the quest of Brahman v) Sturdy Self Belief, Will Power, Application of Mind to situations demanding dynamism of thought and action, should make Realisation possible vi) Meditation and deep contemplation are superior to Will Power vii) Vigjnaanam or Enlightenment as facilitated by the fund of knowledge takes a further step forward to realise Brahman viii) With all the faculties of mind and related factors enabling the exploration of Brahman, then where is the physical strength without which the energy level of body is absent or missing? ix) ‘Balam’ or strength is the derivative of food and indeed ‘Anna’ or Food is stated as Paramatma! x) Water has comparative sustaining power over food since that is truly the life line of Beings in the Universe xi) Heat Energy is the essence of water and the much needed rains originate from the Element of Fire which is the radiance of Brahman xii) Supremacy of Akaasha is such that Brahman himself might describe as

Beings are not equipped xiii) Memory power is a sure means of attaining Brahman enabling one to see, hear, think and meditate xiv) Hope is Trust and Optimism by which a human being exists and expects to achieve Brahman xv) Praana is the Vital Energy signifying one's existence that tantamounts to Self-consciousness as being none too distant from Truth and Brahman

Stanza 57 thus explains that the upaasana vidhaana should be all comprehensive as of mano nigraha, aalaashaaraadhana, Adityaadi sadrupas, pancha bhutaas and tamaatraas enabling the jeeva. Hence the sada smarana of tatvamasi the upaasana's comprehensivity. Such upaasana be hence of the rupa of 'Manobrahmotyupaaseet' and such shruti vachana saardhakata of 'Tat Twam Asi'

This Individual Self which is common in all the Beings in Creation is equally poised and placid within all and has no emotional impulse of hatred or liking since it is the same entity. Being conditioned by the same 'Panchendriyas' in the respective bodies, the mind of the various beings would naturally exhibit dissimilar actions and reactions as reflected by the cause and reaction syndrome yet the Self as such is totally immune from the same even while it remains as a mute evidence. Basically however the Self Consciousness is pure, untained, and transparent!

Stanzas 58-59-60

*karako na mṛdaḥ pṛthagasti yathā manaādi sato'sti tathā na pṛthak |
iti vastusatattvakatā tu yadā vidhiśabda itiśca tadā tu vṛthā || 58||
manaādi samānavibhaktitayā vidhiśabdāmitim ca vihāya yadi |
janakena satā saha yogamiyā-danṛtaṁ taditi sphuṭamuktamabhūt || 59||
nanu jīvasatorapi tattvamiti sphuṭamekavibhaktyabhidhānamidam |
kathamasya śarīrabhṛto'nṛtatā na bhavedavibhaktavibhaktiyujah || 60||*

As the mrittika paatra be different from the mrittika, likewise the one's manovritti and Sadbrahma be not different. Hence the upaasana vaakyaas and satya vastu pratipaadita be realised. When the upaasikaas of sadrupa brahma then they should realise of sarvam and then only would follow the 'manobrahmotyupaaseet' could follow and further to Tatvamasi. The three divisions of Virtue are stated to be Sacrifices to Agnihotra, Study of Scriptures and Charity as per one's capacity. The prime most duty is the practice of Austerity comprising physical penances, ahimsa or non-killing, asteya or non stealing, frugality or non-ostentation, nigarva or modesty, and 'satyaacharana' or practice of truthfulness. The second is the acquisition of knowledge or quest for sacred wisdom and Brahma Vidya or the Learning of Reality and Materialism, by staying in the house of the Teacher and the third is brahmacharya or celibacy by body and mental control and renunciation of the world. All these accomplish the way of Virtue. As Prajapati made intensive introspection on the existence of the worlds, then he arrived at a three folded awareness of Vedas and of the three syllables viz. bhuh viz. Earth, bhuvah or Atmosphere, and swah or the Sky! Prajapati then performed further introspection and then visualised the most potent and unique syllable **OM**. The word Om is basically constituted by three letters viz. a-u-m; since the vowel 'a' represents Vaak or speech, the word therefore is sarvam or everything. Om is thus indeed 'all these' or every thing and any thing, or All Pervasive! And a repetition of the Sacred Syllable underlines emphasis and magnificence!

Stanza 59 explains that in case due to 'samaana vibhakti pada pratipaadya kaarana' or due to equal proportionate divisionary reason of the saadhaka's shareera- hridaya and mano brahma, then there could obviously be a doubt in the context of 'mano brahmopupaaseet' and hence about the bhaavana of 'tatvamasi.' All the same the maanasika vichaara be that the samsaara rupa midhyatva and Parabrahma satyaanubhuti swaakarana be finally vindicated. Due to one's own ego and ignorance, human beings tend to confuse themselves as Parama Purusha -the Self-Illuminated one- and declared that whatever was achieved or not was due to their own effort or lack of it. Brahmavaadi Rishis would

clearly distinguish the Supreme, the Prakriti, and the Cause as also the Truth and Fallacy and thus seek 'Saakshaatkaara' or Ready Realisation. The dormant, invisible and unfit Truth would indeed co-exist with the illusions of life vis-à-vis the Eternal which got camouflaged! In the 'Anaatma' Tatwa or of the Non-Soul, even Atma Vijnana too would get polluted due to 'bhranti' or illusions as likings and dislikings were produced leading to Depravities or Moralities. This was the reason why Paapa-Punyaas got generated and different kinds of human beings came into existence. That was also the reason why the Unique Partamatma was displayed in variegated types of Beings due to Maya Shakti or the Power of Illusion. Munis therefore believed firmly that Atma by itself was 'Advaita' or Singular but due to interaction with Maya looked as several entities, just as hot sunshine would pollute the Sky and hence the Purity of Atma was affected. When Yogis could view all the Beings as existed in their own selves, that would become the achievement of Brahma Bhava. When Yogis reached a Samadhi Position or an Elevated Status of Enlightenment perceiving that all Beings in the World were just the same then they would have reached Atma Darshana or the Vision of the Soul and Brahma Bhava or the feeling of Oneness. Yogis would then have no further desires and reach a stage of Fulfillment; then they feel equality of all Beings and sincerely reach a sensation of Oneness or Brahma Prapti. When Yogis vision 'Paramaatha' and the Uniqueness of the Supreme then Maya or Illusion would have been destroyed and the entire Universe would look as a Single Entity.

Stanza 60 thus having clarified all types of sandehaas and shankaas, be realising the eternal and proven dictums of 'Tatvamasi' and 'Mano Brahma'. This be as of Sat and Jeeva's 'abhedarupa' while shareera dharis be purely dependent on the basis of karma kartruva in the prolonged cycle of 'punarapi maranam and punarapi jananam'. The stanza further fortifies the midhyaata dosha, and the 'Nijatma nityata-shuddha buddha mukta swabhava atmajmaana'. Paramatma the Unknown Brahman resolved to let Hiranyagarbha Brahma be self manifested. The latter created the principal ingredients of the primary Creation such as Pancha Bhutas, Surya Chandras and Antariksha as well as Prajapati Maha Purusha with a prototype Physique. The latter tore off his body to two parts viz. the Self and Prakriti Maya and together manifested as the Universe into Devas and Asuras to represent Virtue and Vice besides Praana the Vital Force and 'Charaachara Srishti' with human beings and other types of creation. Representing Praana as an alternate form, the Maha Purusha stays Him Self as the Antaratma of all the Species. Human beings are blessed to possess body parts and senses as Panchendriyas, besides 'Manas' the Mind as the head to perform noble or ignoble acts. Prakriti Maya who cleverly hides Antaratma and creates endless material attractions of the worlds to deviate attention from the Reality with the aid of a mix of 'Gunas' dominates the colouring of the spotlessly white, pure and transparent the Virat Swarupa. Thus human beings tend to be obsessed with Maya and become victimised trying to fight out the lures temporary pleasures invariably and confuse Non Realities for the Lasting Truth of the Antaratma, a mirror image of Brahman! Once Enlightenment dawns into the thoughts of a person due both to knowledge, introspection and 'Satkarma' of the cumulative fruits of births, that blessed Soul conquers fear by unveiling Reality within, despite the play of misleading signals sounded by Panchendriyas and the mind. The person bemoans that through out the perpetual cycle of births, he has always got victimised mind. It is none too late and search his inner conscience atleast now. This indeed is the most relevant secret of revelations of Upanishads, Vedas, and Knowledge.

Stanzas 61- 62

*prakṛterabhidhānapadena yadā vikṛterabhidhānamupaiti yujām |
anṛtatvamastistu tadā vikṛtau mṛdayām ghaṭa ityabhidhāsu yathā || 61||
vikṛtītvamavādī manahprabhṛte-rbahuśaḥ śrutiṣu prakṛtestu sataḥ |
ata eva samānavibhaktitayā manaādi suvedyamasatyamiti || 62||*

Where there be the 'kaarana vaachaka pada sambandha' there be the 'kaarya vaacha sambandha prapti' and thus be the midhya buddhi be generated. In other words there be action then reactionary syndrome of Kartrutva - karma kaarana which be the resultant of the feeling of bhrama or hallucination. The example is of the mistaken feeling of ghata and mitthi or pot and soil; thus one could realise the midhyaatna buddhi or the misled feeling. While talking of samaadhaadhikarana basically Para Brahma be stated as the kaarana and one's own manastatva as the 'spandana'. Hence the Maha Vakyas of Mano Brahma 'Manobrahmotyupaaseet' vide Chhandogya Upanishad 3.18.1 to 6 on Synthesis of bodily functions of the Self and the respective ruling Divinities while meditating the Mighty Brahman and 'Tatvanasi.'

Stanza 62 denotes that very many shrutis explained as one's manas be such as of the aneka prakaara and vikaaraas be the rudimentary kaaranaas in understanding what Paramatma be all about. Parameshvara-Praana-Manas and all the panchendiyaas are intertwined together. When there be he reference to the midhyaapan then Prameshvara be tha denoted as the Spreeme Creator. Manas, the sense-mind, is achieved when one progresses spiritually to an extent in which it gets easier to remain tranquil for longer hours. It also has the ability to sense by proximity, foresight and extended physical consciousness. Manas is classified into two types: karya citta and karana citta. The status of the mind is classified as the state of wakefulness as per the shifting attention from one object to another - or while processing a wide range of focussed - or in a state of mental dullness and of reactionlessness - or when one be focussing attention with extreme concentration or finally when in a state of tight control as of a spiritual level. These five states of one's consciousness are respectively called as of Kshipta- Ekaagrata and finally Niruddha .

Stanzas 63-64

*|janitatvamavādi na hi śrutibhi-rjanakena satāsyā śarīrabhṛtaḥ |
manaādivikāravilakṣaṇatām pratiyanti śarīrabhṛtastu tataḥ || 63||
yadañjjanadambarapūrvamidam jagadakṣaramīkṣaṇavigrahakam |
praviveśa tadeva jagatsvakṛtam sa ca jīvasamākhyā iti śrutayah || 64||*

Shrutis describe the jeevotpanna varnana: *Yathaagneh kshudraah visphulingaah
vyuchyarantyevaasmaadaatmanah sarvyē praanaan sarve devaah sarve lokaah sarve vedaah
sarvaani bhutaani etaatmaano vyucchharanti/ Purusha Sukta clarifies as follows:*

1) *Sahasra Sirsha Purushah Sahasraakshah Sahasra paat, Sa Bhubim Vishvato twaa
Atyatishthaddashaagulam/* (Bhagawan/ Maha Purusha who has countless heads, eyes and feet is omnipresent but looks compressed as a ten-inch measured Entity!) 2) *Purusha ye Vedagum sarvam
yadbhutam yaccha bhavyam, Utaamritatwa--syeshaanah yadanney naa ti rohati/* (He is and was always present submerging the past and the future and is indestructible and far beyond the ephemeral Universe) 3) *Yetaavaa nasya Mahimaa Atojyaaya -gumscha Puurushah, Paadosya Vishwa Bhutaani
Tripaadasya -amritam Divi/* (What ever is visualised in the Creation is indeed a minute fraction of His magnificence and what ever is comprehensible is but a quarter of the Eternal Unknown) 4) *Tripaadurdhwa Udait Purushaha Paadosyehaa bhavaatpunah, Tato Vishvan -gyakraamat
saashanaa nashaney abhi/* (Three-fourths of the Unknown apart, one fourth emerged as the Universe and the Maha Purusha is manifested across the Totality of the Beings including the animate and inanimate worlds) 5) *Tasmaadwiraadajaayata VirajoAdhi Puurushah, Sa jaato Atyarichyata
paschaadbhumimatho purah/* (From out of that Adi Purusha, the Brahmanda came into Existence and Brahma spread himself all over and became Omni Present. Then He created Earth and Life to Praanis.) 6) *Yatpurushena havishaa Deva Yagna matanvata,, Vasanto Asyaaseedaajyam Greeshma
Idhmasharaddhavih/* (The Yagna Karyas done by Devatas with Maha Purusha as the Aahuti

converted Vasanta Kaala as Ghee, Greeshma Kaala as Indhana or the wooden pieces, and Sarat Kaala as Havi or Naivedya); 7) *Saptaasyaasanparidhaya Trissapta Samidhah Kritaah, Devaad Yagnam tanvaanaah Abadhnan Purusham Pashu/* (To this Yagna, Pancha Bhutaas of 'Prithi-vyaapas-tejo-vaayura akaashaas' and the Day and Night as the 'Parithis' or the boundaries of the Yagna Kunda; twenty one Tatwaas viz. Pancha Karmendriyas, Pancha Jnaanendriyas, Pancha Bhutas, Three Ahamkaaras, Three Tanmatras of Sprasha-Rupa-Rasa; and Mahatawa as Samidhaas; Devatas as Ritwiks and Brahma as Yanga Pashu) 8) *Tam Yagnam barhishi proukshan Purusham jaatama -gratah, Tena Devaa Ayajanta Saadhyaa Rishayascha ye/* (All the Participants of the Yagna viz. Devas, Sadhyaas, Rishis and such others perform the 'Prokshana' or sprinkled the Sacred Water on the Yagna Purusha and accomplished the Yagna); 9) *Tasmaad yagnaat Sarvahutah Sambhrutam prushadaajyam, Pashugstaagschakrey vaayavyaan Aranyaangraamaschaye/* (In this Universal Yagna emerged 'Dadhighrita' or Curd-Ghee Mix, Birds, Ferocious and normal animals, and such others were created); 10) *Tasmaadyagnaatsarva hutah Ruchassaamaani jajnirey, Chaandaagumsi jajnirey tasmaat Yajustasmaa dajaayata/* (In this Prapancha Yagna were created Rig Veda Mantras, Sama Veda Mantras, Gayatri and other Chaandasas out of which Yajur Vedas too emerged). 11) *Tasmaad ashwa Ajaayanta yekeycho bhayaadatah, Gaavo hajagijnirey tasmaat tasmaa jyaataa Ajaavayah/* (From this Yagna were created horses, two lined teeth Mrigas, Pashus of four legs like cattle, sheep and buffalos). 12) *Yat Purusham vyadadhuh katidhaavyakalpayan, Mukham kimasya kou baahoo kaavuuuroo paadaavuchyetye/* (As Devas made the Sacrifice of Brahma, of what all Forms were manifested; of which type was His Face; of what kind were His hands and of form were His thighs and Feet?) 13) *Brahmanosya Mukhamaaseet Baahoo Raajanyah krutah, Vooroo tadasya yadvyshyahi Padbhyaagum Shudro Ajaayata/* (From the Lord's face emerged Brahmanas, His hands came Kshatriyas, His thighs the Vaishyas and His feet the Shudras); 14) *Chandramaa Manaso jaatah Chaksho Suryo Ajaayatam, Mukhaadindraaschaagnischa Praanaadvaayurajaayata/* (From His Mind was manifested Chandra Deva, His eyes Surya Deva, His face Indra and Agni and from His Prana the Vayu Deva); 15) *Naabhyaa aaseedantariksham Seersho Dhyoh Samavartata, Padbhyaam Bhumir-dishaha Shrotraat tataa Lokaagum Akalpayan/* (From the Lord's navel came out the 'Antariksha', His Head the Swarga, His Feet the Earth, Dishas or Directions from His Ears; and likewise the various Lokaas); 16) *Vedaahametam Purusham Mahaantam, Aditya Varnam Tamasastupaarey, Sarvaani Rupaani Vichitya Dheerah Naamaani krutwaabhivadan yadaastey/* (Thus I have realised that Paramatma manifested Himself in innumerable Forms and nomenclatures and that He is a Kaarya- shila or of Practicalities, Mahimanvita or of Undefinable Grandeur, the Ever Lustrous Sun-Like Appearance or of Inner Consciousness far away from Darkness or Agnaana); 17) *Dhaataa purastaa -dyamuhaa jahaara Shakrah pravidwaan padishaschataasra, Tamevam Vidwaanamrita iha bhavati Naanyah pandhaa Ayanaaya Vidyatey/* (It is that illustrious and knowledgeable person possessive of the Supreme Awareness realising Paramatma and recognises and visualises Indra and other Dishaa -dhipaas that is qualified to attain Mukti; indeed there is no other route to Moksha!) 18) *Yagnena Yagnamayajanta Devaah Taani Dharmaani Prathamaanyaasan, tey ha naakam Mahi Maanah sachantey yatra purvey Saadhyah santi Devaah/* (Devataas came to worship Paramatma by means of this Yagna and assumed the Primary Forms of Manifestations of Dharma; The initial and arduous procedures of Dharma that were assiduously practised by Devatas and Sadhyaas came to the Guidelines and whosoever followed the Regulations like performing Yagnas are competent to achieve higher Lokas.) 19) *Adbhyah sambhutaha Prithivyairasaascha Vishva karmanah samavartataatdhi tasya, Twashtaa Vidadhadrupameti tatpurushasya Vishva -ajanamagrey/* (As the Universe got manifested from water and the Essence of Bhumi, Paramatma created Brahma and the latter created the Universe. That Brahma filled in the Fourteen Lokas and thus the whole Creation is the handiwork of Brahma!) 20) *Vedaaha meham Purusham Mahaantam Aditya Varnam tamasah parastaat , Tamevam Vidwanamrita iha bhavati naanyah pandhaa Vidyateya -naaya/* (If any person could realise that Supreme Soul who is too magnificent to vision like Surya much less to visualise then he is as good as Paramatma Himself; that is the way to attainment and the the path of Glory and Moksha.)

21) *Prajaapatischarati garbhey Antah Ajaaya-maano bahudhaavija -atey tasya, Dheeraah parijaa -nanti yonim Mareecheenaam padamicchanti vedhasah/* (Paramatma is reputed as a highly action-oriented Splendrous and Supreme Being who has neither beginning or termination. Mahaatmas and Maharshis like Marichi are indeed aware of His Accurate Form and crave and toil to Attain Him) 22) *Yo Devebhya Aatapati yo Devaa -naam Purohitah, Purvoyo Devebhoy Jaatah Namoo Ruchaa Braahmaye/* (May I prostrate before the hallow of that Paramatma who illuminates Devas, whom Devas earnestly consider in the highest esteem as they are but His own reflections and who is the Eternal and Singular Truth). 23) *Rucham Braahmam janayantah Devaa Agrey tadabruvan, Yasthyai -vam Brahmano idvaat tasya Asan vashey.* (As Devas made great endeavours to understand an inkling of what Paramatma was all about as they could never get even some clues initially, then Devas realised that whosoever among the Devotees similarly made enormous efforts to execute genuine quests about Him should automatically obtain their control mechanism too.) 24) *Hreeshaa tey Lakshmisha Patnou Aho raatrey paarsvey Nakshatraani Rupam Ashvinou vyaattham/* (Hey Vishnu Bhagavan! Your ‘Ardhaanganis’ or ‘Better Halves’ are Hree Devi the Symbol of Modesty and Lakshmi Devi the Emblem of Prosperity are your side manifestations of ‘Ahoratraas’ or day and night. The Nakshatraas constitute your Celestial Formation. And Ashvini Devatas are the full visage of yours as flower blooms!) 25) *Ishtam Nanishaana Amum Manishaana Sarvam manishaana, Om taccham yoraavrinee Mahey/* (Bhagavaan! We beseech your kindness and grace a to grant us the bestowing of successful and worthwhile fulfillment of our *Iham* and *Param* ; Bhagavan!)]

Thus shrutis explain that shareera, manas, panchendriyaas and such upaadhis were combined together as of brahmotpatti. Hence the statement of Chhandogya : *Mano Brahmeti upaaseeteti adhaatmam, athaadhidaivatam aakasho Brahmeti upaaseeta, ubhayam aadhistham bhavati adhyaatman chaadhidaivatam cha/* (On the personal plane as the Self, Brahman is meditated and subsequently on the Divine Plane as Akaasha or the Space; in other words, He is worshipped as the Individual Self with reference to body organs and sensory end-uses, while in the divine context as Brahman’s the Entities as Pancha Bhutas or Five Elements and so on! Then the Maha Vakya of ‘Tatvamasi’

Stanza 64 explains: Akshara Brahma having firmed up the swayam sankalpa had manifested the aakaashaadi jagat and further made the swayam pravesha too. While having made the jeevotpatti the vedaas described that Paraatma had assumed Sacchidaananda rupa- akskara-pragjnaana rupa- vigjnaana rupa and thus entered the shareeraas as of : ‘tadaikshata tattejo srujat-sa eeksham chakre sa praanam srujat-Satyam Jnaanam anantam brahma-pragjnaanam brahma-Vigjnaanantam brahma-tat srushtva tadevaanupravishat’ and so on.. Tattireeya upanishad explains that Parabrahma be stated as of Satya-Jnaana-Ananta and manifested akaashadi jagat and had also made the pravesha too of what all was created by that very Supreme Self. Further the same upanishad explains that the entirety of the ‘samasta samsaara rachana’ was made by the Paramatma and also had entered there’in by that vedy Supreme Self. The Jevatma is the saakshaat Parabrahma swarupa, even as the jeeva be pof midhya rupa anyway.

Stanzas 65- 66-67

paramātmavikāravibhaktamati-rna bhavatyata eva śarīrabhṛtaḥ |
yata eva vikāravibhinnamati-rna bhavatyata eva mṛṣātvamatiḥ || 65||
avibhaktavibhaktyabEIdhānakṛtā paramātmāpadena śarīrabhṛtaḥ |
na bhavediha tattvamasiprabhṛtau lavaṇam jālamityabhidhāsu yathā || 66|
paramātmavikāranirākaraṇam kṛtamasya śarīrabhṛtastu yataḥ |
paramēśvararūpavilakṣaṇatā na manāgapi dehabhṛto'sti tataḥ || 67||

Thus the dehadhaari swarupa jeeva is be of the contrary of the paramatma. That jeeva is repleted with deha vikaaras of panchendiyaas , taapatrayas of adhi bhoudika or of ailments of physical nature; adhyatmika or of mental-psychological nature; and adhi daivika or of natural calamities like earth quakes, floods, lightnings etc. beyond human control. Tapaas are either due to ‘Shaaririka’(physical) ailments or ‘Manasika’ (psychological) imbalances. Shaaririka Tapaas include diseases related to head, digestive, heart, breathing, vision, limbs, skin, fevers and so on; related are the various physiological problems of blood-urinary-pelvic nature. Manasika Tapaas are related to Kama, Krodha, Bhaya, Dwesha, lobha, Moha, Vishada, Shoka, Asuya, Apamana, Irshya, Matsara etc. Adhi Bhoutika Tapaas are due to the difficulties attributed to animals, birds, Pishachaas, Serpents, Rakshasaas and poisonous related creatures like scorpions. More so there could be Tapaas due to discriminations of sex, age, social status, experience, opportunity, family background; origin of birth viz. religion, Besides the Beings are subject to Ishana Trayas of Praneshana-the bond of Life, Dareshana or the bond of wife, Putreshana or the bond of progeny, Dhaneshana or the bond of wealth, Sukheshana or the love of happiness and contentment and Dharmeshana or the quest of Virtue; but the first three bonds of life above are the strongest ie the Ishanatrayas. Thus the dehadharis are bound to midhyaatva buddhi. On the other hand , the vikaara bhinna sacchidaananda rupa jeevaatma be the saakshi rupa maatra .

Stanza 66 explains that just as salt and pure water, the vakyastha pada be of kaarya kaarana bhaava. On the analogy of jeeva- jeevatma and paramatmma the concept of ‘tatvamasi’ concept be emerging Samudra jala be salted and hence both the padarthaas are due to the interplay of the cause and effect syndrome. It is the mind, its vikaaraas and the consequent of midhya buddhi.

Stanza 67 explains that as per the kaarana Paramatma and Jeeva kartavya. Jeeva is provided with antahkarana the internal organ organised into four parts: ‘ahamkaara or ego identifying the Inner Consciousness of the Jeeva, Buddhi or intellect controlling decision making, ‘manas’ or mind that controls ‘sankalpa’ the will or resolution and Chitta the might of memory being remembering or forgetting. Aitareya Upanishad gives a list of sixteen functions of mind which represent the single generic term ‘Prajnana’ or cognition viz. ‘Samjnana’ or awareness-‘Ajnana’ or comprehension-‘Vignina’ or understanding-‘Prajnana’ or knowledge-‘Medha’ or retentiveness-‘Drishti’ or insight ‘Dhriti’ or resolution’ ‘Mati’ or opinion ‘Smriti’ or memory ‘Manisha’ or reflection-‘Juti’ or impulse ‘Samkalpa’ or conception -‘Kratu’ or purpose ‘Asu’ or vigor-‘Kaamah’ or desire-‘Vasha’ or will. Prasna Upanishad also term mental phenomenon as ‘Antahkarana’ or internal sense which is constituted by four psychological faculties. These are: ‘Manas’, ‘Buddhi’, ‘Ahamkara’ and ‘Chitta’. The ‘Manas’ refers to that faculty which receives the external stimuli. The message is then passed to ‘Buddhi’ or intellect which proceeds to analyse these stimuli with the power of discrimination. Further, the message is passed to the ‘Ahamkara’ or ego which renders unique properties to the incoming message through the ‘Chitta’ or consciousness.

Stanza 68

*nanu jīvasatorañumātramapi svagataṁ na viśeṣaṇamasti yadā |
vada tattvamasīti tadā vacanaṁ kimu vakti tathaiṣa ta ityapi ca || 68||*

Yet there be a doubt by the bheda vaadis that as as per veda vachanaas there would not be any differentiation between jeeva and Brahma. *Yadaa hyovai etasminnudaramantaraam kurute, atha tasya bhayam bhavati—neha kinchana/* In othewords, in case there be no dwandva bhaava. But the clarification is that brahma be neither of swajaateeya-vijaateeya-svagata bhedaas but of tatvamasi or ‘*esha aatmaantaryaamritah*’. Chhandogya Upanishad vide VI.ii.1-2 be recalled : Indeed by which logic this was possible that existence could come out of non-existence, especially if the proposition

was that at the beginning there was no other existence! The inference could be argued that three possibilities might be drawn: the term ‘ekam’ might have excluded ‘sajaatiyata’ or another tree like the original, ‘svagata bheda’ of internal variations of the same tree like leaves, fruits, flowers or ‘vijaateeyata’ or the difference of a tree say from a rock. Therefore, this singular existence resolved to create innumerable! Thus the Singular Self resolved: *Sah akaamayata bahu syaam prajaayeyet/* Let me be many, let me be born! Having deliberated thus, Brahman created all that exists: *Idam sarvam srujat/* He entered every where and the formless turned into forms, both defined and undefined, sustaining or otherwise, conscious and perceptible or otherwise, and true and untrue. Indeed Truth became all this and Truth is what Brahman all about! Jeeva and Brahma swarupaas be of ‘anu maatra bhinnatva’. Indeed, why should be the atma-antaryaami amritatva and such maha vaakyaas be of abhedha bodhana aavashyatataas indeed! This be so as Jeeva and Brahma’s abhedatva.

Stanzas 69-70

*svagataṁ yadi bhedakamiṣṭamabhū-daṇumātramapiśvaradehabhṛtoḥ |
apanetuvide sra syamaśakyamado vacanai-ramunāśya pṛthaktvaniṣedhaparaiḥ || 69||
iha yasya ca yo guṇa ātmagataḥ svata eva na jātu bhavetparataḥ |
vacanena na tasya nirākaraṇaṁ kriyate sa guṇaḥ saha jastu yataḥ || 70||*

As dwaita vaadis seek to state that Brahma be everpresent due to swagata bheda that view point be of khandana tulya as Jeeva and Brahma be the vedaanusaara ‘tat and twam’ be of bhinnatmika pada prayoga’s be futile. How indeed then be the Jeevaama and Brahma be as of agni swabhava of ushnata and sheetalata be existing together. Brahma Sutras are quoted: II.i.10: The issue related to the Cause of Brahman and the Effect of the Universe has thus been explained away cogently, especially backed by Shritis and Smritis alike. Now, the defects in the arguments raised earlier by Samkhyas and Vaiseshikas against Brahman are rebutted back once again against them to vindicate the superiority of Brahman. Their objection that this Universe cannot have Brahman as its material cause due to dissimilarity is equally applicable against Pradhana too. Similarly, the defect arising from their claim of non difference of the effect from the cause during dissolution is applicable to them too. Such objections were satisfactorily explained in respect of Brahman from the Vedic standpoint but not so in their cases. II.i.11) *Tarkaapratishtanaaṁ api anyathaa anumeyam iti chet evamapi avimoksha prasangaḥ/* Indeed, certain theories advanced by distinguished personalities like Kapila, Vaiseshika, Kanaada might not be swept under the carpet for their arguments too need to be respected and considered. Manu states: ‘One who would extricate virtue from vice should fully master three things: direct perception, inference and Scriptures that have come down through different traditions. He, and nobody else, knows virtue and vice who seeks to understand the teachings about virtue and vice, imparted by Sages, with the help of reasoning that does not run counter to Vedic literature’ In the Sakhya System, the nameless Pradhana never mentioned in the Upanishads and Vedas produces all kinds of names and forms like Avyakta, Prakriti, Praana and Akasha as being the adjuncts while in the Vaiseshika system invisible and formless atoms unite and form a visible Universe! These Sutras forward inconclusive, confusing and misleading explanations without Scriptural support and back up. It is therefore asserted that views unsupported by and antagonistic to Vedas be rejected. There should indeed be no ruling out of the possibility of Liberation! Hence the conclusion is an emphatic declaration that Brahman is the material and competent cause of Creation.

Stanza 70 further annotates that in the readily visible universe whose swarupa and gunatrayas are of the swagata gunaas as the gunaas are of swabhavaas. There would not be of any nishedha vachanas nor shabdhaas. Agnihotra swabhava be of ushnograta and hence be the contrary nature as of the sheetalata. But contrarily, sheetala shabda sahasra be of swabhavaas guna of waters. Thus the respective characteristic gunaas. Both the entities and of their distinctive features are natural. Viewed

from this practical and pratyaksha vyavahaara dasha agni's ushnata and jala sheetalata are well realised. Hence the conceptualisation of Jeeva and Brahma be realised. The sum and substance of these stanzas be perceived as of 'Vaakya Jnaapaka but not the kaaraka' .

Stanzas 71-72

*vacanam tvavabodhakameva yata-stata eva na vastuviparyayakṛt |
na hi vastvapi śabdavaśātprakṛtiṁ prajāhātyanavasthitidoṣabhayāt || 71||
yata evamato viśayasya guṇam viśayeṇa sahātmāni mūḍhadhiyā |
adhiropitamapsviva bhūmiguṇam pratiṣedhati tattvamasīti vacaḥ || 72||*

Even as the vastus or padardhas be the same and similar, one's own 'bhrama' or the misleading feeling would often hide the reality. Such bhrama or misconception be due to the 'shabda'. Further the 'chakshu' or the actual fallacy due to the 'aakaara'. In this context, Vartivakaara Sureshvaraachaarya explained: Just as Surya Deva be changing the 'ushna swabhaava' as per ushah kaala- madhyaahna- and saayam kala, similarly the aakaasha kusuma samaana nihswabhaava be changing. Like wise Agni's ushna swabhava be subject to change. But indeed there could never be the impact of paaramaardhika bheda of Tatvamasī Maha Vakya ssardhakata.

General explanation as follows:

As the general ignoramus be devoid of truthfulness, their sankalpa shakti too be dwindling away. Thus the satya dharma nishchayata would be dissolved affecting 'karma kartruva vistaarata'. And hence the manushyas be in the vicious circle of desire and more desire- anger and anguish- petty mindedness- avarice-arrogance and quarrelsomeness and so on. Satya swarupa paramatma be thus be getting distant and more distant. Sankalpa shakti heenatva be impacting the swabhava siddha Brahma swarupa viksheenata. Dehendraadi anitya-kshana bhangura vastu bhaavana be denying the karmaacharana as of yajña-daana-japa-tapa nitya vidhis. Once a Being is born and thereafter through out the stages of like such as 'baalya- vidyārtha- yuvana- vivaahika- vaarthakyaas' or the childhood- studentship- youthful married life- and old age respectively, the play and sway of Maya' gets more and more intense stagewise and so does the desire for food-drink- sex and kaleidoscopic charms and attractions. As long as the 'Satya Jnaanaadi lakshana yukta Parabrahma Paramatma's samuchitayaavabodha' be distancing till then the atma swarupa darshana be distancing too. In other words, as long as the pranis be disabled to overcome the adhyaatmika- aadhi daivika- and aadhi bhoutika taapatrayaakraanta raga dwesha dwandwas be pulling away, till then the moha vasheebhuta sankalpa-vikalpa bhaavanaas be distancing the Paramatma bhaavana. In fact this indeed the very pattern of Srishtih too as the praanis are disabled to distance away from the Parama Tatwa Bhavana.

Stanza 72 annotates further that since the Maha Vakya Tatvamasī as of 'Tat' and Twam' pada samaana vibhakti prayoga as on the analogy of jeeva buddhi and such anaatma sambandha samparkata'. This be like gandha guna be of Prithvi but not of jala guna. Likewise ahamkaaraadi guna buddhi anaatma padaardha. As per purvokta prasanga nishchita, the kalpita vastu nishedha Shruti Vaakyaas: Atma be neither of 'sthulatva' nor of 'anu rupa' nor even of 'shabda sprashaateeta'. Hence the negation of Maha Vakya upaasana vidhaayatva.

Stanzas 73 and 74

*ata eva na dṛṣṭividhānaparam guṇavādaparam ca na tadvacanam |
stutivādyapi naitadupāsyatayā vidhiratra na dehabhṛto'sti yataḥ || 73||*

*sata eva hi nāma jagatprakṛte-rupadhānavaśādiha jīva iti |
ata eva na jīvasatattvakatām prakṛtasya sataḥ pratipādayati || 74||*

The expression of Tatvamasi be not applicable to shareera dhaari jeeva since the latter is replete with trigunaas, their interactions, buddhi and the interplay of aadhi daivika- aadhi bhoutika- aadhyattmika impulses even if the Ishana trayaas of Praneshana-the bond of Life, Dareshana or the bond of wife, Putreshana or the bond of progeny, Dhaneshana or the bond of wealth, Sukheshana or the love of happiness and contentment and Dharmeshana or the quest of Virtue. Instead of merely asserting Tatvamasi, one might perhaps be able to state : ‘tatvamaaseetyupaaseet’. One might hence be able to venerate ‘Pratyakshhditya’ or Yajamaana as of Indraadi Devataas. Hence the differentiation of ‘tat’ and ‘twam’ could be possible. Upaasana vidhana should hence be of ‘tat’ and ‘twam’. The analogy be as of ‘Devadutta is a simha’ or ‘You are Vishnu’. Hence the Maha Vakya kalpana of Tatmamasi be of niraadhaaratva.

This is so because in the vedanta siddhanta, the jagatkaarana be of Sadbrahma upaadhikaarana jeeva is the traditional belief. ‘Prakruta sat tatva be as of jeevarupakata pratipaadana’ be what Shrutis had not explained. What ever be explained as of sat tatva be noted as sampurna vishva’s ‘vivarta upadaana kaarana’ and based on that be the jeeva rupa. All the same, the prakarananusaara Maha Vakya Brahma be not the jeeva, inasmuch as the jeeva be the Brahmaikya kaarana.

Stanza 75

*yadi jīvasatattvakatām gamaye-dānimādiguṇasya jagatprakṛteḥ |
aṇimādiguṇoktirato'sya mṛṣā yadi vāsya śarīrabhṛdātmakatā || 75||*

In case the Maha Vakya be explained that the sukshmaati sukshma guna yukta jagatkaaraka Sadbrahma be the animaadi guna saarthakata then Brahma’s jeevarupa varnana be of vyartha nishprayojana. [The normal Siddhis are Anima (miniaturising), Mahima (Maximising), Prakamya (Visioning and Hearing), Isatwa (Rulership), Vasitwa (Self Control), Kama Vasitwa (ability to fulfill desires), Doora Shravana and Doora Darshana or distant vision and hearing, Parakaya Pravesha or ability to enter other’s bodies; ‘Devaanaam Saha kreedanam’ or playing with Devas, Yatha Sankalpa Samsiddhi or instant fulfillment of desires, Triloka Jnaana or knowledge of the happenings of Three Lokas; Control of heat and cold, Paraajaya or invincibility and so on.]

That Paramatma is thus considered as of the provider to the jeeva lest such animaadi guna saarthaka. The shruti explains that Parameshvara be considered as if he sukshmaati rupa saarthakata even as maha yogis could excel themselves with the ashta siddhis.

Stanza 76

*na ca saṁsṛtihetunirākaraṇam kṛtamasya śarīrabhṛto'bhimatam |
paramēśvaramātmatayā bruvatā vacanena ca tattvamasīyamunā || 76||*

However hoarse a jeeva might cry, the pulls and pressures of samsaara be carried off from the stage of a baala simha samaana shurata-veerataadi gunaas and thereafter as of married life be performing tadanusaara karmaacharana right into the vortex of materialism and be the target of janma- jaraa- vyadhi-mrityu peedita, little realising vastavika swarupa of Tat Twam Asi by the agjnaanothpanna durahankaara.

Stanzas 77-78

*tvamasīti padadvayameti yujām taditi dhvaninā saha tattvamiti |
kriyayā saha nāmapadam samiyā-annirapekṣamupaityanayā hi yujām || 77||
na hi nāmasahasramapi kriyayā rahitam kimapi pratipādayati |
pratipādakameṣu linādi bhaved-dvīhitādimaterjanakam hi yataḥ || 78||*

Reverting back to the Maha Vakya of Tatvamasī, it is generally understood as a reflection of one's connection with a Higher Self. The translation 'I am that' representing a central theme of Advaita philosophy, Tat Tvam Asi unites the macrocosmic ideas of Paramatma and universal consciousness with the microcosmic individual expression of the Self. This mantra highlights the notion that all beings are intimately connected to universal energy and cannot be separated from it. To recite Tat Tvam Asi is to recognize that Brahman and Antaratma are one, and as such, there can be no ego or sense of separation. The essence of each of these Mahavakyas is the same, since all are intended to guide practitioners toward the realization that all beings are one with Brahman. Understanding this is believed to be the ultimate form of compassion, in which individuals recognize one another as part of the same whole. The four Principle Mahavakyas are: Prajnanam Brahma - Consciousness is Brahman; Ayam Atma Brahma - This self is Brahman- Tat Twam Asi or Thou art That or You are one- Aham Brahmasmi or - I am Brahman. These utterances are contemplated as part of self-exploration and are generally embedded within practices such as meditation and mantra chanting. Jnana yoga, in particular, focuses on the contemplation of the Mahavakyas. Now the word 'Tat' be of 'Shabda' and Kriya. Kriya denotes that all bonds with the 'attachment to the physical body' have to dissolve before a sadhak is connected to the 'Inner Self' where the meaning of 'Tat Twam Asi' reveals itself. So here goes the purely theoretical discussion of 'Tat Twam Asi' which in true sense is meaningless in presence of one's strong 'Attachment' to the Body that continually generates the Ishana Trayaas of samsara as as of dhaneshana- bharyeshana and putreshama. One's the bonds are severed then the 'Tat Twam Asi' would reveal itself. Thus be the Avidya Nirmulana Hetu. The one who removes the veil of ignorance (Avarana), which is hiding the real Svarupa of the 'Self' by destroying egoism, the sense of duality and the sense of separateness, will shine in one's own Glory resting in Sat-Chit – 'Ananda' or the blissful state then be the Reality of 'Tat Twam Asi'.

Stanza 78 denotes that in a Vakya as of Tat Twam Asi, the kriya padaanusaara uddeshya prayoga. That is why in the Tatvamasī Vaakya, 'asi' is a kriya prayoga spashtata. 'Asi' pada be not of however tenable. In respect of vakyaas there are linga-pratyayaadi vidhaayakata. Hence the bhinna vakya bodhakaas be of 'vichara prakriya samyuktaas' or worthy of introspection.

Stanzas 79 and 80

*bhagavānapi madhyamameva yato viniyacchati yuṣmadi nityamataḥ |
prathamam tvamasīti pade samita-ścaramam tvasinā samiyāttaditi || 79||
puruṣo'bhīhitastvamasīti yadā kimasāni vadeti tadābhīmukhaḥ |
śravaṇāya bhavedaṇīmādiguṇam saditi prakṛtaṁ tadasīti vadet || 80||*

Maha Vyakarana Kartha and Shabda Shastra Praveena Panini had analysed the expression of 'Tat - 'Twam' and 'Asi' by stating : *Yushmaddyupade samaanaadhikarane sthaaninyapi madhyamah/* In samaanaadhikarana vide Brahma Sutraas the Ushmad shabda be always utilised to someone nearby and tadanusaara the madhyama purusha only be prayoga. Further there needs to be a perfect coordination of the faculty of knowledge or perception 'per se' and the Jnanendriyas and Karmendriyas or the Agents of Knowing and those of Action to carry out in respect of any Individual Self; Mind is the medium of the transmission and regulation of action. In other words the three

entities of the organ of sense, the appropriate object and the sense of recognition need to be in a single and unified operation of mind! The examples are given in the Stanza: Speech is not only a faculty but also what one is desired by the speaker. Similarly smell is what the person concerned is able to smell. Taste of the food is such as the one who likes or does not like and the extent to which the person so experiences. Sound has to be such as to attract the attention of the hearer. Any particular action should be such as to take the approval of whosoever desires to perform. Pleasure or pain cannot by themselves act but what the Individual concerned is desired or ignored / experienced. Mind is only a mere body- device to act but cannot act on its own and cannot be forced by the thinker unless he desires to think. Also, in turn, the ten agencies of Jnaana and Karma viz. the knowledge and action tools need to be activated by the mind, again at the express direction of the thinker. Would there be no elements be Intelligence, there would not be elements of existence either. Just as a chariot of the felly is fixed on the spokes and the spokes are fixed on the hub, so do the elements of existence are fixed in the faculties of intelligence and the latter are fixed on the breathing spirit; further the breathing energy is everlasting universally. And that again is the Self or the Antaratma the reflection of Paramatma. Indeed He is the Supreme and the Supreme Again!) Shatapata Brahmana Upanishad. (XIV.vi. 7.30) too states: 'He who dwells in the Elements controls the Soul from within'. Hence the concept of Agency is discarded.

The covering of body between the Self and Brahman is solely responsible for their mutual non-identity. Also ignorance and impurities are the attributes that are squarely responsible for the dissimilarity. Association with body, senses, mind, intelligence, perception of objects is the singular reason for the dis-association of the two. As to why not the Individual be completely dis-associated with Brahman since the body is the hurdle along with its attributes of senses, mind, and intelligence etc. the reply is negated; it does not stand to reason that the Soul is disconnected to Brahman. Indeed the decision is of Brahman Himself to hook up the self and the Supreme, create the body connection, materialize Maya, institute the screen of dream against reality; build the bridge of knowledge, meditation and endeavour by pitting virtue against vice, so that the Self would finally reach the Reality. That indeed is the game plan of Brahman Himself! Accordingly, The Deity in the form of an Individual Self enters three kinds of divinities viz. Fire, Water and Earth. Now, the resultant Heat, Water and Food merge into Mind, Vital Force and Speech manifest as three fold and further three fold are in contact with the Self. As soon as the Self of a Being is withdrawn from a body, then speech is withdrawn into mind, mind is withdrawn into prana and prana into fire and fire to Supreme. Thus the body is the sprout of fire, water and earth/food as existence. Hence in the final analysis, it is Brahman the Supreme is the Self, - Paramatma and Antaratma being one and the same: Tat Twam Asi or 'Thou Art Thou'.

Stanza 80 denotes that as an Acharya addresses a sadhaka, then the shishya's curiosity be stepped up and the latter's buddhi swabhaava be intensified. Then the Acharya being the chatustaya sampanna of saama-daana-bheda-danda be make the upadesha as follows : *Sadeva Soumyedamara aaseet*/ This entire srishti poorva be realised as of sadbrahma only. Then the Guru explained as to how the srishti was manifested by the Parabrahma: 'Adviteeya' or the singularity of existence manifests surprising plurality all rolled out of the same Uniqueness -Andaja, Jeevaja and Udbhuja or born out of eggs, reproduction or sprouts- Having explained omissions of Sun, Moon , Lightnings, the three folded forms of Agni, Aapas and Prithvi, the three basic colours of red-white-black have been highlighted for merger into Oneness - Three folded forms of Food-Water- Heat as evidenced by and emerging from Manas or Mind-Breathing and Speech- Svetaketu however doubted as to how mind was the product of food - Mind indeed is the dominant factor for the survival of food - Uddalaka explains to Svetketu about TAT TWAM ASI

Stanzas 81-82

*tvamiti dhvaninābhihitasya yata-staditi śrutivācyasadātmakatām |
 avadadvacanām tata eva sato na hi jīvasatattvakatām vadati || 81||
 viṣayābhimukhāni śarīrabhṛtaḥ svarasena sadā karaṇāni yataḥ |
 svakameṣa na rūpamavaiti tataḥ pratibodhyata eva tato vacanaiḥ || 82||*

When the statement of Tatvamasi is sought to be explained then the apparent implication be of pratyagatma and ‘tad pada lakshyārtha Sacchidaananda Rupa Brahma. ‘Parokshatava vishishta sacchidaananda rupa Brahmaadi and Aparokshatatvaadi visishta jeeva. Both are indeed be of pratyaksha Tatvamasi rupa. One is the dehantara antaratma and another is the Parabrahma. Chhandogya Upanishad explains that despite the non-dual Reality of the Self and the Supreme as exists in the Lotus Heart of ‘Daharaakaasha’ or the Small Space, one’s own body parts are responsible for deeds and the Self is but a mute spectator ! The explanation is: VIII.i.1) *Harih Om, atha yad idam asmin Brahmapure daharam pundarikam veshma, daharosminn anta-raakaasha, tasmin yad antah, tad anveshtavyam, tad vaa va vijijnaasitavyam/* (Harih Om! There is a need to enable normal undersanding to identify the Individual Self with the Absolute and Superlative Self; this is especially to conceive the Object with qualites like organs and senses in the mortal world viz. the Self, as juxtaposed with the Ultimate Reality in terms of Space, Time and other derivative features of the Pancha Bhutas or Five Elements. This is why normal knowledge of mortal conditons vis-à-vis the macro view of higher and applied situation becomes needed. Therefore then, a lotus like small space viz. ‘daharaakaasa’ within the dwelling place of Brahman is viewed for the understanding. The inference is that Brahman has manifested himself in the form of an Individual Soul called Existence and een as the latter is totally detached, there are officials of that abode who are responsible for the maintenance of that abode which is purely temporary ; once that Individual Soul-which is but a reflection of Brahman himself- is transferred then a new abode gets ready and the Manifested Brahman called Individual Self- is migrated too again on temporary duty. Thus the mirror images of the Original Brahman keep moving to varying abodes on purely temporary basis! But the original is always intact and the duplicate reflections are in circulation from birth to birth of the mortal bodies!) Thus when it is stated ‘twam’ the pada lakshyārtha be denoted as the Antaratma and the expression of ‘tat’ that be denoted as rupa maha vaakya the lakshyaardha.

Stanza 82 further analyzes that by the very swabhaava or nature the jeeva be of the panchendriyaas and of vishayaabhimukha and as such be disabled to realise the Antaratma’s Swarupa Brahma. Hence the Vedanta Vaakyas like *Purushasya prayatovaan manasi sampadyate, manah praane, praanas tejasi, tejahparashyaam devataayam/ Sa ya eshonimaa ai the vishuddha swarupa brahmatva right withn.tad atmyam idam sarvam, tatsatyam sa atmana: Tat tvam asi// Chhandogya (VI.viii.7) .* Indriya swabhava be always of the bahirmukha as of vishaya vaanchhas of interminable nature thus being disabled to be of introspective worthy and thus not be able to comprehend the vishuddha swarupa Brahma jnaana. Unity of Self and the Supreme is evident and harnessing body parts and senses is of paramountcy to reiterate that essential Truth; both the Inner Self and the Supreme are stable yet on the move, nearby yet distantly unrealised, right within but without calling for intense introspection.

Stanza 83

*vacanam ca parāñcīpuraḥsarakam bahu vaidikamatra tathā smaraṇam |
 viṣayeṣu ca nāvamivāmbhasi ya-nmanasendriyaraśmivinigrahavat || 83||*

Parameshvara appears to have distressed the Jeevaas by indiretly offering them by panchendriyas, manas and buddhi which nodoubt could have utilised as them as their gifts too, The easier and

attractive path for the jeevaas be the vishaya praaapthi little realising that as being slippery sliding down and down to the whirlpool like agadhaas. Thus the indriyaas being the readily available ways and means along with the originating pancha bhutaas too have tended to usher into the bahirmukhamukhata against the antarmukhatata. Mansendriyaas, buddhi chanchalata and the deep silhouette as the image of a person got facilitated .

Stanza 84

*Iyataa hi na dehabhrutostibhidaa paramaamātmadr̥ṣeriti vācyamidam |
sthitikāla ihāpi ca sṛṣṭimukhe sadananyatayā śruta eṣa yataḥ || 84||*

Jeeva be learnt better as of Sacchitaananda Brahma. It is stated: ‘Jeeva is kalpanaamaatra if not of vaastavikata.’. The Inner Self however be like the Supreme and is therefore totally independent, unique, and all pervasive yet creates myriad forms all of the homogenous and untarnished Purity called Consciousness. It is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses! Even of there might not be a pratyaksha pramaana, yet Pratyagatma enen be of jada padaardha, and be of the presiding deity of panchendriyas and their impulses. Once its artificial shareera mukti be done, then that very Inner Consciousness be merging to the Supreme Consciousness as per Shruti pramaanas..

Stanza 85

*dvayamapyavirodhi śarīrabhṛto vacanīyamidaṁ raghunandanavat |
upadeśamapekṣya sadātmamatiḥ paramātmāsattvakatā ca sadā || 85||*

Jeeva is indeed the Parabrahma rupa. Sarva desha, sarvakaala and sarvaavasthaas too the jeeva be prepared to follow the pronouncements of Shruti Smritis from the Achaararyas as Vasishtha, Vishvamitra. Even being a dehadhaari Shri Rama as the Dasharadha Putra in the tretaayuga’s Maha Vishnu’ incarnation had to undergo innumerable difficulties of ‘aranya vaasa’, along with Devi Sita as being the Lakshmi Herself having had to uproot Ravanaasura the symbol of evil. as per the dictum of dharmodddharana. *Aadho Rama tapo vananu gamanam, hathvaa mrugam kanchanam, Vaidehi haranam, jatayu maranam, Sugreeva sambhashanam, Bali nigrahanam, samudhra taranam, Lanka pureem dahanam, paschad Ravana Kumbhakarna madanam, ethat iti Ramayanam/* The Epic Ramayana is summarised as Shri Rama went to forest of Dandakaranya, chased the false deer of Maricha, Maha Jatayu was killed by Ravanaasura, negotiated with Sugreeva to kill Baali, Maha Samudra was crossed with the help of the Monkey Brigade, Lord Hanuman burnt off Lanka, and the Lord killed Kumbhakarna and Ravana. This is Ramayana was all about!

Stanzas 86-87-88

*sadupāsanamasya vidheyatayā vacanasya mama pratibhāti yataḥ |
ata eva na jīvasadātmakatām pratibodhayatītyavadattadasat || 86||
sadupāssva iti śrutiratna na te tadasi tvamiti śrutirevamīyam |
yata evamato na vidhitsatātā sadupāsanakarmanā ityamṛṣā || 87||
yadi tasya kutaścidihānayanam kriyate tadanarthakameva bhavet |
puruṣeṇa kṛtasya yataḥ śrutitā na bhavediti vedavidāṁ smaraṇam || 88||*

Taking the thread ahead of the Brahmopaasana Vidhaana, the Maha Vakya of Shrutis viz. Tatvamasī, the jeeva be increasingly convinced to be the Sacchidaanandabrahma rupa bodhopaasana prerita.

Hence that person be increasingly realising that notwithstanding the vishaya vaasanaas would open up the gates of atma jnaana. Hence the true identity of the Individual Self and the Supreme Soul be realised. This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does he depart; indeed he or she shapes one's own destiny for sure! The Self comprises of mind, the vital force of the body and inner consciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and craving. The Self within the lotus of my heart is smaller than paddy, barley grain, mustard seed and so on but is indeed greater than earth, space, heaven and the totality of the Universe! This Self of mine as present in my heart is what all that is performed by way of actions, what all is desired, of excellent tastes-smells-speaks, etc with no margins of non-fulfillment! Such is the status of Brahman; on departure of the mortal world, this Self of mine would leave the perishable body and be identified with Brahman. He who has this unshaken faith shall truly attain that status.

Stanza 87 hence explains the basic requirement of upaasana. The concept of upasana developed as a common practice and came to mean an intense systematic meditation. In this type of meditation, the person becomes one with what is meditating on a deity or an abstract concept such as the universe, the universal Self or the Absolute Truth. Upasana is also sometimes referred to as a type of worship involving shabda or ashabda and rituals. Be this well realised that in this context, the upaasana is aimed at sadbrahmopasana. The deep thoughtfulness of upaasana is anchored to 'Tat Tvam Asi'. This, in short, is the examination in the real significance of 'Tat Tvam Asi.' One who meditates upon it, comes to know that he is not the body, not the mind, is neither doer nor enjoyer, but he is Existence, Knowledge and Bliss Absolute. He becomes full of Bliss by sacrificing the miseries of the world and attains the real nature, i.e. Brahman. The initiation into the mysteries of 'Tat Tvam Asi' by a Brahmanishtha Guru alone can enable one to know the correct significance of the Mahavakya which destroys Samsara in the same way as the Sun dispels darkness.

Stanza 88 states that in case the Tatvamasī Vaakya upaasana viddhana be of kriyapada dosha then again too there be the justification as per vedavettaas. In case in this maha vaakya be juxtaposed with anya padaanuvritti or even of its adhyaahaara be done, then such padayukta shrutivaakya vedatva be remaining unaffected. Pourusheya and Apourisheya pada sambhandhaanuchita upaasana be ill justified.

Stanzas 89-90

*kimare puruṣaṁ pratibodhayitum svakamarthamaśaktamidaṁ vacanam |
yadato'nyata ānayanam kriyate bhavatā śravaṇena vināpi vidheḥ || 89||
śrutahānirihāśrutakṛptirapi śrutivitsamayo na bhavettu yataḥ |
śrutibhaktimatā śrutivaktragataṁ grahaṇīyamato na tu buddhivaśāt || 90||*

May this be well realised that the Maha Vakya bodhaadhikaaratva be on the basis of 'ahara' One of the purposes of yoga is to help the yogi distinguish between their true nature and ahara. Their true nature does exist on a temporary basis within ahara, but it is not the same as the sheaths. Unlike the yogi's true divine nature, the 'ahara' is inclined to possess qualities which are imperfect, selfish and fearful. This is suitable and even useful for daily life, but it needs to be recognized that this is not the whole nature of consciousness if the yogi is to progress spiritually. The ahara can be developed and transformed as part of the yogi's spiritual journey. Some say that it is important that the ahara is strengthened and purified before a yogi has a spiritual experience and glimpses the subtle world. Otherwise there is a danger that the ego may lose equilibrium, leading to a narcissistic identification with this greater reality. The intention, instead, is to ensure that the adhara is stable and

grounded, so that such an experience brings only spiritual progress and greater understanding. Thus the ‘arhata’ or the prequalified desrevedness be the fundamental principle of the Insruction of no less than the Maha Vakya of ‘Tatvamasi’.

Stanza 90 therefore explains that the adhyaahaara paksha, the ‘Shruti haani’ and ‘Ashruta Kalpana’ be the unfortunate resultant and that be certainly not be the vedaanta siddhhaanta. In reference to the Shruti Vakyaas of the elevated thoughtfulness of Maha Vaakyaas are indeed be unchallengeable Eternal Truisms. The Shruti rahasya vetthaas be never of their abheeshta to let even the ignorant fly to hover around the pure honey’s purity of sweetness of the Maha Vakyaas. Indeed the Shruti mukha shabdaas be annotation worthy and of avagaahana samardhata but not of the murkhatva.

Stanzas 91-92

*puruṣasya śarīragatātmamatiṁ mṛtisambhavahetumanarthakarīm |
apanīya sadātmamatiṁ dadhatī mahate puruṣasya hitāya bhavet || 91||
vinivartata eva śarīragatā viparītamatiḥ puruṣasya tadā |
vacanena tu tattvamasīti yadā pratibodhyata eṣa ta ityapi ca || 92||*

In this manner the maha vakyaas as of Tatvamasi be actively engaged in the satatva -upaasana nimagnata then would be defined as of pravritti or nivritti vidhana as there be no other manner any way. In the shareera, the nijaatma buddhi purusha be responsible for the janana maranaanardha kaarana. Once that having been abandoned then the feeling that the jeeva be able to turn the leaf and declare : ‘ I am the Sadbrahma Swarupa myself. Thus the dehaadis be the janma maranaadi sanpurnaanardha kaarana. Pravritthi is to get lost in the natural manner of worldly wise life. Nivritthi is to cogitate about the purpose of life and introspect about what happens after death. The latter category realise the impermanence of life and the illusion of Prakriti which results in the creation of Beings by the interaction of male and female species. The pravrittis jump along the natural flow of living by evading the shocks and enjoying the temporary reliefs of the speedy waves of the flow. Most of the ‘pravrittis’ do either negate or at any rate assume neutrality by resorting to questionable actions as they strongly believe that there is no proof or witness. They tend to ignore the witness of their own conscience named Anraratma! From such a standpoint, the jeevas with narrow -mindedness fearlessly take to cruel deeds of various degrees and proportions. The Self Approval of their acts are smeared of show, ego, arrogance and for short time praises and support by the encouragement of similar beings in the society. Until their death, such sinners carry on their lives with disapproved bodily pleasures as targetted by kaama-krodha-lobha-mada- moha-matsaras as their motto. They realise that richness earned by whatever unjust means is the corner stone of material fulfillment. Once material prosperity is earned that would have further urges as endless hallucinations. Their psyche gets transformed to subjectivity that ‘ I am the Lord, the bhogi, the siddha, the strong man and the happy go lucky being. Often times the self ego could take to the feeling of born richness affording yagjna-daana dharma deeds for public show of exhibitions to attract false prestige and misplaced complex of superiority. The Self egotism is like a deep and irrecovable ditch which ultimately submerges into hollow depths of mud and madness. Such ‘pranis’ are most certainly reborn either as persons of evil or as of species other than of humanity as per the balance of plus-minus karma of sanchita- praarabdha-kriyaamaana-aagaami types or of the carry forward-present- and as predicted. The Three factors of Kaama-Krodha-Lobhas are stated as ‘Atma Vinaasha Kaarakaas’ or the three human instincts and are the highway gates to hell. Hence persons of consciousness and maturity of thought- cum- action need to be truly beware of these traits. Any human being once sensitive and alert to these by lane gates of ‘karya siddhi’ could open up the acutely narrow gates of Eternal Truth

Stanza 92 further elaborates that in the shareera, when the atmaadhyasa rupa vipareeta buddhi purusha's nivritthi be occurring then only the Tatvamasi ityaadi maha vaakya bodhanna be possible. As the Maha Vaakyaas like 'Tatvamasi-Yeshate Aatmaantaryaami' ityaadi Atma Ekata bodha bepossible. Then in one's shareera, the atmabuddhi rupa bhranti be rubbished for ever, not otherwise. That is why the Purusha Sukta's statement : *Naanyahpandhaa ayanaaya vidyate/ Vedaaha meham Purusham Mahaantam Aditya Varnam tamasah parastaat , Tamevam Vidwanamrita iha bhavati naanyah pandhaa Vidyateya -naaya/* (If any person could realise that Supreme Soul who is too magnificent to vision like Surya much less to visualise then he is as good as Paramatma Himself; that is the way to attainment and the the path of Glory and Moksha.) Hence the concept of adhyaasa of Ahmam Brahmaasmi be never possible unless as of the essentiality of Nivritti.

Stanzas 93-94

*yadi nāpanayecchrutirātmamatiṁ puruṣasya śarīragatāmanṛtām |
tadahammatihetukakarmagatiṁ sukhaduḥkaphalāmavaśo'nubhavet || 93||
yadi tattvamasīti vadedvacanaṁ sadupāsanakarma na tattvamiti |
puruṣasya phalaṁ sadupāsanato vimṛśāmi bhaviṣyati kīḍṛgiti || 94||*

Stanza 93: In case by the impact of Mahavavakyaas as of Aham Brahmasmi or Tatvamasi, if a jeeva be unable to be influenced, owing to the 'dehaabhimaana kaaranaas' and entangling into the whirlpool of suhka dukkhaas and the consequent karma bhoktrutvaanubhavas, then the aham buddhi bhraanti be faced. Agni Purana explains that Ahamkara is of three forms viz. 'Vaikarika' or Satvika, 'Thaijasa' or Rajasa and 'Bhutadirupa' or Tamasika. From Tamasika Ahamkar, there was the Tanmatra of 'Shabd' or Sound which produced 'Aakaash' (Sky); from Sky was generated the Tanmatra of 'Sparsh' or the Touch which in turn created 'Vaayu' (Air). From 'Vayu' the Tanmatra of 'Rupa' or Form, enabled the emergence of Agni (Fire). From Agni, the 'Rasa' Tanmatra created 'Jal' (water). From water the 'Gandha Tanmatra' or the feature smell created Bhumi or Earth. Such is the chain reaction from Sound to Touch to Form to Rasa to Smell-all the creations of Tamasika Ahamkara. Be that as it may, the aham buddhi would generate 'manh bhraanti'. In case this bhraanti nivaaraka maha vakyaas be considered then the dehaatma kaarana karma be enabled to Brahmaikyata jnaana as the foremost step forward for the atma jnaana even as moksha praapti. Hence the upaasana phala be consolidated as the very first rudiment for moksha prapti and the Self Realisation.

Stanza 94 states that in case the Tatvamasi and such maha vaakyaas could generate upasanaarupa karmaacharana, then the jeeva brahmaikyata be possible. Otherwise the jeeva be in the never ending vortext of samsaara. Ishavasyopnishad explains that those who blindly follow rituals due to ignorance or avidya enter into further blinding. Those who follow meditation or Upasana as originated from Vidya or Knowledge are distinguishable. Meditation is of two types in Vedanta – objective and subjective. When an object is involved such meditation is called Upasana. On the other hand subjective meditation where Inner Self is meditated, such meditation is called Nidhidhyasa. Indeed, the mind is by its very nature fickle and restless. Hence it is extremely difficult to keep our mind fixed on the Supreme Para-Brahman, who is without form and of extremely subtle essence. To help out the aspirant therefore, the Upanishads prescribe certain focused meditations known as Upasanas which gradually help him make progress on the spiritual path. The support which helps in keeping the mind fixed on one particular thought is known as 'Alambana'. For example, the sound of Om, the inner recess of the heart, or the Prana etc. The scriptures prescribe many Alambanas according to the competence of the aspirant. Choosing any one Alambana prescribed in the scriptures, and meditating upon that with only the flow of thought as delineated in the Vedas, without allowing any other thought not related to it from coming in the way, is known as Upasana. This leads to purification of the mind (chitta-shuddhi), and is also easier than concentrating directly on

Parabrahman. However, it eventually leads to Advaita Jnana in due course . Basically Upasana is keeping the mind in only one mental form over a long period of time. This does not mean that there should be no movement in the mind at all and it should be fixed only on a given shape or sound. On the other hand, the mind should be pondering over the Alambana and its connection with the ‘Chaitanya’ (consciousness) it represents and the essential nature of the Chaitanya as delineated in the scriptures. Now the Difference between Upasana and Nidhidhyasana: The scriptures speak of a three-layered sadhana (Brhadaranyaka Upanishad: 2.4.5) 1). Shravana: Listening with full faith and concentration to Vedanta from the mouth of the Guru.2) Manana: One who has an exceptionally powerful reservoir of Samskara can achieve Moksha by merely listening (Shravana). However, ordinary people need to reflect and think upon what they have heard. This is known as Manana.3). Nidhidhyasana: On continued reflection one understands that the aim of the Vedas is to make us realize the ultimate unity of Jiva and Brahman. Meditating on this conviction born out of Manana is known as Nidhidhyasana.

Though in both Nidhidhyasana and Upasana be the mental idea that one is himself is nurtured about Brahman, even then there is an important difference between them. When this mental form is born out of conviction obtained after Shravana and Manana and then nurtured, it is Nidhidhyasana. However, if it is nurtured through an Alambana, even before this conviction is developed, then it is Upasana. Nidhidhyasana therefore represents a much higher state than that of Upasana. Upasana should be done till death. Repeatedly ruminating over the idea has the following gain: It causes the mental form corresponding to the Upasana to emerge at the moment of death. It is this mental form which acts as a blueprint for the next birth in which the fruit of this Upasana is experienced.

Stanzas 95-96

*puruṣasya tu martyaguṇasya bhavetsadupāsanayā na sadātmakatā |
na kathaṇcidapi prajāhāti yataḥ prakṛtiṁ sahaajāmiha kaścidapi || 95||
yadi dehabhṛdeṣa sadātmakatām pragamiṣyati vai sadupāsanayā |
na ca hāsyati rūpamasau hi nijaṁ yata aikyamatirna bharatyubhayoḥ || 96||
rasavidhamayaḥ prakṛtiṁ sahaajāṁ pravihāya yathā kanakatvamiyāt |*

Upaasana poorita phala maatra be not the the direct highway to ‘mumukshatva’. The jeeva should have to yield to the janana maranaadi sheelatva, notwithstanding the sadbrahmopaasana. Jeeva swabhaala should have to be to jump from one mortal life to another life as a caterpillar reaches the edge of grass and holds another grass for support as Brihadaranyaka Upanishad :

Stanza 95 further states that the jeeva swabhaba be to possessive of janma-marana and punarjanma and as such in this cycle of purarapi jananam and punarapi maranam syndrome, the possibility of Brahmopaasana be remote and prahmaprapti be almost nil. Hence the purva paksha sangati of Brahma Prapti be a hallucination as the swaabhaavika dharma prakara be as of agni ‘s ushna swabhaava be hardly possible. Then how indeed the jeeva be able to break of the vicious circle of janana-marana-punarjanana swaabhaavikata indeed!

Staza 96 then explains that in case a jeeva be some how Sadbrahmopaasana be able to succeed and accomplish Sadrupa praapti then could the swaabhaavika janma maranaadi dharma be dissolved! Then should not be the swaabhaavika punarapi jananam punarapi maranam’s axim be not dissolved!

Stanzas 97-98-99-100

*Rasavidvidvimayah prakkritim sahaajam pravihaaya yathaa kanakatvamiyaat
puruṣo'pi tathā sadupāsanayā pratipatsyata eva sadātmakatām || 97||*

*ayaso'vayavānabhibhūya rasah sthitavānanalānugrhitimanu |
kanakatvamatiṁ janayatyayasi pratipannamayo na tu kāñcanatām || 98||
udakāvayavānabhibhūya payo rajatāvayavāṁśca yathā kanakam |
viparītamatiṁ janayatyudake rajate ca tathāyasi hemamatim || 99||
rasavīryavipākavināśamanu pravinaśyati kāñcanatāpyayasah |
kṛtakam hi na nityamiti pragatam samavetamavaśyamapaiti yataḥ || 100||*

Stanza 97 states that just as mercury and such rasaayanaas be such as even to transform the metals like brass and copper as of the glitter of gold, likewise the sadbrahmopaasana could change over the janma marana swabhaava of jeevaas as of Sadrupa Brahma Tatwa Swarupa prapti. Dehaadi sanghaatamaya sukha dukha bhokta martya jeeva be when able to pronounce the Self as Aham Brahmaasmi, then that indeed could be the far reaching effect of satchintanda rupa upaasana prabhaava. Indeed the jeeva could metamorphose the kevala martya bhaava to be revolutionised as of Tatwamasi. This is the ever proven siddhanta indeed.

Stanza 98 then would bring back to realism. Agni anugraheeta loha be temporarily transformed having discarded the loha bhaava. Yet having been changed over the swarna bhaava buddhi be necessarily disposed off sooner than later as that be realised as of 'bhrama' buddhi. The bhranti bhaava be generative as of avidya and of vyaktaavyakta swarupa of the Reality, since the kaalaantara swarna bhava be of viksheenita by the application of mercury.

Stanza 99 further annotates that once pure milk straight from the udder of a cow would be diluted with water and hence the vipareeta buddhi again of the bhranti kaarana, again owing to avidya or lack of awareness that would hide the truth as in the case of the interplay of agni jwaalas could convert lohaas as of swarna bhaava for a while the loha buddhi be camouflaged as of swarna buddhi, again undrscoring the bhraanti bhaavana rooted to avidya and the make believe.

Stanza 100 hence seeks to prove that kritrima vastu be never of the position of nityata or of Eternal Reality . Hence be the precautionary pronouncement of the quintessence of Reality lest the kritrima Brahma Rupa be never of taadatmya bhava ; neither the half cooked and indigestible avidya as the disguised and imperceptible Half Truth nor of Avidya as tantamount to stark ignorance.

Stanza 101

*amṛtatvamasatpuruṣasya yadi kriyate sadupāsanayā yajivat |
yajikāryavadantavadeva bhava-tkṛtakasya yato veditādhruvatā || 101||*

Even in case the 'marana sheela manushya' be taken to Brahmopaasana and seek to amaratva by earnestly executing yajna kaaryaas as of seekers by worshipping the Panchaagnis or Five Fires viz. Garhapatya, Aahavaneeya, Daksjhinaagni, Sabhya and Avasatya, yet they could possibly be eligible for soujurns in swargaadi lokaas. Yet the upaasana janya moksha be of anityataanubhava maatra as already explained vide stanza 2 above of this Shriti Saagara Samuddharana by Chhandojya Upanishad VIII.i.6) *Tad yatheha karmajito lokah kheeyate, evam evaamutra punyajito loakaah kshayite; tad ya ihaatmaanam ananuvidyaa vrajanti etamscha satyaan kamaan, tessaam sarveshu lokeshvakaama charo bhavati; atha ya ihaatmaanam anuvidyaa vrajanti etaamscha satyaankamaan, tessaam sarveshu lokeshu kaamcharo bhavati*/(Just as the deeds of evil are exhausted the results get diminished, the impact of virtuous deeds too gets lessened. Therefore, those who depart from this world without realising the Self as instructed by teachers or on their own efforts continue to be in the endless chain of births and deaths . But the select handful who succeed enjoy freedom of movement and enjoy bliss). Thus be noted as the lokaanubhavs karma janya nashta' be well proven.

Stanzas 102-103

*puruṣasya sataśca vidharmakayoḥ sadupāsanayā na bhavetsamitiḥ |
yadi saṅgatiṛiṣyata eva tayo-raviyuktatayā na ciraṁ vasataḥ || 102||
phalamīdr̥gidaṁ sadupāsanataḥ puruṣasya bhaviṣyati nānyadataḥ |
na ca tanniravadyatayābhimataṁ viduṣāṁ bahudoṣasamīkṣaṇataḥ || 103||*

In case one might be convinced of upaasana as the causation of Brahma bhaava prapti and Sadbrahmopaasana yukta jeeva maatra be of the eligibility there of. Then yagjnaadi anushtaana swargaadi prapti as the resultant. Upaasana could then be the Brahma saameepya prapti in view of the veda vaakya: ‘ samaana sheelavyashaneshu sakhyam’; indeed there could not be the similarity of cow and a lion. The interaction of a jeeva of prakriti bhaava and of Paraatma are of swabhaava viruddha. The mind is by its very nature fickle and restless. Hence it is extremely difficult to keep our mind fixed on the Supreme Para-Brahman, who is without form and of extremely subtle essence. To help out the aspirant therefore, the Upanishads prescribe certain focused meditations known as Upasanas which gradually help him make progress on the spiritual path. Basically Upasana is keeping the mind in only one mental form over a long period of time. This does not mean that there should be no movement in the mind at all and it should be fixed only on a given shape or sound. On the other hand, the mind should be pondering over the Alambana and its connection with the ‘Chaitanya’ (consciousness) it represents and the essential nature of the Chaitanya – all as delineated in the scriptures.

That is why upaasana prabhaava as far and as long be persistent as the jeeva and Brahma sangati be lasting and once the upaasana prabhava samaapti then there be the natural disintegration. In other words, Sadbrahmopaasana jeeva be able to secure the bhinna bhinna phala sameeksha. Kriyaajanya phala be of anitya-jadatvaadi aneka dosha yuktaas. The mind is by its very nature fickle and restless. Hence it is extremely difficult to keep our mind fixed on the Supreme God (Para-Brahman), who is without form and of extremely subtle essence. To help out the aspirant therefore, the Upanishads prescribe certain focused meditations known as Upasanas which gradually help him make progress on the spiritual path. Basically Upasana is keeping the mind in only one mental form over a long period of time. This does not mean that there should be no movement in the mind at all and it should be fixed only on a given shape or sound. On the other hand, the mind should be pondering over the Alambana and its connection with the ‘Chaitanya’ (consciousness) it represents and the essential nature of the Chaitanya – all as delineated in the scriptures. For e.g. as one is uttering AUM he should be ruminating over its syllables (matras: A-U-M) in the following manner, as outlined in the Mandukya Upanishad: Meditation on Om and Mandukya Upanishad. ‘A’ is the waking state (Vaishvanara). ‘U’ is the dream state (Taijasa). ‘M’ is the state of deep sleep (Prajna). The waking and sleeping states both merge into deep sleep; and when we get up the two states emerge from it. Similarly, when the articulation of Aum terminates in M, a and U enter into M. When Aum gets repeated, A and U emerge out of M. (Mandukya Upanishad .9-11)

Stanzas 104-105

*sadupāsanakarmavidhānaparaṁ na bhavedata eva hi tadvacanam |
ahamasmi śārīramidaṁ ca mame-tyavivekamatim vinivartayati || 104||
sakalopaniṣatsu śārīrabhṛtaḥ paramātmapadaikavibhaktitayā |
upadeśavacāṁśyanayaiva diśā gamayenmatimānabhiyuktatayā || 105||*

Stanzas 104 -105 hence revert back that the Maha Vakya Tatvamasi’s Sadbrahmopaasana rupa karma vidhaanaa be not possible. This is due to the fact the mentality of being a samsaari with kalatra

putraas as being a deha dhaari and the upaashana phala be transitory in nature. The Maha Vakya phala be relevant only to Brahmaatmaikya jnaana mumukshatva maatra be of phala pradaana yukta. Shareera sambandha Mine- Aham- and such feelings might be erased totally and from the paramaardha drishti be only of nitya siddhi. That is all about the aparoksha jnaana.

Stanza 106

*draviḍo'pi ca tattvamasīti vaco vinivartakameva nirūpitavān |
śabareṇa vivardhitarājaśiṣo-rnijajanmaviduktinidarśanataḥ || 106||*

Adi Shankaraacharya explained in His Upadesha Sahasri explained: *Shruristatvamameetyaah shrtrmohaapanuttaye/* A shrota be using the the Shruti Vaakya ‘Tatvamasi’ since ‘moha’ and ‘aviveka’ be the two strong ropes be camofagging the shuddha budha dharma viruddha jeevaas. Once there could be liberation then there should be the Aham Brahmasmi Tatva. Citing the example of a dravida desheeya Raja Kumaara due to his shabara jaati’s inferior caste, his buddhi bhranti had experienced anaadi agjnaana kaarana yet he was able to realise the Reality of Existence and the Import of Tatvamasi Maha vakya eventually.

Stanzas 107- 108-109

*Yat evamataḥ swashareeragataam ahamityavivekamatim sudhrudhaam,
Pravhaaya yadakhsharamadvakam tvamavehi tadakhsharamatmatayaa/
Na mano na matih karanaani cha no, na rajo na tamo na cha satvamapi,
Na mahee na jalam na ch vahnirapi swasano na nabhascha padam parama/
amanaskamadhikamanindriyakam virajaskamasattvatamaskamapi ||
amahijalavahnnyanilambarakam paramakṣaramātmatayāśraya bhoḥ || 109||*

The Maha Vakyaas like Tatvamasi or Aham Brahmasmi as explained above vide Adi Shankara’s Upadesha Kesari, the anaadi kaala manastatwa of ‘I am the deha’ had been in usage. Now indeed it ought to be high time that the Self be emboldened to demolish the ‘anaatmaadhyaasa rupa avidya parityaaga’ and realize the adviteeya akshara tatva as realised being the atma rupa jnaana.. As per the previous stanza’s explanation the anaadi kaala shareeraantargata aham buddhi be worthy of parityaaga and seek to digest the akshara avinaashi tatva jnaana. That would indeed be purged of sajaateeya, vijaateeya and swagada bheda shunya and of the adviteeya and nitya paaramaarthas saara.

Stanza 108 explains that the status of sarvotkrishtha paramatma pada be neither shaareerikendriyaas, nor the buddhi nor the taamasika-raajasika-saatvika guna tatvaas. That status is also beyond the pancha bhutaas of Prithivyaapas Tejo vaayuraakaashaas too. Vishuddha Chayitanya Swarupa Paramatma indeed beyond the Prakriti nirmita- bhuta-bhoutika sampurnata as of swayam srishti.

Stanza 109 further annotated that when the Pancha Bhutaas as detailed above nor their fall out tanmaatraas of Sound (Shabda), Touch (Sparsha), Vision (Roopa), Taste (Rasa), Smell (Gandha) related to each sense organ are mano rahita-buddhi rahita, indriya rahita, rajoguna-srava guna-taamasika guna shunuas too. Likewise these entities too be of the same kind of agjnaana of the atma swarupa jnaana.. The earlier stanzas if there were an interpretation of maanasika dourbalyata but this be well realised that should be due to the obvious factors of drishya-karana- karyavibhakta,-jada-paricchinna-anta rahita kaaranaas How could that such kind of manastatwa be the aham bhava rahita, nitya, shuddha, parama and bhavarahita nijatma tatwajnaana be ever evidenced!

Stanzas 110-111-112-113-114-115

Stanza 110: As one's buddhi be of the panchendriyaabhimukha and replete with the praapanchika and vishayas are vancchhaas then that stage be aware as jagradavastha as the Self be connected with the results of its contact with body parts and actions as covered by the veil of ignorance. This be on the analogy of a huge fish swims alternately on the eastern and western banks of a river, the Self has no difference in either of the states of existence viz. that of wakefulness as it is not overpowered by the organs and senses resulting in motivations, desires and actions as by nature free to act on its own fully independent, free to act on its own, enlightened and Pure. Similarly as a hawk flying free and roams in all directions as it pleases and desirous of taking rest and relaxation reaches its nest and falls asleep. The Self too so connected with the results of its contact with body parts and actions as covered by the veil of ignorance in the waking state. Then in that jagradavastha there would be netraadi indriyaas be of Vishayaanubhuti and hardly be in the stage the 'sarva saakshi chatainyata be a rare phenomenon since the pull and pressures of samsara be of the overwhelming nature.

Stanzas 112 -113-114: Sushupti is denoted as deep sleep consciousness. when the mind ceases activity, having withdrawn from both physical and mental activities, objects and desires. In sushupti, the mind has absorbed into itself. Sushupti is associated with prajna the ultimate understanding of the true nature of existence and reality. By entering sushupti, the yogi experiences the subtle, intuitive consciousness that is neither mental nor intellectual. Because of its separation from the world and worldly concerns, sushupti creates a state of bliss and happiness. It is one of the stages on the path to yoga's ultimate goal, union with the higher Self. As explained above, 'Svapna' or the dream state refers to false perception as one confuses a rope for a serpent while 'nidra' or sleep means plain sleep suggestive of darkness when reality is non recognizable. Thus sleep and dream are of the states of Vishva and Taijasa as the cause and effects. But prajna is conditioned by sleep only as the causal state, while Turiya is unaffected by the cause and effect syndrome! Dream is falsity and sleep is unaware of Reality. When the limitations of both dream and sleep are lifted, one enters 'Turiya Padam or the state

of Turiya is achieved as neither of sleep nor of awakeness is applicable. Then the jeeva or the transmigrating Soul is awakened from the cover of Maya then there are no feelings or sentiments, no perceptions nor knowledge of erstwhile awakeness. Then the individual realises: Thou art That; and That is Ajam or birthless, Anidram or sleepless, Asvapnam or dreamless, Advaitam or non dual or only the Self as in the Turiya state of transcendental, or pure, consciousness in which the focus with both outward and inward at the same time. In other words, agjnaani purushaas whose jagradavastha-swapna be experiencing then the profile of vishuddha pramardha rupa is of tureeyaavastha. Rajju and sarpa bhranti as of jagrad and swapnaavasthaas having surpassed, the vishuddha chaitanya Paramatma's profile be thus the tureeya pada upayoga tulya kalpana maatra.

Stanza 115: Having explained at length the stages of a jeeva be passing through the stages of Jagrad-Swapna-Shushupti-Tureeyas as ably explained in the Upanishads, there follows an anti - climactic antithesis. In reality the 'avasthas' are only of antahkarana dharma of ifs and buts. This is so because of the kalpita antahkaana dhrama maatra. Indeed the antahkarana is a sense organ definable as a link between the body and the middle and higher layers of body and the elevated mind, soul, heart and conscience. Thus it comprises of Manas or mind- Chitta or memory, the consciousness where impressions, memories and experiences are stored- buddhi or intellect which is the decision making part of the mind and above all the Ahamkaara or the ego feeling closely knitted to the psychological process. This being so the kalpita antahkarana has a pivotal role in deciding the jaagrat avastha and the further stages to follow and hence a far cry to the stages of sushupti- tureeya and so on are fibs of imagination for a jeeva that too battered by ahamkaara, tri gunaas, and arishad vargaas of kaama-krodha-lobha-moha-mada-matsaryaas. As per the example of a Madaprerita elephant used to free movement be ever spared an timid person to throw a stone instead of following the stages of jaagrad-swapna-sushupti-tureeyaas! Hence seeking to abide be the rule book be lile chasing shadows indeed!

Stanzas 116-117-118-119

*gaganapramukham prthivīcaramaṁ viṣayendriyabuddhimanahṣahitam |
janimajjagadetadabhūtamīti śrūṭayaḥ pravadyantupamānaśataiḥ || 116||
kaphapittasamīraṇadhātudhṛtaṁ kuśārīramidaṁ satataṁ hi yathā |
prabhavaprabhṛti pralayāntamidaṁ jagadagniravīndudhṛtaṁ hi tathā || 117||
jagataḥ sthītikāraṇamīthamidaṁ prathitaṁ ravivahniśaśītritayam |
smṛtivedajaneṣu bhṛśaṁ prathitaṁ śrūṭirīritavatyānṛtaṁ taditi || 118||
yadu rohitaśuklasukṛṣṇamidaṁ jvalanādiṣu rūpamavaiti janah |
tadu taijasamāpyamathānnamīti bruvaṭī trayameva tu satyamīti || 119||*

The stanzas seek to explain the jagat midhya nirupana. From aakaasha down to prithivi and there under the atholokaas of ataala-vitala- sutala- talaatala- maha tala-rasatala-paataalas are all a matter of hallucination. Jagat means perceived world or universe through one's own senses. Thus sensory perception being limited what is perceived may be illusory or incomplete. Moreover what is perceived is always changing. Hence it is illusory. Brahman is all pervading pure and intelligent consciousness and there cannot be two opinion on that. Even Pancha Bhutaas, Vishayaas, Indriyaas, buddhi, manas are all deceptive and imagined. Further Karya jagat -Karma jagat- Kriya jagat are all misconceptions. Shruti- Smriti- Puraanaas are indeed replete with the Maya Jagat. It is firmly believed that the Inner Self is essentially the form of bliss, which would have taken a human shape of which the head is of joy, the state of satisfaction is the right side of the body, total fulfillment is the left side and the body trunk is the fountain of bliss itself while the tail is the balance to provide stability. Thus the human body is of the five sheaths viz. Annamaya, Praanamaya, Manomaya, Vijnana maya, and Anandamaya. On the other hand, Paramatma is not definable!

Stanza 117 details that the nindita shareera is fraught with kapha, pitta, vaata rupa dhaatus while pralaya paryanta pacha bhutaas, Surya Chandas and Navagrahaas be impacting the niverse and the shareera alike. Shukra shonita nirmita this shareera be indeed vulnerable and detestable.

Stanza 118 further states that the Manifestation of the Universe by Paramatma of its Srishti -Sthiti-Samhaara kaarana be also of Suryaagni Chandraas as deleniated by the Unknown even underscoring the midhyatva of the the Jagat.

Stanza 118 further annotates that in reference to Bhagavad Gita vide Chapter Fifteen on Purushottama Prapti Yoga stanzas 12 and 14 viz. That 'Paramapada' or the so targetted with the unique Adhyaatmika Jnaana is stated to possess such effulgence which could not be further enhanced by Surya- Chandra- Agnis since that is 'swayam prakaasha' or auto generated. Having reached that climactic top, none so ever would return to the Universe since that is indeed the place designated for Me! Basically, every 'Jeeva' or Being is of my 'bhagavadamsha' or of my instincts but for the jnaana-karmendriyas and the prakriti or Nature which together interact with one's 'manas' or mentality and create imbalances and cause birth after rebirth as a cycle. This is on the analogy of 'praana vaayu' or the vital energy entering a sweet smelling flower of freshness and sullies the sweet smell to either odourlessness or even of unbearable smell. That is how the jeeva of original 'bhagavadamsha' gets transformed by the extraneous factors and gets badly caught in the cobweb of Prakriti and the eventual features of either virtue or viciousness. The Jeeva is thus subject to the impulses of hearing, feeling, seeing, tasting, smelling and gets anchored to mind and accordingly acts and reacts. This Jeeva persists in viewing wood for the forest due to ignorance as per the spell of Prakriti as that Maya too actively participates in the play which after all is convened under the auspices and patronage of Lord Krishna Himself! Unfortunately the Jeeva confuses Prakriti as Paramatma due entirely to ignorance! However some of the Jeevas are blessed with jnaana drishti and gradually distance themselves with the physical and mental aberrations and initiate their entry into the doors of awakeness. This type of initiative is known as 'vigyanana- saadhana- yoga or of one to one interaction of Jeevaatma and Paramatma. Those saadhakas with grit and determination seek to vision in the inner screen itself while casual efforts by the ignorants look blank totally.

Arjuna! Try to understand that what all radiance and brightness is inherent in Surya- Chandra- Agni is of my own self as I am 'swayam prakaasha' as of my own. All the Beings on Earth are created-sustained and eventually destroyed by Me. *Aham Vaishvaanaro bhutvaa praaninaam dehamaashritaah, praanaapaana samyuktah pachaayamnam chaturvidham/* I am the 'jattharaagini' or the digestive energy which activates the food intake by the tongue and teeth, salivary glands, pancreas, liver and gallbladder the traditional chaturvidha bhojana of bhakshya- bhojya- lehya- choshyas or the strong food-drinkables- managed with tongue and throat; all these are aided my paaneeyas making the pancha bhakshyas. I am the 'antaratma' being ever present in the heart which is unseen or felt and the source of vastu jnaana- jnaana shakti and vicharana jnaana; am the vedantha karta- vedya. I am at once the jnaana- jneya-jnaata or the awakening- the awakeness-and the person thus ever awaken! In this Universe there are two types of persons named Kshara and Akshara. Kshara who enjoys what all life offers, by these as pleasures or pains - successes or failures. Akshara is steady minded always seeking to understand the purpose of life and moerso the objectivity of what beyond.

Stanza 119 analyses that Agni -Surya and others are of the red-white and black rupaas are in one's normal awareness. Agni with its redness is of tejasvi swarupa. Jala rupa is known for shukla rupa and prithvi for black colour. Stated otherwise the kaarya- kaarana kurtruva having been defined as per the Universal adjuncts of Agni-Surya-Prithivi, the midhya karana of as the Sat- Chit-Ananda the kalpita midhya jagat kaanana is beyond the colors.

Stanzas 120-121-122-123

*rucakapramukham kanakādimayaṁ rucakādyabhidhānanimittamapi |
asadityavagamyata eva yato vthabhicāravatī rucakādimatiḥ || 120||
na kadācidapi vyabhicāravatī kanakādimatiḥ puruṣasya yataḥ |
tata eva hi satyatayābhimataṁ kanakādiviparyaya eṣu na hi || 121||
rucakādisamaṁ jvalanādi bhava-danṛtatvaguṇena tu satyatayā |
aruṇapramukham jvalanaprabhṛti-prakṛtitritayaṁ kanakādisamam || 122||
anayopamayānṛtatāmavada-cchrutiragnidivākara-candramasām |
amṛṣātvamapi śrutiruktavatī tritayasya tu raktapurāḥsariṇaḥ || 123||*

Thus the veda pramaanaas had illustrated the examples of Agni-Surya-Chandaadis of celestial examples. Now the loukika udaaharanaas be too described: out of gold, one could prepare very many vastus like mukutaas, kankanaas, kundalaas and so on. But the person wearing the various modifications be having various reactions. In respect of a makuta one's buddhi be of such as of a kingship, while the buddhi reacts at a golden bangle or a waist belt, then the buddhi could imagine of a stree. Thus buddhi be as per instantaneous reactions are as per one's own intellect and as per the situational impulses. But fundamentally the fact is that suvarna be realised as the truth and the variations are fanciful and imaginary.

Stanza 121 thus explains that Viveka sheela purushaas never resort to indiscretionary acts as their buddhi is ever clear, stable and equipoised. Buddhi as being the aspect of consciousness projecting perceptions as per the size, shape, colour, fashion. Nevertheless, the activity of buddhi does not reveal the true nature of reality. Although the objects that buddhi identifies are really parts of the same unified reality, the divisive function of buddhi may lead one to lose sight of the interconnectedness of all things. Since buddhi deals in the world of variety, it is always at odds with unified nature. Buddhi may turn back on itself and judge to what extent it can know true reality, but ultimately it finds itself limited to the perceptions of the sense world. In this context the basic realisation be that just as gold could be real but the abharanaas are imaginary, hence the life and the universe are imaginary and unreal while Paramatma is the Reality indeed.

Stanzas 122 and 123 state that in alignment of midhhyatwa guna samaana, then Surya, along with Agni and the rest of the Panchabhutaas too are like the suvarna and the aabharanaas too be realised as of 'midhyaatva'. Kaarya midhyatva and kaarana satyatva are as of Suryaadi midhyatva as of the example of gold adaabharanaas. As already explained earlier stanza 119 earlier vide Chhandogya Upanishad above, Agni, Surya and Chandrama are of midhyava rupa, as likewise due to the reason of the metals like gold. Once the mind set that agni be of redness, jalas as of whiteness and prithvi as of krishna rupa then by the bhavanaamatra manastatwa be the abrogated. This the midhya bhavana had been explained vide Moutika Upanishad: Muktika 2.14: *janmaantashataabhyastaa mithyaa sa.nsaaravaasanaa | saa chiraabhyasayogena vinn na kshIyate kvachit ||* "The false impression of worldly life is got in a hundred lives and cannot be destroyed without long practice".

Stanzas 124-125-126-127-128

*anṛtatvamidaṁ jvalanaprabhṛte-ryadavādi bhavettadudāharaṇam |
vitathā vikṛtiḥ satataṁ sakalā na tathā prakṛtiḥ śrutiniścayataḥ || 124||
pradīdarśayiḥsurvasanasya yathā vitathatvamapāsyati tantuguṇam |
apakṛṣya tu tantusamaṁ tritayaṁ jvalanapramukhasya tathoktavatī || 125||
avanīpramukham viyadantamidam vikṛtistu parasya bhavatyaparam |
anṛtaṁ tvaparam vikṛtistu yato-vitatham tu param prakṛtistu yataḥ || 126||*

ata etadasedhi sadukti param na mr̥seti mr̥ṣā tu tato'nyaditi |
iti siddhamato yadavādi mayā janimajjagadetadabhūtamiti || 127||
manaso'pyanṛtatvamasedhyamutaḥ pratipāditahetuta eva bhavet |
caritaṁ ca tadīyamasatyamataḥ parinirmitavāraṇaṇeṣṭitavat || 128||

Stanza 124 states: One who wants to show the unreality of cloth removes the threads one by one. In the same way, the Scripture, having extracted the three colours red etc. that are comparable to threads has proved the unreality of Agni, Suryaadis . The causes and effects syndrome as of Clay - Gold - Thread - Bricks - Sukshma Bhutas and Pots - Ornaments - Cloth - Wall - Luminaries of Sun, Moon, Agni. Such be the midhyaatva nishchaya buddhi. The explanation is due to the interaction of the prakriti- vikriti bhaananaas are inbuilt in the universe. Vikruti rupa padaardhaas are to be explained as of the asatya / falsity and Prakrti rupa of Brahmatva.

Stanza 125 : One who wants to show the unreality of cloth removes the threads one by one. In the same way, having extracted the three colours red etc. that are comparable to threads and be able to prove the unreality of Agni-Surya etc. Just as the midhyatva nishchatata kutuhala purushaas could thus vindicate satyatva buddhi. Indeed such jnaanis could sift the Satya as the kaarana and the kaarya midhyava. Hence Lalita Sahasra Nama states : *Karya Kaarana Nirmukta* or Devoid of Cause and Effect. And hence the kaarna is explained as the Satya and karya is midhya.

Stanza 126: This universe right from earth to space which is the transformation of the Supreme Spirit i.e. Brahman is the another form there of. The other form of Brahman is unreal because it is a transformation. The Supreme Spirit, however, is not unreal since it is the cause. In other words, from priti to aakaasha paryanta, is the Paramtma's vaivarta rupa. In other words, be this realised that Parabrahma be of Para and Apra Rupa. One is of the Pancha bhutaas and their fall outs or of vaivarta rupa which is essentially based the midhyaa rupa, while sarvaadhishtaana sacchidaananda swarupa Parabrahma as of the fundamental Truthfulness.

Stanza 127: In this way, it is proved that the Supreme Spirit denoted as Existence is not unreal but what is other than that is unreal. that the artificial world is unreal as stated by me previously is thus established Karana Satya and Karya midhya is thus being proven.

Stanza 128: As per the erstwhile stated reasonings, one's manasika pravritti be of midhya tatva. Already it has been proven of the conceptualisation of kaarana and karya mithya niyama had been proven and on that basis it could be clarified as of the jaagrataadi sampurna vyavahaaraas be of midhya rupa maatra as chitra lekhana of an elephant and so on being kevala kalpana maatra asatyaas merely. Mind-body-and praarabha are the basic ingredients of life and its nirardhakata and nirardhakata. As long as Prarabha is there, mind will continue. Mano Abimana Tyaga, last station in spiritual Journey. The moment one could do this, liberation be in the offing while tyaga helps to claim Nitya Mukti. Now , Mithyatvam of three attributes of the mind - Jagrat, Svapna, Sushupti based on Guna Trayam - Sattva / Rajas / Tamas of the mind. As long as Prarabha is there, mind will continue. Mano Abhimana Tyaga be the last station in spiritual Journey. The moment one could do this, liberation is nearby.

Stanzas 129-130-131-132

nanu nābhyavadacchrutirudbhavanam manasastu sato na ca khapramukhāt |
kathamasya bhavedanṛtatvagati-rmanaso bhagavanvada niścayataḥ || 129||

*nanu saptama ātmana udbhavanam manaso'bhidadhāvasunāpi saha |
kathamasya bhavedamṛṣātvagati-rmanaso vikṛtitvaguṇasya vada || 130||
asunā karaṇairgaganapramukhaiḥ saha muṇḍaka udbhavanam manasaḥ |
Adhyaaya manaso'nnamayatvamavādi yata-stata eva hi bhūtamayatvagatiḥ |
kuśārīravadeva tato'pi bhṛśam vitatham mana ityavadhārāya bhoḥ || 132||*

Stanza 129: A disciple addressed the Guru seeking a clarification that Sadbrahma from the manas had manifested akaasha and rest of pancha bhutas then how could there be that the Jagat be of midhyatma jnaana! For instance Chandogyaupanishad vide VII.xii.1-2 states :**Akaasho** vaa va tejaso bhuyaana: *Aakaashe vai Surya Chandramasaav ubhauh vidyun nakshatraani Agnih, Aakaashenaahvayati, Aakaashenashrunoti, Aakaashena pratishrunoti, Aakaashe ramate, Aakaashe na ramate, Aakaashe jaayate, Aakaasham abhijaayate: Aakaasham upaassveti/ Sa ya Aakaasham Brahmate upaaste, akaashavato vai sa lokaan prakaashavato sambhaaddhaan urugaaya -vatobhisidhyati yaavad Aakaashasya gatam, tatraasya yathaa kaamacharo bhavati, ya Aakaasham Brahmeti upaaste; asti, Bhatgavaah, Aakaashaad bhuya iti; Aakaashaad va va bhuyosteeti; tan me, Bhagavaan braviv iti/* (Indeed among the Pancha Bhutas or Five Elements, viz. Prithivi, Aapas, Tejas, Vaayu and Aakaashas or Earth-Water-Agni-Air and the **Sky**, the last but not the least is the Sky undoubtedly as it holds the Surya, Chandra, Nakshatraas, Vidyut or Lightnings, and Agni in poition. All the acitivities in the Universe including the Sapta Lokas of Bhu-Bhuvah-Swar-Mahar-Janar-Tapas and Brahma Lokas are performed, seen, heard, enjoyed by the medium of Akasha; Dasa Dishas or Ten directions witness the activities by Akasha; Astha Loka Palakas of Indra-Agni-Yama-Nirrti-Varuna- Vaayu-Kebera and Ishana are active only by the courtesy of Aakash; births and deaths of Souls are facilitated by Aaksaha; growth and decadence are effected and visioned by Akasha; indeed Aakash is the unique witness of activities of shrotra, chakshu, vaak, twak, and reproduction! Indeeed there is no existence possible without the Sky! One needs therefore to meditate Akasha as Brahman himself! In that case, how could that be a midhya.

Stanza 130 then states as of the Learned Guru's clarification: Priya shishya! You have no doubt quoted Chhandopanishad and posed the question. Yet the same Chhandogya explains vide 7.26.1 that from the Atma were also got manifested the 'praana' the vital energy and 'manas' as backed by its adjuncts. Then how indeed the paramatma's karya be a midhya! Then this kind of puzzle ought be realised as perplexing mystery dear shishya. Now could you possibly be unveiled!

Stanza 131: The creation of the mind along with vital air, senses, space etc. from the Supremme Self has been declared in the Mundakopanisad. Therefore, O disciple, ascertain that the mind is unreal. Parbrahma bestowed to the jeeva's praana, manas, savendriyaas, aakaasha, vaayu, agni, jala, and vishvadhaari prithivi. Nonetheless the totality of the universe be but a midhya.

Stanzas 132: The preceptor then further expalins to the disciple that a pranis entire manastatva be indeed of annamaya as being of the being of the bhoutika guna siddhi despite the realism of of the sthula shareea and its manastatva be surely of atyanta midhya bhavana any way. The food intake of one's food is stated to be of three parts: one portion be as of shuula bhaaga or the gross food mainly converted as the 'mala bhaaga', the maddyama bhaaga be of maamsa bhaaga being of the sukshma bhaaga which is stated to be of the mind nourisher. Thus the anna karya or the overall utility of the food intake be of 'maanasika drudhata' or of physical fitness and mental strength. Now, the proactive agent of the food intake is the sufficient water. Thus the anna kaarya be related to manas and its activity whils the water intaka is stated as praana, while the tejo kaarana is of vaani sampada. All this being so, shishya! As the guru would seek to analyse finally: the sthoola deha as also the maanasikaata are indeed as temporary in the samsaara even as the universe by itself as ephemeral .

Stanzas 133-134-135-136

*kuru pakṣamimam gaganapramukhaṁ janimatsakalaṁ na hi satyamiti |
prathamam caramaṁ ca na cāsti yato rucakādivadityupamāṁ ca vada || 133||
kanake rucakādi na pūrvamabhū-ccaramaṁ ca na vidyata ityanṛtam |
adhunāpi tathaiva samastamidaṁ janimādvīyadādi bhavedanṛtam || 134||
kanakādiṣu yadyuṣajātamabhū-drucakapramukhaṁ prthageva tataḥ |
adhikaṁ parimāṇamamīṣu kuto na bhavediti vācyamavaśyamidaṁ || 135||
kanakaprabhṛtervyatiriktamato rucakādi na vidyata eva kutaḥ |
prthagagrahaṇātkanakaprabhṛte-riti kāraṇameva sadanyadasat || 136||*

Stanza 133:

The guru then addresses the shishya : Regard this entire artificial universe consisting of space etc. as the subject (pakṣa), the state of not being real as the thing to be ascertained (sadhya), non-existence in the beginning and at the end as the reason (hetu) and the necklace etc. as the illustrative examples (upama). Pratyakṣam-anumaanam-loukikam and shastreeyaam are the constituents of logic.

This samasta utpatti of akaashaadi pancha bhutas of midhyatva as of saadhya, aadyantatva hetu as per the gold and aabharanaas. The unique Manifester Paramatma who crafted the make believe halucination is certain to get dissolved ever repeatedly. Explained otherwise that the utpanna purna samasta bhuta bhoutika padaardhaas be of asatya purnakaas being vanished by the universal termination to be rejuvenated again and again repeatedly. Even tha akaashaadi pancha bhutaas too be of midhyaatma siddhipradaas maatra.

Stanza 134 : In the beginning, the necklace etc. did not exist in the gold; nor would they exist at the end and hence they are unreal. Similarly, this entire artificial (universe) consisting of space etc. is unreal at present as well since it does not exist in the beginning as well as at the end. The Inference is on the basis of four components viz. ‘Pakṣa Sadhyam, Hetu, Drishtanta without Doshas’. Hence as per that analysis Mandukya Upanishad II.K-6 : That which is non-existent in the beginning and in the end, is necessarily so even in the present i.e., in the middle intermediat stage.. Those objects are like illusions which are seen and yet they are regarded as though real. Taittiriya Upanishad : To Bhṛigu Maharshi, Vanuna Deeva explained: ‘that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman’ . He, (Bhṛigu) performed penance ; and after having done penance.’

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Stanza 135 annotates further: In case gold be converted as ornaments as of necklaces, ear and nose rings or waist chains then why not make adhika parinaamaas too. This be so on the analysis of kaarya kaarana bhinnatva. Ear rings, necklaces and various items or on the demand and supply analysis. That depends on the household behavior that yields the consumer demand curve. Demand is the willingness and ability of consumers to purchase a given amount of a good or service at a given price. Supply is the willingness of sellers to offer a given quantity of a good or service for a given price. Later, study on the theory of the firm will yield the supply curve. The demand and supply model is useful in explaining how price and quantity traded are determined and how external influences affect the values of those variables. Buyers’ behavior is captured in the demand function and its graphical equivalent, the demand curve. This curve shows both the highest price buyers are willing to pay. Hence the kaarya- kaaranabhinnatva. Anyatha, the karya kaarana bheda pakṣa be of yukta- viruddha siddhatva nirupana be the finality.

Stanza 136: That analysis of suvarnaabharanas of kankanaas or necklaces be proving the negation of the kaarya midhyatva and kaarana satyatva. As per the example of a cow and a horse, the suvarna and the kankanaads, the bheda paksha yukti viruddha anyway. Thus, the necklet etc. do not exist apart from gold etc. Why? For, (the necklet etc.) are not cognised as different from gold . Only the cause, therefore, is real while the rest is unreal.

Stanzas 137-138-139-140-141

*nanu nāma prthagvikrteḥ prakṛte-ratha rūpamathāpi ca kāryamataḥ |
kathamavyatirikṭatayāvagamaḥ prakṛtervikṛteriti vācyamidam || 137||
iha vīraṇatantusuvarṇamṛdaḥ kaṭaśāṭakahāraghaṭākṛtayaḥ |
upalabdhṛjanairupalabdhimitā na bhidāsti tataḥ prakṛtervikṛteḥ || 138||
vikṛtiryadi nāsti prthakprakṛte-rna ghaṭeta bhidāpyabhidhāprabhṛteḥ |
iti dhīrviphalā tava yena janai-rvive nayanena mṛdādyabhidā || 139||
nanu rūpamatho api kāryamatho abhidhāpi naṭasya prthagviditā |
na prthaktvamupaiti naṭaḥ kimiti prativācyamavaśyamidaṁ kuśalaiḥ || 140||
asato na kathaṇcana janma bhavettadasattvata eva khapuṣpamiva |
na sato'sti bhavaḥ purato'pi bhavā-dyata ātmavadeva sadiṣṭamiti || 141||*

Stanza 137: The name, form as well as the purpose of the effect are different from those of the cause. Hence it is to be accounted for as to how the effect can be understood as non-different from the cause. Karya kaarana be only of the variation of naama rupas merely. The feeling of prakriti and vikriti rupaas be clarified by the example of earthen mud and the pot. They are of naama bheda- rupa bheda and karya bheda n the analogy of gold -chain of length and srength and functionality.

Stanza 138 : Vedantins feel that in this world, the wise men perceive grass, threads, gold and clay themselves, in the form of mat, cloth, necklace and pot, respectively; hence there is no difference between the effect and the cause. Thus in this vyaavahaarika jagat, there could not be kaarana-abhaava and not much of kaarya upalabdhhi. This be so because the threads of a cloth are distinct yet the product in the form of the be distinguished.

Stanza 139: As per one's imagination if the effect is not different from the cause, then there be futility of the difference concerning name etc. because the non-difference of the effect such as pot etc. from clay etc. is well-known to the people. In other words, in case there be no kaarana from the karya, then from the naama rupaadi kaarana, the bhedha siddhi be not generated. This is on the analogy of one's eyesight's ability might be such as not able to distinguish the soil and a pot or there would be the kaarana – kaarya bheda siddhi be not generated. In case there be no distinction of a cloth and thread then to be proven that kaarya kaarana bheda be never generated too.

Stanza 140 explains bheda saadhaka anumaana dosha. One's imagination be such that if the effect is not different from the cause, the difference concerning name etc. is not possible and hence be futile, because the non-difference (of the effect such as pot etc.) from clay etc. is well-known to the people. In case the 'nata swarupa' or the dance from and the time and manner of the nritya be normally aware to the audience just as of bharata naatya-kathak- kathakali or the dance froms of various nationalities. The abhinetaas nata bhangima- the vadya brinda paddhatis, the broad range of musical instruments and their respective nuances be variegated. The sum and substance of naama- rupa vividhatvaas are realiseable to professionals and vivekis.

Stanza 141: The birth of what is non-existent is not possible, because it is indeed non-existent like sky-flower. The creation of what is existent is not possible either, because it exists already and is always accepted like the Self. Thus no birth in the universe be ever possible without the nijatma janma be ever possible since any jeeva ought to be well equipped with and be built in by the reflection of anararatma as of Paramatma and hence aakaasha kusuma samaana sat padaartha janma maatra be ever possible. Followers of Saankha jnaana be endorsing the sad tatva janma but visheshikaas and atomicity theorists be having reservations.

Stanzas 142-143-144-145

*kapilāsuripañcaśikhādimatam parigrhya vadedyadi kaścidadam |
na kadācana janma vadāmi sataḥ pravādāmi tu yacchṛṇu tattvamapi || 142||
prakṛtāvaviśiṣṭatayā yadabhū-dadhunā tu tadeva viśeṣayutam |
niravadyamidam pratibhāti mama pravādātra virodhamavaīṣi yadi || 143||
sadayujyata yena guṇena purā prakṛtau sa ihāsti na ceti vada |
yadi vidyata eva purā prakṛtā-vadhunāpi viśeṣayutatvamasat || 144||
yadi nāsti purā sa guṇaḥ prakṛtā-vasadudbhavanam bhavato'bhimatam |
jananena ca sattvamupāttavato janimattvata eva vinaṣṭirapi || 145||*

Stanza 142: Sankhyaacharya Kapila, Aasuri and Panchashikhas Somebody following the doctrine of Kapila, Asuri, Pancasikha etc. may pronounce there is birth for what is existent. But please listen to what I am going to say. For instance Sankhya Shastra explains vide Brahma Sutras vide Chapter I) : Samanvaya or Understanding by Interpretation. Upanishads seek to imply the very purport of Vedas. These comprehend the basis of Awareness about the original cause of Existence and of the Universe. It is only by that Supreme Conciousness that the Ancient Sciptures seek to comprehend but not by a secondary Source of what is loosly designated as the Self Conciousness as Sankhya Yogas interpret; indeed, the Self as an individual is Brahman and is not a separate entity either. This is what Upanishads and Sciptures based on the ancient Scripts handed down the ages about the awareness of Brahman from whom the Universe originates, sustains, terminates and regerminates again and again; it is that Supreme Energy as the Source of Vedas, which is the uniform topic of Vedanta Scripts, who is admitted to be the Cause of the World as argued and decidedly established. Brahman is not the 'Koshamaya' or of Pancha Koshas or body sheaths of Annamaya-Pranamaya-Manomaya-Vijnanamaya and Anandamaya as based on Saamkhya Thought but is indeed the Supreme Self of Nirguna Niraakara or alternatively of the 'Saakaara Saguna Swarupa' or of Form and features viz. the Magnificent Bliss that is in turn reflected as the Antaratma or of the Individual Self of all the Beings in Srishti. It is this Blissful Brahman who is not only the Antaratma or the Individual Conciousness; this Paramatma is not only Antaratma, but also the Pancha Bhutas, Space, Light, the Praana or Vital Force, the Illumination within and without. It is that Singular Entity, The Bhokta and the Bhojya or the Cause and the Effect, the Material Cause, the one inside the 'Daharakasha' or the Sky within the invisible cavity of the Heart and the Sky above, the Pancha Bhutas, the Panchendriyas, Sleep and Death, above all the Cause an Effect. Indeed, Brahman is the Material Cause of the Univerese.!

Stanza 143: Thus Sankhya Shastraadi Acharya Kapila were of Sad Karyavaadi paksha. Traditional Rival as of Sat Karya Vadis - Existent World, Brighter from Karanam Brahman while the Refutations be from Asat Karya Vada - Non existent world as Product originates from Karanam. Thus Totakaacharya be of the firm view regarding - Existent Product - Non Existent - Seemingly Existent - Need not originate.: this Utpatti of Atma is always existent in Past, Present, Future but as of dream, Jagat, Mithya followed the Maha Vakya proposition. In this context Dakshina Murti Stotra explains: (Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) The Entire World is Like a City Seen within a Mirror, the Seeing happening within

One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence).

Stanza 144: Vedantins explain as to whether Paramatma's special property of material cause added to the further effect already existent before the creation of the universe. Jagadotpatti poorva Sad karya with which be the saguna yukta kaarana be that very kaarana had manifested the asat kaarana of visheshata of the midhya jagat. In other words the kaaryotpanna purva be of that very sadguna kaarana had since taken the form of the Prapancha.

[Dakshinaamurti Stotra's opening stanza is relevant;

Viswam darpana drusyamana nagari, tulyam nijantargatham, Pasyannathmani mayaya bahirivath, Bhutham yatha nidraya, Ya sakshath kuruthe prabodha samaye, Swathmanameva dwayam, Thasmai sri guru murthaye nama idham, Shri Dakshinamurtaye/.,

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.]

The above stanza tells us that the world which is outside us is same as our soul but we see them as different entities due to the veil of ignorance. As soon as we wake up, we realize that the dream is false and even while seeing our image in the mirror, we know that we are not seeing us in the mirror but our image. When we get knowledge from the guru we are in the wakeful state without the veil of ignorance.

Stanza 145 further annotates that in case the kaarana karya gunotpatthi be not precedent then there be the feeling of 'asadutpatti' or the negation of universal creation much less of the conceptualisation of preservation and ever periodical destruction, since the cyclical process of srishti-sthiti-samhaara kaala chakra is stated as the characteristic of the universe. In case, that distinctive mark does not exist in the material cause before (the creation of the effect), then one might have to accept that birth for what is non-existent. And what would have come into existence with its birth that ought to follow destruction as well because of its artificiality. In other words the janma purva guna kaarana be non-existent then how could there be the reconciliation to the infringement of kaala pravaahaa as the fundamental principle of the midhya jagat.

Stanzas 146-147-148-149-150

*bhavato'bhimataṁ parihartumidaṁ na kathaṁcāna śakyata ityamutaḥ |
kaṇabhakṣamatena samatvamidaṁ bhavato'bhimataṁ śanakairagamat || 146||
asato bhavanaṁ naśanaṁ ca sataḥ kaṇabhojimatam veditam kavibhiḥ |
upapattiviruddhatayā subhṛṣaṁ tadabhāṇi mayāpi viruddhatayā || 147||
pratiśiddhamidaṁ kaṇabhojimatam hariṇāpi samastagurorgurunā |
vacanena tu nāsata ityamunā bruvatā ca prthātanayāya hitam || 148||
asataśca sataśca na janma bhava-diti pūrvamavādyupapattiyutam |
sadasacca na jāyata eva kuto na hi vastu tathāvidhamāsti yataḥ || 149||*

sadasattvamatītya manahprabhṛte-rna kathañcana vṛttirihāsti yataḥ |
tata eva manahpramukhasya bhavo na bhavediti sarvasuvedamiti || 150||

Stanzas 146-147 explain whether or not the statement of the Asad Utpathi or the generation falsity be the Vinaasha kari be justified or not. Contrarily otherwise the gradually might slip down to the Kanaad's Vaiseshika 'mata' or that theory as contained in Kanada Sutras .The school founded by Kanada explains the creation and existence of the universe by proposing an atomistic theory, applying logic and realism, and is one of the earliest known systematic realist ontology in human history. He suggested that everything could subdivided, but this subdivision cannot go on forever, and there must be smallest entities 'parmanus' that cannot be divided, and eternal, that aggregate in different ways to yield complex substances and bodies with unique identity, a process that involves heat, and this is the basis for all material existence. He used these ideas with the concept of the Antaratma or the Inner Self to develop a non-theistic means to moksha. Kanada's ideas were influential on other schools of Hinduism, and over its history became closely associated with the Nyaya school of Hindu philosophy. Kanada's system speaks of six properties or 'padaarthas' that are known and named. nameable and claimed that these are sufficient to describe everything in the universe, including observers. These six categories are 'dravya' or substance, guna or quality, karman or motionworthy, samanya or time, vishesha or distinct are specifiable, and samavaya or of inherence. Further there are nine classes of 'dravyas' or substances, some of which are atomic, some non-atomic, and others that are all-pervasive. These concepts are from Charaka Samhita. Hence the Vaisheshika Darshana highlighting Dharma be that through which there is the accomplishment of rising to the unsurpassed good as per the authority of Vedas : *Vaisheshika Sutras 1.1-2* - That there is only one individual Self that is known from the absence of particularity when it comes to the emergence of an understanding of happiness and suffering, whereas a multiplicity of individuals is inferred from their perseverance in dharma, and from the strength of their teaching. :*Vaisheshika Sutras 3.16-18*- The true being is eternal, having no cause. Its indicator is its effect. The presence of the effect arises from the presence of its cause. – *Vaisheshika Sutras 4.1-3*.

Stanza 148: While the afore detailed Vaisheshikaautraas, Bhagavan Shri Krishna explained that the universe, the cycle of births-deaths-and rebirths are of the unreal existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the truth .(or the seers of the Essence). [Chapter 2 – Verse 16] Existent world does not originate - Nonexistent world does not originate either. Hence the conclusion : The Universe was-is- would neverbe existent World does not originate at all. Then what is there? Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24] Sarvam Brahma Maya. Brahman appears as Jiva plus Jagat. .

Stanzas 149-150: Previously it has been asserted through reasoning that there can be no birth either for what is non-existent or for what is existent. Indeed, what is both existent and non-existent is never born. Why? Because an entity of such a sort does not exist at all. Thus 'asat' and 'sat' janmarupa vastus are not possible. This is an the analogy of prakaasha and andharaara of one's life time excepting the day and night be realised. On no account could the prapancha consisting of mind and ahamkaara have any being whatsoever beyond what is existent or what is non-existent. That is why there can be no birth for mind and body be easily understood by all. This is so inasmuch as the sat-asat and sad-asad paksha tyaga be possible in one's life time. This be so unless be but for sampurna shashashringa samaana sarvatha 'asat' and 'asangata' tatva. That be so since manasika pravartana be like maru-mareechika yukta samaana or as of a mirage. It is in this manner the anivachaneeya vaada siddhi be possible indeed.

Stanzas 151-152-153-154

*yadi nāma kathañcidamuṣya bhavaḥ sadasattvamapekṣya bhaviṣyati vaḥ |
amṛṣātvamamuṣya tathāpi na tu śrutirasya mṛṣātvamuvāca yataḥ || 151||
manaso'nṛtataivamavādi yata-stata eva hi tasya mṛṣā caritam |
yata eva mṛṣā manasaścaritam tata eva puroditasiddhirabhūt || 152||
yadapekṣya tu nāma bhavettritayaṁ paramātmāpadasya turīyamiti |
tadasatyamasatyaguṇastu yataḥ parinirmitasarpavisarpaṇavat || 153||
nikhilasya manaḥpramukhasya yato vitathatvamavādi purā tu mayā |
śruti-yuktibalena tato'dvayakam paramakṣarameva sadanyadasat || 154||*

Stanza 151: Even if there is the manifestation of the universe comprising the naama rupaas and so on yet its midhya bhaava was declared by Vedic Scriptures repeatedly. One might consider that the jagat be of paroksha bhava and aparoksha bhaava and what be readily visualizable be real yet be noted as of Jagat midhyatva. Considering whether it is existent or non-existent before Creation, yet it cannot be real, for, the Scripture has declared its unreality.

Stanza 152: Thus as per shruti pramaanaas, the maanasika pravartana of a normal jeeva be steeped into the midhyatmika prapancha ever displaying keleiodoscopic picturisation, even as the nirguna-niraakaara-nirvishesha adviteeya nijaatma. This Individual Self which is common in all the Beings in Creation is equally poised and placid within all and has no emotional impulse of hatred or liking since it is the same entity. Being conditioned by the same 'Panchendriyas' in the respective bodies, the mind of the various beings would naturally exhibit dissimilar actions and reactions as reflected by the cause and reaction syndrome yet the Self as such is totally immune from the same even while it remains as a mute evidence. Basically however the Self Consciousness is pure, untained, and transparent! Apourusheya veda vakayas be keeping reminding the humans of the jagat kaarana in their jagradaavi avsthaas .

Stanza 153: Since the mind is declared to be unreal, the activity thereof too is obviously unreal. And since the mental activity is unreal, the view that the Atman is beyond all the states relating to mind as stated before has been thus established. Once the consciousness be crossing the jagrad-swapna-prajna – shushupti and the paramaananda paraavastha of tureeya pada, then the jeeva or the transmigrating Soul is awakened from the cover of Maya then there are no feelings or sentiments, no perceptions nor knowledge of erstwhile awakeness. Then the individual realises: Thou art That; and That is Ajam or birthless, Anidram or sleepless, Asvapnam or dreamless, Advaitam or non dual or only the Self as in the Turiya state. Then there is only an illusion or Maya that duality of existence is a justified phenomenon as of one's own hallucination and 'Advaitam paramaarthatah' or of Existence and Beyond is the Supreme Truth. The Universe appears and disappears and so does the Body with adjuncts of organs and senses; the cycle of births and deaths is ever recurring even as as the Self and the Supreme are identical. Then there be no sarpa-rajju bhraanti, no midyaatvaavatha sandeha. In other words, only self experience could teach but lack of faith leading to darkness might end up to further darkness; hence the cautionary note of Upanishads: 'Asato maasadgamaya, tamasomaa jyotirgamaya, mrityormaamritam gamaya'!

Stanzas 154 : The unreality of the whole world consisting of mind and its adjuncts etc. be on the strength of scriptures as well as reasoning. Brihadaranyaka be aptly describes that Mind is the key indicator of Reality and Falsity as Yogis extol Mind and sift Truth from Untruth: V.vi.1)
Manomayoyam purushah bhaah satyah tasmin antarhridaye yathaa vreehivaa yavo vaa; sa esha sarvasyeshaanah; sarvasyaadhipatih, sarvamidam prashaasti yadidam kincha/ Iti shashtham Brahmanam/ (Among the various body attachments of the Individual Self with distinct features, back-up Devatwas, functional specialisations and so on, Mind happens to be the outstanding body asset. The Mind is considered as the interiormost chamber of the heart and is likened to the inner grain

of say rice or barley. Mind reveals every thing and in fact the Individual Self is identified with it and its brightness. It is considered by Yogins as the prime commander of the various other body parts. Mental stamina and stability are the cause and effect alike of meditation to the Supreme; indeed mind is Brahman and identical since ‘one becomes precisely as one meditates upon the Almighty’!

Hence, the Supreme Spirit (i.e. Brahman) which is non-dual and imperishable, alone is real while the rest is unreal. That is why on the basis of the mental strength that the sumpurna jagat’s midhya bhaa and asser th adviteeya paramaakshara tatva maatra be everlastingly truthfule and be of the midhya rupa maatra. Hence be proven that the adviteeya sarvaadhisthaana param aatva tatva be of trikaalaabaadhita siddha far beyond the sajaateeya-vijateeya and swagata shunya indeed. Hence the Maha Vakyas:

Stanzas 155-156-157-158-159

*yadapūrvamabāhyamanantarakaṁ na ca kiñcana tasya bhavatyaparam |
iti vedavaco'nuśāśa yato vitathaṁ parato'nyadataḥ pragatam || 155||
pratiśidhya yato bahirantarapi svavilakṣaṇamātmāna uktavatī |
avabodhaghanatvamato'nyadasa-llavaṇaīkarasatvanidarśanataḥ || 156||
lavaṇaīkarasatvasamaṁ bhaṇitaṁ svavilakṣaṇavastuniṣedhanataḥ |
avabodhaghanam paramātmāpadam tvamavehi tadasmi sadāhamiti || 157||
aṇu no na ca tadviparītaguṇam na ca hrasvamato na ca dīrghamapi |
pratiśiddhasamastaviśeṣaṇakaṁ paramakṣaramātmāmatayāśraya bhoḥ || 158||
asubuddhiśarīraguṇānṣaḍimā-navivekijanairdṛśidharmatayā |
pratipannatamānpravahya śanai-rdṛśimātramavehi sadāhamiti || 159||*

That Brahman has no anterior, exterior or interior. Nor is there anything posterior to it. This is what the Scriptural text has instructed. It is, therefore, evident that what is other than Brahman is unreal. Brahman be described as apurvam - abaahyam -akaaranam being of ‘karya kaarana vilakshana. Thus Brahma tatva be stated as of kaarana rahita-karya rahita- janmaadi rahita yet be the moola kaarana of samsara midhya whose anushaashana be of veda vaakyaas. Such Maha Vakyaas seek to emphasise that the prapancha be of modhyatva and Parabrahma’s avviteeyata

Stanza 156: Having denied everything other than the Self as be the reflection of the Supreme the Scriptures declare that it is pure intelligence, through the illustration of a lump of salt. Hence what is other than the Self is unreal. In other words, the ‘bahyaantatara padartha nishiddha yukta sacchidaananda bhinna midhya jagat’ be merely the hallucination. This be on the analogy a lump of salt dissolved in water as the pratyagatma or the Inner Self and the Supreme Self. By this drishtaanta, the baahyaantara bhava vilakshana maatra as explained in the Shritis.

Stanza 157 further annotates that the Supreme Self which is of the nature of pure consciousness is compared to a lump of salt through the denial of everything other than It. Ascertain, O disciple, I am always that Supreme Self. During the initial stages of ‘Atma- Anatma Viveka the observation could be duality due the aberrations to one’s mental fram, buddhi, ahamkaara and chitta chanchaalyata. In other words, kaarya kaarana bhava shunyata would negate the inner awareness of the bodily self as being the Inner Self which in turn being the Super Self. In this context Adi Shankara’s Nirvana Shatkam is quoted especially the opening stanza: The instruction emphatically conveyed by the six verses of Nirvanashatkam is that identification with the body, mind, and senses is the root cause of all sorrow and that it should be given up and one should realize one's real nature as none other than the supreme Brahman. This realization is what is known as liberation.

Stanza 158 further explains :As there is ‘tadaadmya’ or absolute Identity, the Self and the Supreme

ought to be the same, irrespective of the play of senses and thoughts that the body carries!

Stanza 159: The jeeva's praana-buddhi and the kaarana shareera are ever subject to the abnormalities like kshudha, pipaasa, sukha dukkhaas, and the janma maranaas be not realised and need to be reminded by the vivekis. They state : cast off the six attributes of vital air, internal organ and body which have been imagined as belonging to the Self by the ignorant and gradually make sure, I am always the Self or the Antaratma of the nature of pure intelligenc.

Stanzas 160-161-162-163-164

*ahinirlvayanīmahirātmatayā jagrhe parimokṣaṇatastu purā |
parimucya tu tāmuraḡaḥ svabile na punaḥ samavekṣata ātmatayā || 160||
avivekata ātmatayā viditaḡ kuṣarīramidaḡ bhavatāpyahivat |
ahivattyaja dehamimaḡ tvamapi pratipadya cidātmakamātmatayā || 161||
rajanīdivasau na raverbhavataḡ prabhayā satataḡ yuta eṣa yataḡ |
avivekavivekaguṇāvapi tau bhavato na raveriva nityadrṣeḡ || 162||
parīśuddhavibuddhavimuktadrṣe-ravivekavivekavivarjanataḡ |
mama bandhavimokṣaguṇau bhavato na kadācidapītyavagaccha bhṛṣam || 163||
na mama grahaṇojjhanamasti mayā na pareṇa drṣeriti niścina bhoḡ |
na hi kasyacidātmani karma bhave-ṇna ca kaścidiḡhāsti madanya iti || 164||*

Stanza 160: Before casting it off the snake considers the lifeless slough to be its own. However, after discarding that slough in its hole, the snake will not look at it again as belonging to itself. At regular intervals releases all its old skin by moving in a sharp edged stone or against a rugged bank tree. Snake drops its Abimana for its old skin. Aham Abhimana developed in new skin. Jnani sheds Anatma skin by practice of shravanam, mananam, nididhyasanam. Jnani drops his abhimana for his body, mind complex. Body mind complex is Ishvara's property and am temporary trustee because of praarabhdha. As trustee handles and takes care of body and mind but not claim them as of me or mine. Just as a snake would discard its slough periodically, the pranis too terminate their lifetimes as per their karma phala comprising the praarabhdha karma the result of past actions that are affecting the current life, the sanchita karma being the sum of all karma collected and aagaami karma as that which is being created and would affect the future.

Stanza 161: Just as the snake would consider the lifeless slough as its body, the jeeva too consider this body as the Self due to lack of discrimination. Having perceived what is of the nature of pure consciousness as of own Self, discard this body just like a snake throws out its slough. Then one's faith be fortified, practise any deed without desire, but with the grit and determination without desire but with the renunciation of 'Kartrutva- Bhokritva Abhimaana' or the absense of the mentality of 'I am doing for a cause' which is what 'Naishkarma siddhi' is denoted of. The fullfillment of disinterested deeds performed as own's own duties would lead to 'Brahma sthiti' or of the State of Eternal Happiness! That outstading Human Being with pure heartedness with equanimity of mind and physical grit with commitment, self determination, selflessness , and negatio the Unknown.n of feelings of likes and dislikes with individuality, trikarana shuddhi and of tranquility is the ideal candidate for 'Para Brahma Sthiti' the Status of Bliss.Once having accomplished thus that human has no cause for concern, and of 'samabhaava' and total 'atma drishti' or of Self Vision! Such unique human beings with 'paraabhakti' should then realise the Falsity of Life- Death- Rebirth and its mysterious conundrum and unite with the Unknwn for ever!

Stanza 162: Bhagavan Suryanarayana is the readily available vision to the eyes in the whole Universe beyond whom could be no other Deity; the entire 'Jagat' has emerged and also terminated only by

him. Praktyashya Bhaskara Darshana is indeed a boon to ‘charaachara Jagat’ as well as a standing and ready reminder to us human beings to sincerely observe the established principles of Dharma-Nyaya- and Karma expected of us without expecting results! Even Bhaskara Deva performs His duties! Who commands Him to do so! Only Pratyaksha Bhaskara Himself has to explain! Swayam prakaasha swarupa Surya be the vishva saakshi be the truthful gateway to jnaana-agjnaana-bandhana-moksha, janana maranas and dharmaadharma manassakshi of jeevas. Pratyaksha Bhaskara is glorified by Vedas, Upanishads, Puranas and innumerable other Sources. Following are a few excerpts from Puranas, Upanishadas and Vedas to signify that magnificence of Surya Deva as there are countless adulations to whom one visions, feels, and notices daily as the distant one on Akasha but too near in one’s ‘daharaakaasha’ of the Antaratma or the Inner Conscience! He is the Singular Vyakta Deva yet *Shaaswatam Vishnum Anantam Ajam Avyayam* or Everlasting, All pervading, Limitless, Self Born and Beyond Comprehension! One stands and stares the only magnificence right above, the Singular Bhagavan that none could ever miss, but might ignore casually. Thus He is there always - one may not deeply think of Him but ignore Him either; indeed He is the everlasting Entity evoking the Singular Feeling of the eternal Truth of Existence. One sees Him unless blind; one hears of Him sometimes with rumbling of clouds on the sky unless one is deaf; one feels Him unless one has no touching sensation; one cannot eat food as there are no crops to be sustained without Him; one cannot think of Him unless one has no mind; one cannot exist as one cannot breathe; and finally one cannot exist without His existence! The cause and effect cycle is as everlasting as the Pratyakshara Bhaskara is eternal; like the food and water, mind, thought and prana might fly away from us the two way traffic of Beings, but as the Natural Gifts to them, He is omni present, omni scient and omni potent. The magnificence of Pratyaksha Bhaskara is neither escapable nor ignorable at any time or Season; yet, like the kaala maana or the Time Cycle, age might wither and memory might dry up in the struggle for existence! But He is There Ever and Ever one’s memory screen.

Be that as it may, even so the two qualities, non-discrimination and discrimination will not be there for the ever-luminous Self. The nitya prakaasha swarupa Antaratma too be ever devoid of jnaana-agjnaana, bandhana-moksha janana maranaadi dharmaabhaavas. Hence what is culmination of nididhyasana? To assert, ‘I am Sakshi Chaitanyam, Atma, I alone am the ultimate reality’. In this context Maneesha Panchakam of Adi Shankara is quote worthy.

Stanza 163: Since the Self which is pure, intelligent and ever-free, is without non-discrimination and discrimination. One would have to understand that the bondage and liberation are not there for the Inner Self at all. Bandah and Mokshah with reference to Ahamkara Only. Hence the proclamatory assertion of the Self would be: Seek to realise me as of parishuddha, buddha mukta swarupa drashtaatma, but for my deha bandhana maatra. Swayamaatma be of atyanta vishuddha chetana swarupa yukta. Be hence be realised likewise. Recalling Nirvaana Shatkam Three: ‘I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha of Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva.’. Thus from a Jnani’s own standpoint, the declaration would be :’ No Karma Sambandha, Nor Bandah Moksha.

Stanza 164: Guru addresses the sishya: Be decisive that you should not expect from me anything except Atma Jnaana. Atma be regardless of karma. Nirvishesha sarva saakshi vigjnaana swarupaatma by on its own be manifested and anya grahana thyaga sambhavana kriya be not possible. Be that realised that the antaratma ought to be of self realised. Ascertain, O disciple, therefore that the activity such as of acceptance or rejection is not there for Me, the Self of the nature of pure Consciousness, either by Me or by somebody else. Because nobody will have any activity within Himself, nor is there anyone other than Me.

Stanzas 165-166-167-168-169-170

ahamasmi carasthiradehadhiyām caritasya sadekṣaka eka iti |
na bhavedata eva madanya iti tvamavehi sumedha idaṁ sudṛḍham || 165||
gagane vimale jaladādimale sati vāsati vā na bhidāsti yathā |
tvayi sarvagate pariśuddhadṛṣau na bhidāsti tathā dvayabhedakṛtā || 166||
anṛtaṁ dvayamityavadāma purā vyavahāramapekṣya tu gītamidam |
anṛtena na satyamupaiti yujām na marīcijalena nadī hradinī || 167||
bahunābhīhitena kimu kriyate śṛṇu saṅgrahamatra vadāmi tataḥ |
tvayi jāgaritaprabhṛti tritayaṁ parikalpitamityasadeva sadā || 168||
parikalpitamityasadityuditam mana ityabhiśabditamāgamataḥ |
upapattibhireva ca siddhamato bhavato'nyadaśeṣamabhūtamiti || 169||
yadabāhyamanantaramekarasaṁ yadakāryamakāraṇamadvayakam |
yadaśeṣaviśeṣavihīnataram dṛṣirūpamanantamṛtaṁ tadasi || 170||

Stanza 165: Sundara buddhi shishya, do seek to determine by now, as to whether the Self which is the witness of all activities pertaining to charaachara dehastha buddhi and its auxiliaries like mind and the panchendriyaas be none else excepting the Innerself. The Self which is the witness of every thing and any thing viz. of all activities pertaining to movable and immovable things, body and mind and hence there is no one other than Me the Inner Self as being omni scient-omni present and omni potent indeed.

Stanza 166 states Whether the sky is pure or impure due to clouds and so on, there is no difference in it. In the same way, there is no difference caused by any kind of duality as of the Self hidden in the body and the Supreme Self as the all-pervading nature of pure intelligence. Only implication be however pertinent to the Jeeva's claim of freedom while experiencing praarabdhaanubhava and of midhyaatva darshana and of the Panch bhuta pradarshana. Hence the 'dwaita bhava maatra' or of the feel of duality. In other words, just as the Akaasha be with its adjuncts like dusts, clouds, lightnings, and rains, even so the quintessential purity of a akaasha be ever present. It is on this analogy that the mayaakalpita dwaita kaarana maatra the sarva vyaapka niravaya nirvishesha and swacchha Paramatma be the adviteeya- Aham Brahmaasmi indeed.

Stanza 167: When one might have mentioned about the dwaita bhava or the sense of duaility that was due mainly of the kevala vyavahaaraapeksha. In reality, midhya padaardha sambhanda and satpadaardha be juxtaposed any way as of miragelike river waves be fancied of merging into an ocean! How indeed the Sankhya-Yoga-Nyaya-Vaisheshikaas- Purvottara Meemamsis- Dvyita-Visishtadvaitis be accepting Anaatma -Dwaita Prapancha like Akasha, Megha and the like could claim Advaitam.

Stanzas 168 -169 referred: Through Scriptures as well as reasoning it has been asserted that the mind which is superimposed on the Self is unreal. Thus it is established that everything other than the Self is unreal. Vishuddha kutasthaatma having passed through the jagrad-swapnaadi avasthaas would have realised that the midhya jagat's nija swarupa and of the Eternal Truth of the ephemeral existence of the shareera and the introspective inner consciousness about the worldly awareness or knowledge, nt mental responsiveness, discernment and perception through senses, viz. speech, vision, touch, taste and generation. It is indeed that kind of ascent of self consciousness that submerges karta-karma-kriya into Brahman, once mortals attain at least of intervals of Immortality! The Self and Supreme are mutual reflections; that identity of the two entities is despite the contexts of awaken and dream stages and the mortal's life in the final stage be described as a caterpillar which once reaches the edge of a grass but would seek to hold another grass piece for support and jump over! Hence the causative

fullness and derivative causation or the Cause and Effect Analysis got firmed up. Once there be the Self Realisation then bhrama maatra manos pandana could derive the satyaasatya vilochana.

Stanza 170 then details further: The subtle message of Atma Jnaana be about the True identity of the Individual Self and the Supreme Soul .This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does he depart; indeed he or she shapes one's own destiny for sure! The Self comprises of mind, the vital force of the body and inner conciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and craving. The Self within the lotus of my heart is smaller than paddy, barley grain, mustard seed and so on but is indeed greater than earth, space, heaven and the totality of the Universe! This Self of mine as present in my heart is what all that is performed by way of actions, what all is desired, of excellent tastes-smells-speaks, etc with no margins of non-fulfillment! Such is the status of Brahman; on departure of the mortal world, this Self of mine would leave the perishable body and be identified with Brahman. He who has this unshaken faith shall truly attain that status. In otherwords, that janma rahita, seema shunya, karya kaarana rahita, dvyita bhavana sudoora, ananta chetana satya tatva be indeed the Very Singular Paramaatma. The vedic proofs are innumerable as sampled hereunder even at the risk of repetition:

Stanzas 171-172-173-174-175-176-177-178-179

*iyadeva mayopaniṣatsu padaṁ paramaṁ viditaṁ na tato'styadhikam |
iti pippalabhakṣa ivābhyavada-ddhyavaśiṣṭamatiṁ vinivārayitum || 171||
itaro'pi guruṁ praṇipatya jagau bhagavanniti tāritavānasi mām |
avabodhatareṇa samudramimaṁ mṛtījanmajalaṁ sukhaduḥkhaḥjaṣam || 172||
adhunāsmi sunirvṛta ātmaratiḥ kṛtakṛtya upekṣaka ekamanāḥ |
prahasānviṣayānmr̥gatoyasamā-nvicarāmi mahīm bhavatā sahitaḥ || 173||
tava dāsyamaham bhṛśamāmaranā-tpratipadya śarīradhṛtiṁ bhagavan |
karavāṇi mayā śakanīyamidaṁ tava kartumato'nyadaśakyamiti || 174||
guruśiṣyakathāśravaṇena mayā śrutivacchrutisārasamuddharaṇam |
kṛtamitthamavaiti ya etadasau na patatyudadhau mṛtījanmajale || 175||
bhagavadbhiridaṁ gurubhaktiyutaiḥ paṭhitavyamapāthyamato'nyajanaiḥ |
gurubhaktimataḥ pratibhāti yato guruṇoktamato'nyabhajanna paṭhet || 176||
nigamo'pi ca yasya itiprabhṛti-rgurubhaktimataḥ kathitaṁ guruṇā |
pratibhāti mahātmā ityavada-tpaṭhitavyamato gurubhaktiyutaiḥ || 177||
yeṣāṁ dhīśūryadīptyā pratihata magamannāśamekāntato me dhvāntaṁ svāntasya
heturjananamaraṇasantānadolādhirūdheḥ |
yeṣāṁ pādaḥ prapannāḥ śrutiśamavinayairbhūṣitāḥ śiṣyasāṅghāḥ sadyo muktāḥ
sthitāstānyativaramahitānyāvadāyurnamāmi || 178||
bhūḥ pādaḥ yasya kham codaramasuranilaścandrasūryau ca netre karṇāvāsāḥ śiro dyaurmukhamapi
dahano yasya vāsteyamabdhiḥ |
antaḥsthaṁ yasya viśvaṁ suranarakhagagobhogigandharvadaityai- ścitram ramramyate taṁ
tribhuvanavapuṣaṁ viṣṇumīśaṁ namāmi || 179||*

iti śrī toṭakācāryaviracitaṁ śrutiśārasamuddharaṇaṁ samāptam ||

Stanza 171: The Preceptor told his disciple: This be the quintessence of his adhtaاتمika jnaana that I sought to teach from the upanishad jnaana and thus the pratipaadita parama tatva Parabrahma swarupa jnaana as there be nothing more that could be taught. That was how what Maharshi Pippalaadi too counselled to Bhrradwaajaa Rishis had explained vide Prashnopanashad. Be still the

shesha jnatvya buddhi nivritti then that ought to be anchored to shesha brahma jnaana buddhi be only self genertad indeed.

Stanzas 172- 173: The shishya then expresses his sincere gratitude prostratingly at the feet of the Acharya and states: Now indeed am the paripurna atmarati-kritakritya-parama shanta-adaaseena-atma paraayana- atmaananda rasaamrita paripurna. I am now very content and delighted as I have accomplished my final goal. Further, I am altogether indifferent to the worldly affaris and my mind is exclusively inclined towards the Inner Self. Deriding the worldly pleasures which are illusory as the mirage water I shall wander over this earth along with you. Sishya describes his state of mind after teaching and experiencing Mukti: He states: 'I am in binary state of mind- I am peaceful, relaxed, fulfilled. I have no more complaint about myself, I am Brahman. It is Satyam, Jnanam, Anantam.

Stanza 175: Acharya Totaka by then confesses that he had scripted the Maha Kavya titled Shruti Saara Samuddharana in as much as to whosoever be able to read-understand-digest- practice and be able to accomplish the viveka-vairaagya-mumukshva rupa shat sampatti saadhana and mumukkshatva rupa saadhana chatushtaya sampanaadikaaratva of kshama - dama -titeeksha-shraddhha-uparati-samaadhaana [Kshama being the inner tranquility of mind- Dama being the perfect alignment mund and senses- Titeeksha or the forbearance and endurance- Shradda being the patience and enduring fortitude end result of action and its fruition- Uparati or the spirit of enthusiasm being the antithesis of dejection and finaly Samaadhaana being the contentment and of serenity as of sthitapragjnanva.] Therefore as long as your 'buddhi' does not get entangled in 'bhramas' or ever doubtfulnesses, and absolute neutrality to the contemporary happenings as being seen-heard-felt and experienced your inner consciousness be transparent.

Dakshina Murti Stotra by Adishankara' excerpts explain again.

Beejasyanthari vankuro jagadhidham, Prang nirvikalpam puna, Mayakalpitha desa kala kalanaa, Vaichithrya chithrikrutham, Mayaveeva vijrumbhayathyapi maha, Yogeeva yah swechhaya, Tasmai sri guru murtaye nama idham, Sree Dakshinamurtaye. 3

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence. Like the germ inside the seed is its part becomes different after development, the many places and time which are before us, are drawn by illusion in the board of life in peculiar manner, but who can create them as per their will!, When the net of illusion is lifted and when we reach the stage of manifestation, and realise that as eing different is but one and the same.

Yasyaiva sphuranam sadathmakamasath, Kalparthagam bhasathe, Sakshaath thathwamaseethi veda vachasa, Yobodhyathyasrithhan, Yath saksht karanath bhavenna punara, Aavritir bhavambhonidhow, Tasmai sri guru murthaye nama idham, Sree dakshinamurthaye. 4

He who exists as the real light of truth, and shines in the false world of appearance, and He who teaches disciples the great saying, "Thou art that" after realizing its import, gets away from this cycle of life and death. Salutation to the God facing the south, who is the greatest teacher.]

Stanza 176 : Guru bhakti yukta saadhana chatushtayaas of kshama - dama -titeeksha-shraddhha-uparati-samaadhaanas be indeed worthy of nidhidhyasa. Nididhyasana is the final stage in a four part process, which includes samanyasa, shravana, manana and then nididhyasana. It begins with samanyasa, which are the preparatory processes of cultivating the qualities needed to fully hear the teachings. Then comes shravana, which means ‘hearing the truth,’ and manana which means ‘contemplating the truth’. Once these have been achieved and refined, nididhyasana arises naturally. It is the culmination of shravana and manana. Nididhyasana is sometimes described as living and breathing the truth. It achieves the stages on the yogic path of dhyana and samadhi, and allows for a direct intuition of Brahman. This Maha Vakyaartha be of the gopaneeyaaardha be that guru bhakti yukta gopaneeya vidya be certainly be blossomed up. Shvetaashvatara Upanishad concludes: **VI. xxiii)** *Yasya Deve paraa bhaktir yathaa deve tathaa Gurau, tasyate kathitaahi arthaah prakaashante mahatmanah, prakaashante mahatmanah/* Indeed the subject matter sought to be explained in the Svetashvatara Upanishad in the above pages and topics is the true reflection of the Eternal Truth and essence of the enormous endeavors of Sages of high commitment and total dedication to Paramatma Himself as the Outstanding Guidance and the Direction of dazzling Radiance and Bliss! Indeed that is the Eternal Path of Self-Realisation; yes that is the path of the splendour of Truth!]]

Stanza 177: Veda gopaneeya rahasyas are commending the Acharya Bhakti. The Scriptural texts seek to emphasise Acharya Devo bhava only beginning with Matru Devo Bhava and Pitru Devo bhava , The one who has (the utmost devotion)..., has declared that the illustrious one who is faithful to his teacher can make out what is taught by him. Therefore, it is to be studied by only those who have pure faith in their teacher. Taittiriya Upanishad’s Universal Commands for Good Living vide I.xi-2) *Deva pitru karyaabhyam na pramaditavyam/ Matru devo bhava, Pitru devo bhava, Acharya devo bhava, Atithi devo bhava, yani anavadyani karmaani taani sevityaani no itaraani, yaani asmaakam sucharitaani, taani tvasyopasyaani, no itaraani//* Having underlined that there should not be any excuse to abstain from the duties of worshipping Devas and Pitru Devatas, on the level ground, the duties are to one’s own mother to have given birth and nourishment, father for one’s upbringing , tradition and discipline, the Teacher to provide him education and training to face life besides opening gates for Knowledge-Samsara-Dharma-Karma-and Liberation. Sampurna shreya and preya margaanveshana marga darshi be indeed the acharya and none else. *Acharyavan purusho veda* – a person who has a master would be aware where to find the proper direction. Gradually, one should reach the destination but have to follow the whole process. And every long march starts with the first step. Step by step, from stage to stage by following the direction, one should reach the supreme goal.

Stanza 178: May I prostrate at the feet of my Acharya Deva with veneration and humility as being the sharanapatra as of ayuparyantam since had been entrenched into the swings of janana-marana poorva midhya jeevanaagjnaana as He had proved as the Jnaana Surya to have bestowed to me the jeevan muuti paramaanada. In other words, throughout my life I make obeisance to that Preceptor, who is esteemed by the eminent saints, by the light of whose intellect that is comparable to the Sun, my heart's ignorance which is responsible for mounting the swing in the form of the incessant line of birth and death, being repelled was totally destroyed and on resorting to whose feet the disciples adorned with Vedic knowledge, tranquillity and modesty attained instant liberation.

[Guru Stotram :

Gurur-Brahmaa Gurur-Vissnnur-Gururdevo Maheshvarah |

Gurureva Param Brahma Tasmai Shrii-Gurave Namah ||I||

Guru is Brahma, Guru is Vishnu, Guru Deva is Maheswara.

The Guru is Verily the Para-Brahman (Supreme Brahman); Salutations to that Guru.

Akhanndda-Mannddala-Akaaram Vyaptam Yena Cara-Acaram |

Tat-Padam Darshitam Yena Tasmai Shrii-Gurave Namah ||2||

Salutations to the Guru whose Form is an Indivisible Whole of Presence, and By Whom is Pervaded the Moving and the Non-Moving Beings, By Whom is Revealed (out of Grace) That Feet (of Indivisible Presence); Salutations to that Guru.

Ajnyaana-Timira-Andhasya Jnyaana-an.jana-Shaalaakayaa |

Cakssur-Unmiilitam Yena Tasmai Shrii-Gurave Namah ||3||

Guru be who as removes the Darkness of Ignorance from our Blind (Inner) Eyes by applying the Collyrium of the Light of Knowledge. 3.2: By Whom our (Inner) Eyes are Opened; Salutations to that Guru.

Shaavaram Janggamam Vyaaptam Yena Krtsnam Cara-Acaram |

Tat-Padam Darshitam Yena Tasmai Shrii-Gurave Namah ||4||

4.1: (Salutations to the Guru) By Whom is Pervaded all the Movable and Immovable objects as well as the Moving and Non-Moving beings, 4.2: By Whom is Revealed (out of Grace) That Feet (of All-Pervasive Presence); Salutations to that Guru.

Cid[t]-Rupenna Pari-Vyaaptam Trai-Lokyam Sa-Cara-Acaram |

Tat-Padam Darshitam Yena Tasmai Shrii-Gurave Namah ||5||

5.1: (Salutations to the Guru) Whose Form is that of Consciousness Pervading all the Moving and the Non-Moving beings of the Three Worlds, 5.2: By Whom is Revealed (out of Grace) That Feet (of Conscious All-Pervasive Presence); Salutations to that Guru.

Sarva-Shruti-Shiro-Ratna-Sam-Udbhaasita-Muurtaye |

Vedaanta-Ambuuja-Suuryaaya Tasmai Shrii-Gurave Namah ||6||

6.1: (Salutations to the Guru) Who is the Embodiment of All Srutis (Vedanta) which Equally Shine (He being the Essence of them) like Jewel worn on the Head, 6.2: Who is the Sun blossoming the Lotus of Vedanta. Salutations to that Guru.

Chaitanyah Shaashvatah Shaanto Vyoma-Atiito-Niran.janah |

Binduu-Naada-Kala-[A]atiitas-Tasmai Shrii-Gurave Namah ||7||

7.1: (Salutations to the Guru) Who is the Eternally Tranquil Consciousness, Spotless and Pure, and Beyond the Ether, 7.2: Who is Beyond the Bindu, Nada and Kala; Salutations to that Guru.

Jnyaana-Shakti-Sama-Aruuddhas-Tattva-Maalaa-Vibhuussitah |

Bhukti-Mukti-Pradaataa Ca Tasmai Shrii-Gurave Namah ||8||

8.1: (Salutations to the Guru) Who is Equally Mounted on Jnana (Knowledge) and Shakti (Power), and Who is Adorned with the Garland of Tattva (Truth or Absolute Reality),

8.2: Who Grants both Worldly Prosperity and Liberation; Salutations to that Guru.

Aneka-Janma-Sampraapta-Karme[a-I]ndhana-Vidaahine |

Aatma-N.jaana-Agni-Daanena Tasmai Shrii-Gurave Namah ||9||

9.1: (Salutations to the Guru) Who Burns away the Fuel of Karma (results of works impressed on the mind) Accumulated over Many Births, 9.2: By Giving (Kindling) the Fire of Self-knowledge; Salutations to that Guru.

Shossannam Bhava-Sindhoshca Praapannam Saara-Sampadah |

Yasya Paado[a-U]dakam Samyak Tasmai Shrii-Gurave Namah ||10||

10.1: (Salutations to the Guru) Who Dries Up the Ocean of Samsara (Worldly Existence) and Leads to the Essential (Spiritual) Wealth Within us,

10.2: In the Same Manner as His Foot-Water (i.e. grace, when a devotee surrenders everything at His Feet) removes the impressions of the Samsara from the devotee's mind and reveals the Essential (Spiritual) Wealth Within; Salutations to that Guru.

Na Guror-Adhikam Tattvam Na Guror-Adhikam Tapah |

Tattva-Jnyaanaat Param Naasti Tasmai Shrii-Gurave Namah ||11||

11.1: (Salutations to the Guru) Neither is there any Reality Beyond the Guru, Nor is there any Austerity Higher than the Guru, 11.2: There is no Knowledge of Truth beyond what comes From the Guru; Salutations to that Guru.

*Man[d]-Naathah Shrii-Jagannaatho Mad-Guruh Shrii-Jagad[t]-Guruh |
Mad-Aatmaa Sarva-Bhuuta-[A]atmaa Tasmai Shrii-Gurave Namah ||12||*

12.1: (Salutations to the Guru) My Lord is the Lord of the Universe, My Guru is the Guru of the Universe, 12.2: My Self is the Self of All Beings; Salutations to that Guru.

Gurur-Aadira-Na-Adish-Ca Guruh Parama-Daivatam |

Guruh Parataram Naasti Tasmai Shrii-Gurave Namah ||13||

13.1: (Salutations to the Guru) There is no Reality which existed Before the Guru And the Guru is the Supreme Divinity, 13.2: There is no Reality Surpassing the Guru; Salutations to the Guru.

Brahma-[A]anandam Parama-Sukhadam Kevalam Jnyaana-Muurtim

Dvandva-Atiitam Gagana-Sadrsham Tat-Tvam-Asy[i]-Aadi-Lakssyam |

Ekam Nityam Vimalam-Acalam Sarva-Dhii-Saakssii-Bhuutam

Bhaava-Atiitam Tri-Gunna-Rahitam Sad-Gurum-Tam Namaami ||14||

14.1: (Salutations to the Sad-Guru) Who is the Bliss of Brahman, Who is the Bestower of Supreme Joy, Who is the Absolute, Who is the Embodiment of Knowledge, 14.2: Who is Beyond Duality, Who is Boundless and Infinite Like the Sky, Who is Indicated by Maha Vakyas Like Tat-Tvam-Asi (That-Thou-Art).14.3: Who is One without the Second, Who is Eternal, Who is Stainless and Pure, Who is Immovable, Who is the Witness of the Intelligence of All Beings,14.4: Who is Beyond the States of the Mind, Who is Free from the Three Gunas; Salutations to that Sad-Guru.]

Stanza 179:

*Bhuh paadouyasya naabhirviyasuranilash Chandra Suryau cha netre karnaaavashaah shiro
dyarmukhamapi dahano yasya vaasteyaamabhih antastam yasya vishvam sura nara khagagobhoghi
gandharva daityahchitramramramyate tam tribhuvana vapusham Vishnumeesam namaami/*

May I salute Vishnudeva whose physique occupies Trilokas as Bhumi is His feet, Aakasha as His navel, Vayu as His breath, Surya Chandras as His eyes, Ashta Diks as His ears, Swarga as His Head, Agni as His face and oceans as His abdomen. Thus the Universe in entirety comprises countless Beings ranging from Deva- Devis, humans, birds and beasts, Gandharvas and Asuras.

Thus the Viratrupa Parameshwara's sarva shareera be of the sarva viswhva purita and may we prostrate to that sarvaabhinna, sarvaadhishtaana, sacchidaananda parameshvara. That Para Brahma or the Supreme Chief is full and total; this 'Antaraatma' the Individual Self-Consciousness is also full and total. From this 'Kaaryatmaka Purnatwa' or this Causative Fullness only is manifested into the Fullness of 'Kaaranaantaka Purnatwa' or the Derivative Causation! That is the typical Cause and Effect syndrome! From this 'Avidyakrita Ananyaabhaasa' or this misleading, illusory and ignorant phenomenon of Duality of the Self emerges, establishes and envelopes the Supreme Brahman! Released from the embodiment of the Self shrouded by the screen of Ignorance or Unawareness due all over its bodily and sensual form, the Individual Self gets identified and perfectly unified to the Fullness! In other words, the Mantra describes as follows: from the infinite cause the infinite effect is evidenced. 'Whatever is here is there and whatever is there, there is here too' says Katha Upanishad - IV.10. It might appear that the manifested outcome which is also infinite and authentic is dissimilar due to its claimed connection with the limiting body accessories and the blanket of 'Agnaana' or ignorance! Indeed, it is just one Infinity mystified as being divided into cause and effect, but the same Brahman is both dual yet singular. One Infinite proceeds to another Infinite, or the Infinite Universe is the Infinite Brahman Himself! Brahma is seated on Purnatwa or thus seated on 'Purnamada' or 'Brahma pada'. Then Om is the unmanifested Ether-*Kham* which again is 'Sanaatana Brahman' or the Ageless Supreme. As the son of Kauravyaayani described this blue lotus like Eternal Ether as Vedas through which to provide the leads to Brahman. Many Shrutis have indeed thus glorified the syllable Om for meditation to Brahman via the Self!)

Annexure: Totakashtakam

*Viditákhilashastrasudhájaladhe mahitopanisatkathitárthanidhe
hrudaye kalaye vimalam charanam bhava Shañkara deshika me sharanam.(1)*

O Thou, the knower of all the milk-Ocean of Scriptures! The expounder of the topics of the great
Upanisadic treasure-trove! On Thy faultless feet I meditate in my heart,
Be Thou my refuge O Master, Sankara!

*karunávarunalaya pálaya mām bhavaságaradukhavidüinahrudam
rachayákhiladarshanattattvavidam bhava Shañkara deshika me Sharaïam.(2)*

O the Ocean of compassion! Save me whose heart is tormented by the misery of the sea of birth!
Make me understand the truths of all the schools of philosophy!
Be Thou my refuge, O Master, Sañkara.

*bhavatá janatá suhitá bhavitá nijabodhavichárana chárumate
kalayeshvarajivavivekavidam bhava Shañkara deshika me sharanam.(3)*

By thee the masses have been made happy, O Thou who hast a noble intellect, skilled in the inquiry
into self-knowledge! Enable me to understand the wisdom relating to God and the soul.
Be Thou my refuge, O master, Sañkara.

*bhava eva bhavániti me nitarám samajáyata chetasi kautukitá
mama váraya mohamahájaladhim bhava shankara deshika me sharanam.(4)*

Knowing that Thou art verily the Supreme Lord, there arises overwhelming bliss in my heart. Protect
me from the vast ocean of delusion. Be Thou my refuge, O Master, Sankara.

*sukrute dhikrute bahudhá bhavato bhavitá samadarsanalalasata
atidinamimam paripálaya mām bhava Shañkara deshika me sharanam.(5)*

Desire for the insight into unity through Thee will spring only when virtuous deeds are performed in
abundance and in various directions. Protect this extremely helpless person.
Be Thou my refuge, O Master, Sañkara.

*jagatimavitum kalitákrutayo vicharanti mahamahasashchalatah
abhimámsurivatra vibhási guro bhava Shañkara deshika me sharanam.(6)*

O Teacher! For saving the world the great assume various forms and wander in disguise. Of them,
Thou shinest like the Sun. Be Thou my refuge, O Master, Sañkara.

*gurupuñgava puñgava ketana te samatámayatám nahi ko pi sudhi:
Sharanágatavatsala tattvanidhe bhava Shañkara deshika me sharanam.(7)*

O the best of Teachers! The Supreme Lord havng the bull as banner! None of the wise is equal to
Thee! Thou who art compassionate to those who have taken refuge! The Treasure-trove of truth!
Be Thou my refuge, O Master Sankara.

*viditá na mayá vishadaikakalá na cha kimchana kánchanamasti guro
drutameva vidhehi krupám sahajám bhava Shañkara deshika me sharanam.(8)*

Not even a single branch of knowledge has been understood by me correctly. Not even the least
wealth do I possess, O Teacher. Bestow on me quickly Thy natural grace.
Be thou my refuge, O Master Sañkara.

Thus ends the Quintessence of Tokakeeyam

QUINTESSNCE OF HASTAAMALAKA STOTRA DWADASHEEYAM

OVERVIEW

Here with the Quintessence of Hastaamalaka Stotra Dwaadasheeyam by Hastamalakaacharya. \

*Nimittam manascchakshuraadi prapvrittau
nirastaakhilopaaadhiraaksaashkalpatadhikaasshakalpahah/
Ravirlokacheshtaanimitthaam yathaa yah,
sanityopalaadhiswaruupohamaatmaa/
Yamagnushnavannityabodhaswarupam
manaschakshuraadeenyabodhaatmakaani/
Pravartanta aashriyatva nishkampamekam
sanityopalabdhthiswarupohamaatmaa/
Mukhaabhaasako darpane drishyamaano
mukhatvaatprudhavaktena naivaasti vastu/
chidaabhaasalo dheeshu jeevopi tadvat
sa nityopalbhdhiswaruupohamaatmaa /
Yathaa darpanaabhaava abhaasahaanou
mukham vidyate kalpanaahenamekam/
Tathaa dheeviyoge niraabhaasako yah
sanityopalabhdhiswarupohamaatmaa/
Manaschakshuraadeerviyukrah swayamy
manaschakshuraadeermannaschakshuraadih
manaschakshuraaderajamyaswarupah
sa nittipalabhiswaruupohamaatmaa/
Ya eko vibhaati swatah shuddhhachetaah
prakaashaswarupo naaneva dheeshu/
Sharaavedakastho yathaa bhaanurekah
sa nityopalabhdhi swarupohamatmaa/
Yathaaneka chakshuh prakaasho Ravirna
kramena prakaasheekaroti prakaashyam/
Anekaa dhiyoyatastathaika prabodhah,
sa nityopalabdhthiswaruupoyataatmaa/
Vivasatprabhaataam yathaa rupamaksham
pragruhnaati naa bhaatamevam Viviswaan/
yadaabhaat aabhaasa yatyakhsamekah
sa nityopalabdhthiswarupphamaatmaa/
Yathaa Surya ekopswanekashchalaasu
sthiraaswapyanannigvi bhaavya swarupah
chalaasu prabhinnaasu dheeshhevamekah
sa nityopalabdhhi swarupohamaatmaa/
Ghanacchhanna drishtirghanacchhannamarkam
yathaa nishprabham manyate chaati moodhah*

*tathaa badhvaadbhaati yo moodha drishteh
sa nityopalabhdhihswaruupohamaatmaa/
Samasteshu vastushvanusyaatamekam
samastaani vastuuni yam na sprushaanti
viyaddtsadaa shuddhhamaccha swarupah,
sanityopalabhidhi swaruupohamaatmaa/
Upaadhou yathaa bhedataa samsaneenaam,
tathaa bhedataa buddhibhedeshu tepi/
Yathaa chandrikaanaam jale chanchalatvam,
tathaa chanchalatvam tavaapoga Vishno./*

Introduction

Following the injunction that one should not visit with empty hands a deity, a king or a spiritual teacher, he approached Shankara with a load of fruits and prostrated at his feet. His son, who was shining in appearance like a fire-brand covered with ashes, was also made to prostrate before him. But the boy, idiotic as he was of childish behaviour, continued to be in the prostrate position and refused to get up. The sage, however, lifted him up in his infinite mercy, and as the boy was standing there, with face looking down, his father asked Shankara to enlighten him on the cause of the strange behaviour of his son. He said: ‘He is now seven years old, and his mind seems to be undeveloped. He has not even learnt the alphabets, not to speak of the Vedas. The early period of his life has thus gone in vain. Boys of his age come and call him and returned to his place.

Shankara Digvijaya is quoted vide 12.55 : ‘*Naa ham jadah kintu jadah pravartati mama sannidhaaneena na handehe guro, shadurmi shadbhava vikaakara varjitam suhkaikataanam paramasmi tatpadam/* Guru! Doubtless, I am not a jada padardha as am the feelings of hunger-thirst-old age-buddhi- parinaama- naasha-sukha- duhkha-shravana-sparshana- buddhi-ahamkaara- kaama-krodhaadi arishad vargaas and so on. *Mameva bhuyaadanubhuti rerishaa mumukshu vargasya nirupya nirupya vidvan, padmaih dwaadishaabhirbhaashe chadaatmanatvam vidyuta prapancham/* He vidvan, in my experience, moksha gaami para vidya desirous Jada Bharata like mahaanubhabaas are of exemplary nature:

STANZA ONE

*Nimittam manascchakshuraadi prapvrittou
nirastaakhilopaaadhiraaksaashkalpatadhikaasshakalpahah/
Ravirlokacheshtaanimitthaam yathaa yah,
sanityopalaadhiswaruupohamaatmaa/*

‘I am the Atma the Self which is the nature of the eternal consciousness the cause of the the three stages of jaagrad-swapna-deep sleep and the cause of the activities. When not associated with the limiting adjuncts the Self is of vyaavahaarika contexts.’ Pure consciousness is that consciousness which is free from all the impurities, such as thoughts, feelings, emotions, disturbances, memorial and perceptual knowledge, modifications, desires, attachments, egoism, qualities, attributes, perceptions, cognition, delusion, ignorance, states, duality, division, objectivity, and so on. They arise from the mind and body, which represents Nature (Prakriti). Human consciousness is like the polluted water in a pond or in any water body, where you can find dirt, mud, weeds and different types of life forms, including insects, birds and animals such as crocodiles, sharks, poisonous snakes, frogs, etc. The water in them is also subject to impermanence and motion due to the activity of the water, the sun, reflection of light, waves, whirls, currents, etc.

In this samsaara, all the praanis are natural to either enjoy or suffer of sukha duhkhas: Joys and sorrows, Profits and losses, Victories and defeats are in the hands of 'karma phalita' or the fruits of the past and present deeds of virtue or otherwise. Yet, you ought to perform your duty irrespective of the final result, lest you become the victim of sinfulness disregard of the fruit since dutifulness could never be a substitute to the end result.

STANZA TWO

*Yamagnushnavannityabodhaswarupam
manaschakshuraadeenyabodhaatmakaani/
Pravartanta aashriyatva nishkampamekam
sanityopalabthhiswarupohamaatmaa/*

As one tends to state that one's manas-vision-hearing-feeling and the pravrittis be of the adhishta siddhi then one's jigjnaasa be distinguished. One might assure the self that be of the nature of self consciousness being non dual as the dependent as say, the heat and fire being of the mutuality say as a flower and fragrance. One's body parts as of Pancha Tanmaatras: The Five tanmatras are Sound (Shabda), Touch (Sparsha), Vision (Roopa), Taste (Rasa), Smell (Gandha). These tanmatras are related to each sense organ little realising that these five basic elements include akasha with qualities of the ether element include- light, subtle, and immeasurable and are related to actions such as expansion, vibration, non-resistance. The ear is the sensory organ related to ether element. The tanmatra of the ether element is Sound or Shabda-Vayu / Air element is related to movement or a sense of constant motion. The qualities of air element include sensitivity, motion, cool and subtle presence. Skin is the sensory organ related to air element. The tanmatra of the air element is Touch or Sparsha ; agni or the air element performs movements and whenever there is movement, it causes friction and this leads to the formation of fire. The qualities of fire element are related to various functions such as penetration, digestion of food, conversion of thoughts, intellect and perception of light. The tanmatra of the fire element is Vision or Rupa. Water (Jala) – The water element qualities include liquidity or fluidity. Water imparts the vital quality of binding – e.g. when added water and soil, when only possible to mould earthen mud into a shape as pots or so, being an important element for constructive nature and exhibits qualities such as adhesion, cooling, binding and liquidity. The tanmatra of the water element is Taste or Rasa. Prithvi - The Earth element is solid, gross, hard and dense providing form, shape, structure and strength- like of teeth, nails, bones and muscles. Nose is the sense organ related to the earth element. The tanmatra of the Earth element is Smell or Gandha. Be that as that may, 'Pra' means 'variagated' and 'Vritti' stands for 'chitta vritti' the mentality as thoughts do constantly changing. In Pravritti Maarga one would constantly experience sufferings, misunderstandings, disappointments or passing times of happiness and contentment but rarely the feelings of equipoise.. To be on the path of 'Nivritti' means a life of peace and quiet- both outwardly and inwardly. One's 'antahkarana' or the psyche invariably full of desires be rid of 'Nivritti maarga' by jnaana or knowledge. Vedic dharma is twofold, characterized by Pravritti (karmik and societal action) and Nivritti (inward contemplation). There be one impulse in one's minds prompting to 'do' and another impulse not to. There is one set of ideas in the mind always struggling to get outside through the channels of the senses, and behind that, although it may be thin and weak, there is an infinitely small voice which suggests there against. Hence the celestial words of the phenomena of Pravritti and Nivritti, stimulating forward and another circling inward. Thus Pravritti is the act of enjoying material and sensual pleasures as is a natural instinct in all human beings. It means to live amidst worldly duties and interests with the senses and actions directed primarily towards the external world. The happiness derived out of it is defined as 'Preyas' the path of pleasure resulting from

sociatal urges on the Path of Pleasure. Nivritti, on the other hand, is the act of abstaining from material and sensual enjoyment. It calls for a sacrifice on the part of the individual to give up all worldly pleasures. It is the path of 'turning back' of the path of turning within towards spiritual contemplation, and placing the Almighty at the centre of one's existence even after fulfilling family and professional duties. According to Vedic concept both pravritti-marga, and nivritti-marga have the basis of spiritual or religious life. In animal life there is only pravritti-marga. Pravritti-marga means sense enjoyment, and nivritti-marga means spiritual advancement. In the life of animals and demons, there is no conception of nivritti-marga, nor is there any actual conception of pravritti-marga. Pravritti-marga maintains that even though one has the propensity for sense gratification, one could gratify the senses according to the directions of the Vedic injunctions. Pravritthi and Nivritti ways of Jeevaas. Those born with the Asura gunas are totally unaware of neither of the routes. They are totally bereft of truthfulness and internal cleanliness. Pravritthi is to get lost in the natural manner of worldly wise life. Nivritthi is to cogitate about the purpose of life and introspect about what happens after death. The latter category realise the impermanence of life and the illusion of Prakriti which results in the creation of Beings by the interaction of male and female species. The pravrittis jump along the natural flow of living by evading the shocks and enjoying the temporary reliefs of the speedy waves of the flow. Most of the 'pravrittis' do either negate or at any rate assume neutrality by resorting to questionable actions as they strongly believe that there is no proof or witness. They tend to ignore the witness of their own conscience named Anraratma! From such a standpoint, the jeevas with narrow-mindedness fearlessly take to cruel deeds of various degrees and proportions. The Self Approval of their acts are smeared of show, ego, arrogance and for short time praises and support by the encouragement of similar beings in the society. Until their death, such sinners carry on their lives with disapproved bodily pleasures as targetted by kaama-krodha-lobha-mada- moha-matsaras as their motto. They realise that richness earned by whatever unjust means is the corner stone of material fulfillment. Once material prosperity is earned that would have further urges as endless hallucinations. Their psyche gets transformed to subjectivity that 'I am the Lord, the bhogi, the siddha, the strong man and the happy go lucky being. Often times the self ego could take to the feeling of born richness affording yajna-daana dharma deeds for public show of exhibitions to attract false prestige and misplaced complex of superiority. The Self egotism is like a deep and irrevocable ditch which ultimately submerges into hollow depths of mud and madness. Such 'pranis' are most certainly reborn either as persons of evil or as of species other than of humanity as per the balance of plus-minus karma of sanchita- praarabdha-kriyaamaana- aagaami types or of the carry forward-present- and as predicted. The Three factors of Kaama- Krodha-Lobhas are stated as 'Atma Vinaasha Kaarakaas' or the three human instincts and are the highway gates to hell. Hence persons of consciousness and maturity of thought- cum- action need to be truly beware of these traits. Any human being once sensitive and alert to these by lane gates of 'karya siddhi' could open up the acutely narrow gates of Eternal Truth.

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STANZA THREE

*Mukhaabhaasako darpane drishyamaano
Mukhaatvaatpruthaktena naivaasti vasthu/
Chidaabhaasako dheedhu jeevopitsad-
Vasta nityopalabhdhiswarupohamaatmaa/*

For each and every jeevaa one’s reflection is indeed not , repeatedly not, one’s reality and of existence far much of the Self’s pure consciousness. The reflection is certainly not of one’s own characteristics such as of the Arishad vargas viz Kaama or Desire, Krodha or Anger, Lobha or Avarice, Moha or Infatuation, Mada or Ego, Matsara or Jealousy much less of Shat bhavas: Shanti Bhava or the Attitude of Peacefulness as practised by ages; Daya Bhava or of the Feeling of a Master to a Servant; Sakhya Bhava or the attitude of friends and supporters; Vatsala bhava or of a parent to progeny; Mathura bhava of Love and Belonging; and Tanmaya Bhava or of Spell. Triguna: Saatvika, Rajo Guna and Tamo Guna; the belief is that Brahma creates, Vishnu sustains and Shiva terminates; in other words the Tri Murtis perform Srishti-Sthiti-Samhara. Sattva is described as the fountain of Goodness and happiness in a pure form. Its colour is stated to be white standing for purity, integrity, happiness, contentment, forgiveness and faith. The Rajas Guna is stated to be red in colour and is featured as false pride, deceit, avarice, hatred and selfishness. The Tamo Guna standing for black colour is stated to feature ignorance, lack of resources, anger, fear and quarrelsomeness. There is no set identity of the Gunas but are intermingled and rapidly changeable. A person who is Good basically might spurt out into anger and pride and change over in the same breath to fear. But surely the resultant impact would be disastrous. As, Lord Krishna stated in Bhagavad Gita: *Dhyayato vishayam pumsaha sanghas theshupa jayate /Sangat sanjayatey kama kamakrodhobhi jaaythey /Krodhaha bhavati sammohaha, sammohat smriti vibhramaha Smritir bhramsaha buddhi naso buddhi nashoth prayatyati.* (*An unfulfilled desire would lead to anger. Anger leads to obsession. Obsession leads to failure of memory and focussed thinking and lack of memory leads to mental balance!*) Lords Vishnu, Brahma and Siva are stated to represent Satvic, Rajasic and Tamasic Gunas respectively but the description is not fully represented in their cases; there is no water-tight segregation possible in their cases as in the case of human beings too. The illustration is of a lamp, but the wick, the oil and the flame together provide light. The three materials denoted the Rajas, Satvik and Tamas Gunas, just as each or any living being could-and normally would- synthesise the Gunas. Now if one’s antaraatma is not the least affected by what would happen to the body, mind and so on then where is the bondage.

Further explanation of Stanza Three

Nijatma bheda paksha of while explaining of about the Self and the sukha dukkhaas are common in varied proportions- some in large and to some else in small and further in mixed proportions. But the bondage remains till such time the sense of equanimity remains. Getting terribly agitated while facing insurmountable impediments and getting extremely overjoyed by very joyous experiences is the negation of a composure of mind and the ability to neutralise the emotions. One's capacity to neutralise the inner emotions of pleasures and pains alike is the State of Level Headedness. Sorrows and joys are the consequences of discontent and of success. The vicious circle of discontentment leads to disappointment which itches on the fear of failure. This creates irritability, fear, anguish, anger, and back to dissatisfaction of life. Sadhakas realise that without Shiva's approval even an ant or insect would not do harm. And 'Shivaagjna' is on account of one's own doings of the previous births and of the ongoing one, besides the estimated future foretellings too. The Karma Sutra explains: one's own 'karma phala' or the sweetness or sourness of the fruit is reciprocated. That firm belief of hope or disappointment as the case that may be, is the 'Atma Swarupa' which certainly not is the body but the Self Consciousness of the concerned body which is clean and transparent and indestructible and eternal. Whosoever whose likings or dislikings, or occurrences of pleasures or pains exceed their permissible precincts, that person's mental poise is stated to be stable. Just as a tortoise is able to withdraw its 'panchendriyas' or limbs of awareness and action could be withdrawn into as though of immunity of the sorrows and joys alike that person is elevated to the state of Self Control. At the times of penance while undergoing fastings especially of delicacies of eating too, a remote semblance of indirect feeling of self contentment is traceable! In other words abstinence of eating, sleepings, sex, playings of games, or indulgences of favorite hobbies would provide streaks of Limb Control as the stepping up of the ladder of 'indriya nigraha' or the self control is a firm step forward.

STANZA FOUR

*Yathaa darpanaabhaava abhaasahaanou
mukham vidyate kalpanaaheenamekam/
Tathaa dheeviyoge niraabhaasako yah
sanityopalabhdhiswarupohamaatmaa/*

Once a mirror image is removed then the reflection ceases to exist. Truth is eternal. Brahman is Truth and Reality. The Vedas are the ultimate authority. Everyone should strive to achieve dharma.

Individual souls are immortal. The goal of the individual soul is moksha. When false appearances in the form of reflections cease so also when one's mind driven by panchendriyas.

Akasha with qualities of the ether element include- light, subtle, and immeasurable and are related to actions such as expansion, vibration, non-resistance. The ear is the sensory organ related to ether element. The tanmatra of the ether element is Sound or Shabda. Vayu / Air element is related to movement or a sense of constant motion. The qualities of air element include sensitivity, motion, cool and subtle presence. Skin is the sensory organ related to air element. The tanmatra of the air element is Touch or Sparsha. Agni: The air element performs movements and whenever there is movement, it causes friction and this leads to the formation of fire. The qualities of fire element are related to various functions such as penetration, digestion of food, conversion of thoughts, intellect and perception ght. The tanmatra of the fire element is Vision or Rupa. Water (Jala) – The water element qualities include liquidity or fluidity. Water imparts the vital quality of binding – e.g. when added water and soil, when only possible to mould earthen mud into a shape as pots or so, being an important element for constructive nature and exhibits qualities such as adhesion, cooling, binding and liquidity. The tanmatra of the water element is Taste or Rasa. Prithvi - The Earth element is solid, gross, hard and dense providing form, shape, structure and strength- like of teeth, nails, bones and

muscles. Nose is the sense organ related to the earth element. The tanmatra of the Earth element is Smell or Gandha.

Now the Self is different from the mind and organs or the gross and subtle bodies. The external objects are experienced by one's mind, backed up by sense organs. It is only the self consciousness which is the Self that the mind and organs, which are by themselves inert. The real self or Nijatma is distinct from the temporary body. Material designations do not apply to this eternal soul. The Pratyagatma is spirit of Brahmas the Unknown the unchanging, eternal and conscious. Consciousness, as spread throughout the body, is a symptom of the soul. It is not for the first time that we existed in the world and both exist now - did so in several lives in the past and would be so in the future lives too while not recognising each other. Neither you nor me are permanent residents and as such, our lives are repetitive. Therefore, deaths and births have no indicators of life. Humanity as classified as of virtue or otherwise is cyclical too and the sub classification is denoted as of the virtue and otherwise only as *uttama-madhyama* or the 'other wise'. The persons as you have been referring too have to abide by the three tenses of past-present-future as per their respective '*karmaanubhavas*' or as experiences of the fruits of their deeds of virtue or otherwise. But they too belong to the chain of life! As the body witnesses childhood-youth- old age, to do the changes accordingly and gets terminated. So does the body changing from one life to another again and again. These changes are merely '*Deha Dharmas*' but not '*Atma Dharmas*' or as related to the body but not to the Soul. Thus births-growths- and deaths attract neither elations nor heart rending disappointments. Jnanis thus get neutral and the depth of that awareness impacts them within themselves of inner consciousness.

Almighty Brahman enters each and every Being from Brahma to a piece of grass as the Antaratma or the Self- Conscience. The easiest yet the most difficult question ever is *Kah ayam atmaa* or which is that Self worship worthy! The reply would be the Antaratma or the Inner Consciousness: the expressions such as '*Samjnaanam*' or the emotive sentience being the state of consciousness, '*vigjnaanam*' or worldly awareness or knowledge, '*pragjnaanam*' or instant mental responsiveness, '*medha*' or brain power and retention capacity, '*drishti*' or discernment and perception through senses, '*mathih*' or capacity to think pros and cons, '*manisha*' or mastertminded skill of planning, '*juutih*' or capacity of forbearance, *smriti* or memory power, '*sankalpa*' or ability to initiate and decide, '*kratuh*' or tenacity and dedication, '*asuh*' or calculated sustenance, '*kaamah*' or craving obsession all ending up in '*Vashah*' or forceful possession; all these are rolled into one word viz. Conscience or the super imposition of the totality of senses viz. speech, vision, touch, taste and generation. It is indeed that kind of ascent of self consciousness that submerges *karta-karma-kriya* into Brahman, once mortals attain at least of intervals of Immortality!

The Self and Supreme are mutual reflections; that identity of the two entities is despite the contexts of awaken and dream stages and the mortal's life in the final stage be described as a caterpillar which once reaches the edge of a grass but would seek to hold another grass piece for support and jump over! The causative fullness and derivative causation or the Cause and Effect Analysis thus states: *OM/ Purnamadah Purnamidam Purna at purnamudachyate, Purnasya Purnamaadaaya Purnamev avashishyate/* Para Brahma is full and total; so is this Antaratma or the Individual Self Consciousness if full and total too. From '*Karyatmaka Purnatwa*' or this causative fullness is manifested into the fullness of '*Karanaatmaka Purnatwa*' or the derivative fullness. In other words, the Individual Self shrouded by the screen of Ignorance or Unawareness due all over its bodily form and sensual form, gets identified and unified to Fullness. In other words, from infinite cause the infinite effect is evidenced or from Infinite Universe, Infinite Brahman is evidenced or *Asatomaasadgamaya* or From Non-Reality to Reality or From Darkness to Luminosity! Further, *Damayita-Daana-Daya* or Control-Charity-Compassion are three seeds of virtue. Since Prajapati's heart qualifies the Beings likewise, he

provides Jnaana or Knowledge to them and the resultant Sat-Yat or the Murtha or Gross and Amurta or Subtle Rupas of Brahman ie. the gross form by way of Pancha Bhutatmika Jagat leading to Arishad vargas and their remedies of 'Saadhana' and 'Satkarma'! Indeed Brahman manifests as Water-Sun-and Bhur-Bhuva-Swah while Mind of an Individual is the key indicator of the Truth and Untruth or Reality and Falsity. The aspects of Brahman are in varied forms such as: Vidyut Brahman or Lightnings, Vaak Brahman or Speech signifying Veda and Scriptures, Vaishvaanara or Agni, Vaayu Brahman and so on. Now human beings are thus motivated to realise Him by austerities, detachment, Gayatri worship, meditation to Praana the Universal Energy by Ukta Gita, intense meditation to Surya, Agni, Vayu and so on as these all are the ramifications of the Unknown. The travel pattern of a Good Soul after death as per 'karma phala' enter the smoke zone of ether and travel to Pitru-Chandraadi Lokas and after enjoying the company of Devas and after stipulated time return back to earth through ether/ rain as destined as a plant, insect, bird, animal or a human again..

There is a succinct and subtle message of Atma Jnaana about the True identity of the Individual Self and the Supreme Soul .This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does he depart; indeed he or she shapes one's own destiny for sure! The Self comprises of mind, the vital force of the body and inner consciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and craving. The Self within the lotus of my heart is smaller than paddy, barley grain, mustard seed and so on but is indeed greater than earth, space, heaven and the totality of the Universe! This Self of mine as present in my heart is what all that is performed by way of actions, what all is desired, of excellent tastes-smells-speaks, etc with no margins of non-fulfillment! Such is the status of Brahman; on departure of the mortal world, this Self of mine would leave the perishable body and be identified with Brahman. He who has this unshaken faith shall truly attain that status.

Food is the product of five organs of Individual Self and five creations of Brahman viz. Pancha Bhutas but both the entities are the same. Vayu Deva the Deity of Dishas assumes the form of a bull and teaches about the magnificence of Brahman; He manifested just one 'Paada' or foot and Agni was a part of that single foot .Then Agni in the form of a Swan explained that beside him, Surya-Chandra-Vidyut too were manifested in that one foot ; An aquatic bird confirmed what Agni stated and qualified further that Praana-Chakshu-Shrotra-Manas too were the objects of worship.Undoubted supremacy of Praana the vital force in the body of a Being vis-a-vis the organs and senses.The status of Post Life Soul upto the stage of transmigration was interpreted by five oblations to Ahavaneeya Agni and the final oblation by water. Any person of Satkarma would take to Deva Yaana or the Divine Path versus Saamaanya Yaana or the Common Route after death; cautions for do's and don't's while alive need however to be observed. Much unlike the blind man and the elephant, the Universal Self is comprehensive comprising Sky, Vayu / Praana, Space, Earth etc . The futility of Teachings lands in arrogance but not the realisation of Truth 'Adviteeya' or the singularity of existence manifesting surprising plurality all rolled out of the same Uniqueness as with Andaja, Jeevaja and Udbhuja or born out of eggs, reproduction or sprouts as also Sun, Moon , Lightnings, the three folded forms of Agni, Aapas and Prithvi, the three basic colours of red-white-black have been highlighted for merger into Oneness.Three folded forms of Food-Water- Heat are evidenced by and emerging from Manas or Mind-Breathing and Speech. Mind indeed is the dominant factor for the survival of food. Hence finally is the Truth: TAT TWAM ASI! Like bees collect honey from flowers, Truth or that Antaratma of all the Beings is similar too. Rivers flow in th same direction and so do various Beings remain as the same species as they are born, yet the common thread of Antaratma is retained always. The illustration of a live banyan tree since got dried up is dead but the Eternal Soul moves on further. Tiny and wasteful seed of a massive banyan tree is realisable only by the mind and faith as that explains its subtle essence of the Self in which indeed is the truth! More explicitly explained is the salt dissolved in water which is the Supreme Self as AHAM BRAHMA ASMI! That

is the Subtle Essence of regaining the Self; indeed That is That! A dying person loses speech, mind, energy and body warmth ready for merger into the Subtle Essence. In the mortal world, justice is delayed but never denied; retribution and recompense are real and definite; indeed THOU ART THAT! THAT IS THE TRUTH AND THE SELF! To realise Brahman one might underline the Power of Speech and Mental Calibre, Strong Sankalpa, Sturdy Self and Will Power, Application of Mind, Vijaana / Knowledge, Physical Strength arising from Anna / Ideal Food, Water, Heat Energy, Mental Power to see, hear, and think, Hope, Trust and Firm Conviction, and above all Praana, Nishtha / Commitment, Karyacharana / Involved Activity and Service towards Fulfillment. Brahman who is incomprehensible is indeed the Individual Self within one Self itself!

Detachment and Deliberation are the rudiments of Reliasing the Supreme. Righteous action irrespective of fruits begets further longevity to keep pursuing the path of enlightenment; Involvement of evil actions caused by panchendriyas like vision, hearing, touch, breathing, generation accentuated by mind blinds the Essential Truth and the pace of recovery would be too slow even nil; Unity of Self and the Supreme is evident and harnessing body parts and senses is of paramountcy to reiterate that essential Truth; both the Inner Self and the Supreme are stable yet on the move, nearby yet distantly unrealised, right within but without calling for intense introspection; the Self has no hatred for others since the action-reaction syndrome does not affect it in the least and those Yogis when realise this Reality wonder where there is hatred and what is the love; As there is 'tadaadmya' or absolute Identity, the Self and Supreme ought to be the same, irrespective of the play of senses and thoughts that the body carries; the Supreme is all pervading, unborn, bodyless yet allots clear instructions to follow by all entities; Pursuit of the path of Vidya and Avidya ie Knowledge against blind Ignorance needs to be distinguished since the latter enter the portals like rites, rituals and Sacrifices or get stuck to karma kaanda alone but Vidya is the higher plane of Learning ; Fruits of Vidya on the ascent path by wisdom, meditation and Karma or Work defined and duly blended; Knowledge and Ignorance both cross life and death but the former gets bliss while the latter gives rebirth; Prakriti or Maya and Purusha are manifest/ unmanifest but what is really worthy of worship be distinguished clearly; maya creates, preserves, destroys and recreates but the Driving Force is the Supreme; worship to Maya and Hiranyagarbha differs -one by 'Karma' another by 'dharmaacharana' and detachment; Truth and Immortality are concealed under the thick blanket of ignorance, may Surya open the Solar Orbit and let the golden vessel unveil Brahman or in other words worship to Solar Orbit reveals a golden disc and a Face within as Brahman ; solar Orbit discloses the Truth that Brahman is Surya Himself as it represents vision, the signs of death as also Bhur-Bhuvah-Swaha; Eternal Truth as divulged by worshipers is the Golden Disc or the Solar Orb and that the Supreme is Vayu the Vital Force; Vidya or Avidya, Deed or Misdeed, but the Ultimate Reality is Death and Agni. Thus Karmacharana be utilised to conquer 'mrityu' and and utilise atma jnaana to accomplish amritatva. 'Manas' or Mind is remote controlled by Almighty indeed. How does one realises this Almighty. The Teachings are invariably directed to two paths viz. Paraa Vidya and Aparaa Vidya. The former Knowledge is intended to achieve 'Sadyo Mukti' or of short term Liberation and Aparaa Vidya aims at superior learning to accomplish 'Krama Mukti'. The Paraa Vidya seeks to overcome desires by way of Mind from the pulls and pressures of material desires by way of Abstinenes, Sacrifices, Charities and such other acts of 'Karma Kanda' or 'Karma Yoga', while 'Aparaa Vidya' necessarily involves elevated levels of ' Atma Samskara' or of purification of mind and thought and focus on Inner Consciousness by way of demolishing the thick walls of Ignorance by way of 'Samyak Drishti' or Inward Vision as reflected in, and unification of the Self with the Supreme leading up the ladder of 'Krama Mukti'. Paraa Vidya is essentially highlights Sacrifices, Rites, and Meditations controlled by Manas and Praana or the Mind and Vital Energy as further controlling actions and their far reaching effects. It is stated that there are three Lokas attainable viz. the Manushya-Pitru- and of Devas. The world of Humans is attained through sons alone, that of Pitru Devas by way of Sacrifices and Deeds of Virtue, and of the Worlds of Devas by higher learning. While the Individual Self is unaffected by the deeds

of virtue or vice, Brahmans seek to upgrade themselves by study of Vedas, yagjnas, daanaas, sacrifices, penances, fastings, etc. Karma kaanda attains offspring, wealth, fulfillment of material ends, and finally turns persons as ascetics and terminates their lives; yet the Self is unattached and whatever the body and mind does has no bearing on the Karma Phala. Thus the return of the Self be it from Swarga or Pitru Loka, after rebirth occurs even after the exhaustion of temporary Liberation. But why not seek indeed the Aparaa Vidya or Superior Learning to earn 'krama mukti' and secure 'Tadaatmya' or Unification of Jeevatma and Paramatma by way of Self-Realisation! Kena Upanishad opens with the interrogation as to who indeed is the driving force of one's life and the reply is that one's mind is the cause supported by Praana the Vital Force but its Remote and Real Instructor is one's own Conscience. The infrastructural set up of the Mind comprises the 'Panchendriyas' or functionaries of the body and these five are divided into five each of jaanendriyas or sensory organs and a set of Karmendriyas or body parts enabling the execution of the acts as speech, vision, hearing, touching, and generation all as directed by mind and remote controlled by the Conscience of Self. But indeed the Cause and Effect pattern of the Conscience causing the Praana and mind further effecting the body organs and senses is irrelevant for the simple reason of the Antaratma which is the Supreme Brahman would be far beyond comprehension of humans and Devas alike. Inner consciousness is neither of the faculty of 'Vaak' alone, nor of Manas, nor of Chakshu nor of Manas or all the faculties put together. As to whether anybody knows about Brahman the significance of speech; vision, Mind, and so on recalling the story of a blind man seeking to highlight one part of the body or another and deduce that an elephant was a head-its trunk-its tail-feet-etc. Indeed, one does not consider that he does not realise that he does not know either! It is known yet It is unknown! The Supreme is not an object even of extraordinary knowledge but of immense introspection and Self Realisation; it is neither perception nor comprehension but only intuition. Thus, to know one does not know but desires to know yet It remains unknown is all what all one knows! Once on realising the Supreme Truth, the Individual becomes aware that the Inner Consciousness or the Antaratma itself is within itself as the Paramatma. One wonders whether It is Maya ever preventing Jivas and Devas to discover the Truth. Devi Durga the Mother of the Universe would certainly descend to Earth to curb extreme pressures of the evil influences; Devi Durga is represented by Her divine wisdom as the spring of Brahma Vidya an awareness of Brahman both from the Cosmic and Individual Levels: In the Individual context, the Teaching is: the Indwelling Self or the Antaratma is always embedded into and anchored on to mind and ; latter once sharpened even while encased in the physical frame, be buttressed with knowledge, faith., righteousness. As these are retained on the right side of the body, the truth on the left side and concentration of highest order in mind, Satya Brahman is then realised as the Truth! The phrase 'Satyameva' signifies the idioms 'Sat' or Tyat viz. Murtha-Gross and Amutra-subtle, the gross being Pancha bhutaatmika or of Five Elements as also Arishadvargaas of Kaama, Krodha, Moha, Mada, Matsaras; indeed 'Brahman' is Invincible, Birthless and All- Pervading. Concentration, faith, renouncement are the keys, while Vedas represent the limbs and Truthfulness! Now, the concepts of Deva Yaana and Pitru- Yaana and about the passage of Soul after death. As one leaves the world, all the Beings are stated to reach the gate way viz. the Chandra Loka first; if fortunate on the basis of the karma phala or the balance account of good or negative results of the previous births, the gates get opened to Swarga or higher Lokas to the extent of what the positive account decides; if not the return starts and on way back experiences negative results and then returns back to earth by way of rains and is reborn again on the basis of karma phala is reborn as a worm, insect, fish, bird, lion, or snake or as a human being. During the period of expectancy or the period in the garbha or the womb, the Praani or the Self would be in the form of Pure Consciousness and once delivered the thick cover of Ignorance or Maya envelopes and adopts the features and actions of the newly born. On the other hand if the departed Soul has an excellent track record and is destined to reach up to higher lokas right up to Brahma Loka due to Sacrifices, Tatva jnaana, and so on then he or she attains the status of Brahma itself! How such blessed Soul is pampered with divine experiences are detailed in this Upanishad. 'Paraa Vidya' or the Highest Wisdom that Brahma was in the celestial

forms as Surya, Chanda, Vidyut or Lightning, Thunder, Vayu, Agni and Aapsu Purusha or Water. But finally, Antaratma is indeed the reflection of Paramatma: *Ya eteshaam Purushaanaam karta yasya tat karma savaiveditavyah* ; thus Brahma Vidya was taught .

Citing the analogy of two birds named Suparna and Saayujya sharing the same tree, one being busy eating sweet fruits of the tree and another refraining from eating; as one is immersed in enjoying material pleasures, the other resists the temptations of life. The self indeed is the source of Brahman attainable by Yoga, Karma, Tapasya and Truthfulness. As the Seeker of Reality finally confronts the vision of the golden hued ‘Over Lord’, he merges with the non duality of Purusha and the Self as the Source of Brahman. The Seeker attains equation and then the riddance of Tri Gunas and features, merits and non merits, ‘paapa punyaas’ as the final goal. Realising the significance of Praana as the key factor, the person concerned would rather target the Antaratma in the Self instead of getting involved with esoteric exercises and show off knowledge and delights in the quest of the Self by taking to the established routes. The Self is achievable through the understanding as to what is Truth and Untruth as also Tapasya or austerities with control of mind and senses as the latter includes ‘nitya Brahmacharya’ or continuous abstinence, straightforwardness and non pretentiousness, and clean inner conscience leading to Self Illumination; indeed that is the Path of Parama Nidhana which truly indeed is the Seat of the Golden Hued! Since the role of Maya is the Cause of Rebirth and the Ultimate Truth is of Accomplishment, the Mundaka Upanishad describes the nature, pattern and emancipation finally. At the Time of Mukti or Deliverance, the fifteen body constituents of Five Jnaanendriyas or sensory organs, Five Karmendriyas or the responsive body parts of Action, Five Basic Elements of Nature, besides Mind all of them being headed by Prana at the end would all become integrated and unified as the Self Consciousness as the latter is but the same as the Supreme. Thus takes the qualification of the Self as *tarati shokam tarati paapmaanam guhaa gandhibhyo vimuktomrito bhavati/* or overcomes grief of mind, blemishlessness, and then the ‘Sthitapragna’ achieves freed from the knots of the unknown cave hidden in the mortal heart as shrouded by ignorance of Maya and accomplish Immortality!

What would be the a profile of Virat Purusha the Unsurpassing Cosmic Being: *angushtha maatrah purushontaratmaa, sadaa jnaanaam hridaye sannivishthah*, as also *Sahasra sheershaa Purushah sahasraaksha sahasra paat, shabhumim vishwato vritwaa ati atishthad dasaangulam// Purusha evedam sarvam yad bhutam yaccha bhavyam utaamritatavasyeshanno yad annenaanirohati//* or the Individual Self is hardly of thumb-size always residing in one’s heart the distributing hub of energy from praana, with one’s mind as charioteer of body organs and senses; the Virat Purusha or the Cosmic Person is stated to have thousand -figuratively - but countless-heads, eyes and feet thus describing His reach and magnitude, yet in the context of ‘Antaratma’ He is hardly of the size of ten inches covering Sapta Lokas, Sapta Patalas, Sapta Dwipas, Sapta Samudras, and Sapta Parvatas. Interestingly, the Cosmic Person Maha Purusha, being the Antaratma is totally unaffected by the actions of Individual body organs and senses; the latter is of myriad forms yet the Singular Form of the Supreme. The Eternal Paradox of Existence of Beings is described in this connection by an analogy of two birds viz. Suparna and Sayuja both being companions clinging to the same tree, one eating sweet fruits and another refraining from eating at all, thus one enjoying the sweetness of life even becoming slaves of the evil influences with no regard of moralities of life but another exercising restraint despite temptations and calculating consequences. Sankhya Siddhanta of Duality of the Supreme is discarded. Indeed the pull of Maya and Prakriti tends to blind the Beings to such an extent that the negativity of life invariably results in succumbing to the cycle of births and deaths and karma and dharma accounts are very rarely balanced let alone cancel off to attain Realisation of Rudra, the Pashupati natha subtly hidden in the Inner Self or Antaratma of all the Beings as **Tat-tvam-asi** or Thou art Thou!

Stanza Five

*Manaschakshraareviyuktah swayam yo
Manaschahshuraadermanaschakshuraadih/
Manas chakshhraaderagamyaswarupah
Sa nityopalabhdhiswarupohamaatmaa/*

Whatever one's own self, mind, vision, hearing, feelings and so on are felt, the Self is of the nature of eternal self consciousness, which is different from the mind and the organs. One's own mind-organs-complexion are varied. So be the gross body and the subtle body. The external objects are experienced by one's own mental, physical and psychological reactions. The experiencer and the respective mind-buddhi, vision, feeling and the sense organs are clearly varied as of The close interactions of the individuals are ably and dexterously fanned out by the kaleidoscopic variations symbolizing endless colors and forms in one's escape in the times of difficulty and self-doubt, constantly generating ever changing symmetrical patterns from small pieces of colored glass, and therefore anything that changes constantly. Likewise the Individual Self that illumines the mind-organs of karmendriyaas and jnaanendriyaas are ever varied. The ear is the sensory organ related to ether element. The tanmatra of the ether element is Sound or Shabda. The qualities of air element include sensitivity, motion, cool and subtle presence. Skin is the sensory organ related to Touch or Sparsha. The qualities of fire element are related to various functions such as penetration, digestion of food, conversion of thoughts, intellect and perception of light. The tanmatra of the fire element is Vision or Rupa. The element qualities include liquidity or fluidity. Water imparts the vital quality of binding – e.g. when added water and soil, when only possible to mould earthen mud into a shape as pots or so, being an important element for constructive nature and exhibits qualities such as adhesion, cooling, binding and liquidity. The tanmatra of the water element is Taste or Rasa.. Thus The Earth element is solid, gross, hard and dense providing form, shape, structure and strength- like of teeth, nails, bones and muscles. Nose is the sense organ related to the earth element. The tanmatra of the Earth element is Smell or Gandha. Thus it is only by the self consciousness. Thus the self realisation is said that once a person reaches Self-realization, their new vision and understanding of themselves brings them continuous, permanent happiness. It will also bring equanimity to all circumstances- Inner peace- Freedom from all fears and anxieties- and Stronger, calmer relationships with others. Once a person reaches Self-realization, they are freed from their own desires and worldly attachments. They're also liberated from external pressures, such as cultural and social expectations, or political and economic influences. They are beyond self-delusion and material attachments. Self-realization involves letting go of many of the things that are associated with individual identity in order to find the true Self, which is eternal and unchanging. It is the difference between identifying with the ego and identifying with the true Self.

Stanza Six

*Sa eko vibhaati swatah shuddhha chetaah
Prakaashasvarupopi naaneva dheeshu/
Shaaavedakastho yathaa bhaanurekah
Sa nitropalabhdhisvaruupohamaatmaa/*

The Self which indeed is the reflection of Paramatma is indeed self radiant being of eternal consciousness as being no doubt hidden in the shareera of each and every being including manushya-deva daavavaas and creatures or Beings acquiring own Souls are of three kinds of seeds, viz. those which are born of eggs/ Andajas like birds, serpents; born of wombs like human beings and animals viz. jeevaas; and born of plants viz. uddhbhujas or those due to sprouting; another category is stated to be svedajas or born of mire and body warmth like bugs and lice but these too are stated to have been

born of udbhujas basically. Now it is that Deity in the form of an Individual Self which enters into these three kinds of bodies minus however its organs and senses. That Deity which is the Primary Being called 'Sat' or Truth would enter three divinities viz. the elements of Fire, Water and Earth. The red colour of Agni, the white colour of 'Aapas' or water and Earth signifying Food are thus the extensions of one single Deity. Now in this way each of the deities is thus able to acquire a name and form. This is how each of the three fold would enter three Divinities and the latter further manifest three fold further viz. the Tejas of red colour, Apas or water of white colour and Food created by Earth! Indeed this is the multifolded Evolution or Development of shareeraas.

The Self thus is subject and could not be hence the object to be experienced by the sense organs. When the senses are totally withdrawn from the external objects and not repeat not the Self then only the Self be relised as explained vide Kathopanishad which states that when the Supreme Soul makes the body senses out going and the body senses are not tuned to the external objects then the merger of the body remains flies off to another body by way of transmigration.

Further explains that nijaatma shravanaadi sambhava tatvajnaana is indeed possible, while not so in the case of the one who be no more, yet atma jnaana mukti is possible post death too. Atma Jnaana is possible to Brahma Vettaas like Yaginyvalkya as per 'Brahma vidaapnoti param' and as per shrutis:

Stanza Seven

*Yathaanekachakshuh prakaasho Ravirna
Kramena prakaasheekaroto prakaashayam
Anekaa dhiyo yasthathikaprabodhah
Sa nityopalabdhni swarupo labhdhiswarupohamaatmaa/*

Just as one's self consciousness is illumined to look at, feel and experience similarly Surya Deva seeks to reveal the objects by one and all as per their own individual capacities be that a human, or an animal or creature. In other words, as the nijaatma could illumine on the analogy of Surya Deva could appear, feel, and experience by the bodies : Taittireeya Aranyaka explains on Pratyasha Bhaskara -Usha- dawn celestial and Internal Consciouness of Mortals 3.16.1- 3.18.1-19.1.3.16.1- Pratyaksha Bhaskara :Bhaskara Deva! you are the ferrier of the saadhakas as the unique source of radiance and brilliance of the universe in totality and 'antariksha' is your dwelling place. This stanza is a repeat of Rik Veda vide 1.50.4.

[Rig Veda Prathama Mandala, Sukta 50, stanzas 587- 599 or 1-13on Surya Deva as follows:

This jyotishmurthi Surya Bhagavan bestows vision to the total Universe and for this purpose alone extends his golden rays all over. This unique Surya Deva once disappears by the dusk timings hides himself behind the Stars like a thief. Just as Agni Deva shows up in his full blast and grandeur while in form, Bhagavan Surya too bestows unimaginable glory of radiance to the Universe in totality. Surya Deva! Besides illuminating the worlds, your magnificence is unreserved across the entirety of the 'Antariksha'. Marudganas, Deva ganas and the humanity, besides those of Swarga loka too are the happy recipients of your splendid access. The grand vision with which the Beings are thrilled and awestruck are also provided with 'dhaaran-poshan' or hold and sustenance to the Subjects of trilokas and extol untiringly from the housetops of their existences. Surya Deva! You control the time cycle by dividing the days and nights for the ready reference of the Beings on Earth as also of Antariksha and Dyuloka for the ready reckoning of their Subjects. Divya Deva! Your illustrious Seven basic maha kiranans and glorious chariot drawn by seven celestial horses are so outstanding that these are 'Pratyaksha pramanas' or readily and constantly visible Godship right on top of one's head. Far indeed from the narakas like 'tamishra' as replete with the high pitch darkness, the Maha Jyoti of Bhaskara is the typical extremity right ready before oneself. As you daily bestow the great fortune of

ready visibility to all of us, our ready vision on the Sky uproots our physical illnesses of high severities especially of heart, eyes and skin, and of innumerable physical ailments by minutes of exposure of one's body. Deva! incurable diseases like gradual withering of body called 'harimama', heart diseases, and so on are uprooted by the minutes of exposure to your glare. Your presence is adequate to exposure of our body surprisingly enabling to destroy a big range of several 'adhibhoutika' ailments, connected to skin, bones, blood purification and digestive system never to return again.

Deva, do relieve us a wide range of incurable diseases for ever!

3.18.1- Usha the Dawn Celestial : All the mortals could vision the dawn of Ushah kaala Surya now as always in the future. Indeed the mortal could see and henceforward till death but during the everforth coming births too. This dawn is not merely a routine vision but also the dawn of spiritual knowledge too as explained in the next stanza of Rig Veda 1.113.1-12 . Prathama Mandala, Sukta 113, 1-13 as follows: Of all the illuminated materials in the Universe, the singular embodiment of radiance is Usha Devi whose brilliance glorifies the nook and corners of Creation; the darkness that spreads all over after Surya Deva's exit turns into the nights and eagerly awaits the re emergence of Devi Usha till the break of the dawn. Tejasvi Devi Usha thus ushers the arrival of the ever resplendent Surya Deva thereby replacing the outgoing night of darkness; indeed both the pitch darkness of nights and the splendour on the entry of Surya Deva are the natural and regular phenomena of the Universe co existing together as true and alternate friends, each of these claiming and destroying the supremacy of each other. The paths of the two illustrative sisters of Raatri and Usha Devis are eternal and never merging. Yet, the sisters do always witness divergence of two extreme postures while Surya Deva appears to be umpiring the sisters who always at logger heads yet inseparable but chasing each other ever! As though prompted by the deeds of excellent virtue, Devi Usha thus manifests herself and opens up the doors of rising splendour and gradually spreads the heat and radiance far and wide engulfing all the Lokas and their inhabitants./Devi Usha also called as 'dhaneshwari' wakes up from human beings from deep slumber and prompts human beings to earn and facilitate the allied tasks so as to provide livelihood to themselves and dependent family members; indeed but for her the daily routine does not get activated to one and all of the humans and even other beings. Tejaswi Devi Usha! The chaturvarnas of the Society would not perform their activities well such as the Kshatriyas safeguard, preserve law and order and earn; the brahmanas are unable to perform yagna karyas and upkeep dharma; the Vaishyas are ready to take up trading and the service class help the other varnas to support and help manually, thus every being is readied for the respective duties as the day progresses! Once this celestial Goddess is ready to vanquish darkness, like a Devi of eternal youth dressed in clean and comfortable clothes, she is now ready to bestow benevolence and auspiciousness to all the Beings in the Universe. Devi Usha! You are like every Usha even in the distant past but the first ever glorious one for the distant future too! Indeed you are the singular one of practical magnificence and fame who awakens from slumber to eventful daily life, as though from deathlike state to life of activity and alertness! Usha Devi! Once you are awoken, Agni Deva gets busy with Yagna Karyas; even before the rise of Surya, the entire World initiates the deeds of auspiciousness and Devatas too get alerted to await the launch of 'satkarmas'. For how long indeed Devi Usha would be there! that is, before her appearance and disappearance! From then when she was not present and as to when that she would disappear what is the period of her entry and exit! In the past and as of now, what might be the rise -existence- and non existence subsequently, especially in the past and present! All the mortals could vision the dawn of Ushah kaala Surya now as always in the future. Indeed the mortal could see and henceforward till death but during the everforth coming births too. This dawn is not merely a routine vision but also the dawn of spiritual knowledge too as explained in the next stanza . Usha! We are ever grateful to be able to vision you as you are able to destroy the darkness of our ignorance instantly and administer, enhance and disseminate the concept of Truth and Real Joy of mortal existence. Spiritual Dawn stimulates Inner Consciousness of Mortals: My we seek from you Usha Devi! the vision of inward brightness in us, the source of your luminosity, the symbol of your

radiance, the origin of the melodious sounds ushered by you, your form aflame, your shine and your immortality which awakens us literally and figuratively!]

Further explanation: In the same context, the prakaasha bhutaaneka netraas of Surya deva be visioned by countless mortals, so many rupaas, chakshus and buddhis are enlightened. Swaprakaasha atma deva is thus reflected in adhibhoutika-adhyatmika-addhi daivika maayaa bhaasita taapatrayaas viz. Adhi Bhoudika or Ailments of Physical Nature; Adhyatmika or of Mental-Psychological Nature; and Adhi Daivika or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control. The taapatrayaas or the three Kinds of Difficulties that all human beings are subjected to as also the means of realising the Paramartha Swarupa. The tapaas are either due to ‘Shaaririka’(physical) ailments or ‘Manasika’ (psychological) imbalances. Shaaririka Tapaas include diseases related to head, digestive, heart, breathing, vision, limbs, skin, fevers and so on; related are the various physiological problems of blood-urinary-pelvic nature. Manasika Tapaas are related to Kama, Krodha, Bhaya, Dwesha, lobha, Moha, Vishada, Shoka, Asuya, Apamana, Irshya, Matsara etc. Adhi Bhoutika Tapaas are due to the difficulties attributed to animals, birds, Pishachaas, Serpents, Rakshasaas and poisonous related creatures like scorpions. The troubles on account of Adhidaivika nature are due to cold, heat, air, rains, drought, water, earthquakes, cyclones and so on. Additionally, the troubles are related to birth, childhood, youth, old age, ignorance, Avidya, loneliness, smell, lack of resources, poverty, immaturity, inexperience, lack of opportunity, fear of death, death itself and multiple kinds of experiences of the problems of excessive of opulence, excellent health, excessive youth, and such other excesses and some times ignorance is bliss. More so there could be Tapaas due to discriminations of sex, age, social status, experience, opportunity, family background; origin of birth viz. religion, Varnashrama and age. Disappoint -ments in life, more specifically relating to money and fame, including their earnings, perservation and its vinasha or destruction happen to be yet source of Tapatriya. Thus the Surya Deva is what Bhagavad Gita 13-33 states: on the analogy of Surya providing radiance to one and all in the Tri Lokas, the Antaratma too enlightens the Individual but for the black clouds spoil the vision by the black clouds. Just as there are no Suryas of varieties providing illumination, there are no varieties of ‘ antaratma’ too. It is with closed eyes that disable to light to view due to darkness and contrarily the opened eyes have a remarkable contrariness. That indeed the sum and substance of Kshetra - Krishi by the Beings as are born- dead-reborn mills repeated ly- and of Kshetragjna the mirror image of Paramatma.

Liewise The Self enters inside all the Beings, like Fire enters the world, by assuming varied forms and shapes; this is in its own raw form just like the sky as the body warmth. The Self again enters the world like Air does in varied forms, intensity of speed etc. as the breathing of the Beings. The Self is not disturbed by the sorrows or joys of the Being just as Sun- the eye of the Universe, is totally unaffected by the natural calamities and rejoicings in the world; the superimposition of the illnessess or the wellness of the concerned body is hardly a matter of concern to the Self as that indeed is supernatural beyond the material world. The Inner Self like the Supreme is therefore totally independent, unique, and all pervasive yet creates myriad forms all of the homogenous and untarnished Purity called Consciousness. It is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses! May there be eternal peace and contentment to withdraw themselves into introspection and discard the frivolities and absorb the magnificence of the Self that is what Brahman all about! To a genuine query as to how one should know the Supreme Bliss; is it self radiant or not! The reply would inevitably be as to how Sun shines; how the Moon and Stars are luminous; how do one would witness flashes of lightnings on the Sky and indeed how is Fire so beaming and glowing! Are not all these indications of that Brahman whose glory is brilliant!)

Stanza Eight

*Viviswatprabhatam yathaa rupamaksham
Praghyaaniti naabhaatamevam Viviswaan/
Yadaabhaat aabhaasayatyakshamekah
Sa nityopalabhdishvaruupohamaatmaa/*

As the clarity of one's vision is a proof of what Surya Deva illumines that indeed be the power of Brahman there beyond. This has been explained that one's capability of the ability to imagine pancha bhutaas of earth-water-agni-vaayu that provides the very breathing and above all the eternal aaksha as signified by Surya. Be there a situation that a Being is an inhabitant of Surya Loka and is right within that Loka, and Surya is not conscious of it, yet that body is in that Loka itself as also controls that Loka from within as its Regulator, he indeed is the Supreme Hiranyagarbha himself! Whoso ever resides in Dishas or Directions of the Universe and is settled in the Directions physically and even controls the the Eight Directions is indeed the Brahman himself who is eternal! He who is located in Moon and Stars and stays among them, yet these have no knowledge of it, yet his physical presence is there for sure and also controls their movements and so on from within and is the regulator of these entities is indeed the Ultimate Paramatma! He who is the inhabitant of the sprawling Ether and the physical occupant even without the reckoning of the Ether itself and more so as the its Administrator is indeed the definitive Brahma! Anybody who is settled for good in the darkness even without its comprehension and is physique. Now the description of the five basic elements:- Aakasha with qualities of the ether element include- light, subtle, and immeasurable and are related to actions such as expansion, vibration, non-resistance. The ear is the sensory organ related to ether element. The tanmatra of the ether element is Sound or Shabda-Vayu / Air element is related to movement or a sense of constant motion. The qualities of air element include sensitivity, motion, cool and subtle presence. Skin is the sensory organ related to air element. The tanmatra of the air element is Touch or Sparsha -Agni: The air element performs movements and whenever there is movement, it causes friction and this leads to the formation of fire. The qualities of fire element are related to various functions such as penetration, digestion of food, conversion of thoughts, intellect and perception of light. The tanmatra of the fire element is Vision or Rupa.- Water (Jala) – The water element qualities include liquidity or fluidity. Water imparts the vital quality of binding – e.g. when added water and soil, when only possible to mould earthen mud into a shape as pots or so, being an important element for constructive nature and exhibits qualities such as adhesion, cooling, binding and liquidity. The tanmatra of the water element is Taste or Rasa. and Prithvi - The Earth element is solid, gross, hard and dense providing form, shape, structure and strength- like of teeth, nails, bones and muscles. Nose is the sense organ related to the earth element. The tanmatra of the Earth element is Smell or Gandha. The body and organs of pancha jnaanendriyaas and karmendriyaas and the presiding Antaryaami Ishvara who controls earthy directs her from within is the Inner Self and similarly the deity of Surya Deva being the Inner Self as the Pratyaksha Bhaskara:

Stanza Nine

*Yathaa Surya ekopswanekashchalaasu
sthiraaswapyannigvi bhaavya swarupah/
chalaasu prabhinnaasu dheeshhevamekah
sa nityopalabdhni swarupohamaatmaa/*

Just as Surya Deva's pratibimba as per the size of a jala paatra vibhinnata, likewise the view of the paramaarthaa saaraamsha would be reflective of the manasika pravritti of the viewer. The singular most Surya Deva appears as many as reflections in different vessels of water but the reflections are very many. Ghatakaakasha means the pot is like sky which is an expansion and impersonal. Now, the Maayavaadi explains that this individuality is Maaya and hence the conception is that spirit, the

whole spirit is a lump. Their theory is Ghataakaasha Potaakaasha means that just like the aakaasha is an expansion, so in a pot, in a waterpot, in a pitcher that is closed... Now, within the pitcher, there is also sky, a small sky. Now as soon as the pitcher is broken, the outside, the bigger sky, and the small sky within the pitcher mixes. That is the Maayavaadi theory. But this analogy cannot be applied as the small sky within the pitcher cannot be compared with the living entity. It is material, matter. Sky is matter, and individual living entity is spirit. Neither there could be the existence of an entity nor its loss is felt forever. 'Tatva Jnanis' realise merely that a body's existence is bound by time and as such is Unreal, yet 'Atma' the Inner Consciousness is the Truth and Real. Indeed this Truth is known to one and all but gets skirted by the regular attacks of Maya the Make Belief.

Only a handful few realise the chasm between the two viz. 'Atma' and 'Anaatma' which are both the sides of the stream of life and only a very few realise that the stream is a flow with neither of the banks! Atma is soaked in the entirety of the Universe plus and is indestructible for ever. Therefore this analogy is fallacious as of Ghataakaasha potaakaasha.

Stanza Ten

*Ghanashdristirghanacchhannamarkam
Yathaa nishprabham manyate chaatimoodhah/
Tathaa bhaddvadbhaati yo moodha drishte
sa nityopalabhdhiswaruupohamaatmaa/*

As in respect of an ignorant person of avidya whose vision is obstructed by a cloud might be thinking that Surya Deva is devoid of brilliance so be one's nijaatma is not aware of the nature of the eternal consciousness. Due to acidity, ignorance of one's nature, a person identifies the self with the body and brain complex and looks upon the self as a limited human in bondage little realising that the knowledge is bound by suffering due to avidya while indeed is in reality blissful of Brahman due to the shadow and severity of the blissful Brahman indeed. It is not as if the person is initially in bondage and becomes liberated when the person realises that in fact Paramatma is right within. But in the overcoming Maya is wanted made a rope as a snake. The so called bondage and the liberation is attained on the dawn of Self knowledge. So is avidya is mistaken is panditya of vedaas and holy scriptures. Contrarily veda panditya is not, repeat not to the gate way to nivritthi and atma jnaana. Indeed one when enters the screen of darkness or 'Avidya' and perform rites without the purport or objective of what are the rites intended for, then that act is of no value, especially without faith. That kind of Avidya begets further Avidya and might even be retrograde! In other words, Vidya and Karma are to worshipped being hand in hand; that kind of darkness is characterised as blindness while those in knowledge are normally prone to karma accompanied by worship and meditation; complementarity is certain in respect of Vidya and Karma! Those who practise Avidya or ignorance enter into the dark portals of rites, rituals and sacrifices, or those who blindly get involved in 'karma kaanda' or performing rituals without basic understanding and enlightenment of the Supreme tend to distance from the Reality and near the zone of Falsity!

Normally a person is differentiated by his nature and nurture. These tendencies tend to influence the proclivities of Vidya and Avidya or Ignorance and Knowledge. Even as both have to cross the gates of death, one prepares for crossing it with not much of concern to other worldliness but of material ends while others due to Vidya or Awareness of higher worlds seek to resort to work and wisdom. Now these tendencies are the follow-up of the previous lives called 'Prarabdha' or the carry forward. That indeed was the nature of a person who has just transmigrated with the load of his 'paapa punyas' or merits and demerits at the termination of the previous life. There are three types of features that human beings are moulded in the three classes of Satvika- Raajasika-Taamasika tendencies; those

with ‘satvika guna’ worship Devas; those with ‘Raajasas’ features tend to worship Yaksha Raakshasas and ‘Taamasikas’ pray to ‘Bhuta pretas’. Referring to Rites or other kinds of sacrifices, the Satvika Guna persons perform the deeds as duties and without returns of fruits, while those with Raajasas mentality perform the Sacrifices either seeking returns or for satisfying their own egos; the third category of ‘Taamasikas’ perform worship, if at all, without faith and as a formality. Having detailed the three categories of Satva-Rajas-Tamas gunas. It might be interesting to note that Avidya needs to be recognised its due role since in its absence, how could Vidya flourish and be an instrument for Realisation just as when one always lives in darkness would there be a comparison possible for enlightenment! After all in the absence of Aditya what would be the reason and incentive for an individual’s freedom from the bondage of mind, panchendriyas and the thick screen of ‘Maya’! Just as one’s vision be as of the clouded Surya mandali, atimoodha kaarana drishti owing to avidya and agjnaana budhi driven by the panchendriyas of the body is covered by Maaya and the Self. The moodhava kalpita deha thus seeks to hide the swaprakaasha paramaatma as explained by Atma Prabhodha Upanishad of Rigveda: It states : *Uluukasya yathaa bhaanuradhakaarah prateeyate, swaprakasho paraanane tamo moodhasy jaayate, chakshurdristi nirodhebhraih Suryo naasteeti maanyate, tathaaajnaanavruto deho Brahmaa naasteeti manyate/ 25-26.*

Stanza Eleven

*Samasteshi vatushvanusyuukamekam
samastaani vastuuni yam na sprshanti/
Viyadvatsadaa suuddhamacchhaswarupah
sa nityopalabhdhi swarupohamaadmaa/*

In all, the beings and objects are woven in to the self like the warp and woof of the cloth of Creation, Nature and Universe but which nothing could taint, which is always pure, which is free from the impurity in the form of attachment or aversion and of immortal nature. Such indeed is the eternal consciousness that is the Self. The sutra or the subtle entity which supports Earth, Sky, Water and Agni, viz, the Five Elements, ten organs and senses, pancha Pranas, mind and Intellect; it is also the link of the present-past- and future of each and every being. The Self is never taunted by the defects such as the elements, body organs and senses, praana, and so on. Thus, ashesha prapancha rupa vastu-spashaadi vikaaas, raaga dweshaadi deha vikaaraas and the like. This subtle body is like a transparent crystal, undergoing changes under the manipulation of erstwhile and ongoing complex mix of virtues and vices and manifests itself as a male, or female, or an animal or a bird. In this scenario, the Self has false notions which is ‘Agjnaana’ or Ignorance based on the previous and natural happenings like an elephant falling in a pit, a robber chasing for money, or a snake about to pierce a venomous bite or a tiger pouncing on the Self and so on. Some times the sway of ignorance could turn the Self to be a King, or a beggar, or even a God. In other words, the self would act like a human, or an animal, a reptile, a King or whatever depending on the intensity of ignorance. This feeling of the Self is something is in fact akin to a dream situation or make believe! When ignorance reduces and knowledge improves, Atman’s status improves as a King or even as a God and when Knowledge reaches its peak, then the Individual Self reaches the highest Status of the Supreme Self itself! Then duality of the Self ceases to the stage of being able to announce ‘*Aham Brahmaasmi*’!

Then about aakaasha further:

Aakaasha has the unique property of sound as its tanmaatras with the property of Prakriti Maya where as Brahman even being omni present and omni scient be yet uncommunicable and further speechless but there unlike, aakhasa has both the qualities of sound as its tanpatra and of ready existence by way of vision. Maya creates aakssasha and brings forth about the identity of aakaasha with the one of

real existence. The identity of Sat or the very concept of akaashaa's existence. Akaashaa's separate existence is hinged on Satya. Thus be the expressions of Akaasha and Satva be pratibandha rupa shabda as the pratidhvani rupaas. While Akaasha and Shabda are referring to not our gross plane, but a subtle one, where subtle element Shabda can travel through subtle element Akasha. According to the Vedas, the relationship between sound and space is that *only sound is affected by space* and not any other sense perception. In other words, space qualifies sound *only*, and no other sense perception. Space affects sound only, but not touch, sight, taste, and smell. Air affects both sound and touch, but not sight, taste, and smell. Fire/light affects sound, touch, sight, but not taste and smell. Water affects sound, touch, sight, and taste. Earth affects sound, touch, sight, taste, and smell. *kham vayur jyotirapah prithivi vishvasya dharini* : 'the universe is borne (supported) by space (Kham), air (vayu), fire (jyoti), water (apah) and earth (prithivi)'. The order of increasing subtlety in five elements is based on the decreasing number of properties or qualities required to characterizing that element and its substance. Earth possesses smell, taste, form and touch Water possesses taste, form and touch Fire possesses form and touch Air possesses touch The fifth element termed Akasha (space) cannot be qualified by these four qualities namely touch, form, taste and smell. This leads to the observation that the space only be characterized or qualified by sound. However, sound is an additional characteristic to qualify all the other four elements namely air, fire, water and earth. In other words, sound as vibration travel through all these four elements, and produce different effects, which characterize the corresponding element. This element-quality relationship is also referred in dealing with the order of evolution of the universe. It is from this Parama Purusha the Life Energy Praana is originated as also the Mind, besides the Senses, Antariksha, Vaayu, Jyoti or Fire, Water, Earth the 'Vishvasya Dharini' or the support of the entire Universe; these Pancha Bhutas possess the qualities of shabda, sparsha, varna, svaad and ghraana or sound, touch, colour, taste and smell respectively all emanating from the Purusha. This Purusha is stated to transcendental or the Superior Most, as differentiated by the Virat Svarupa within the Brahmanda or the Cosmic Egg who in turn is stated to have manifested as Life Energy or the Praana renamed as Hiranya -garbha. The Supreme Most is perhaps visualised as in short the evolutionary order of elements is also stated in a more explicit way. The meaning of the statements is as follows: from this self (Atman)- is Akasaa(space) born; from akasha, the air; from air the fire; from fire the water; from water the earth; from earth the plants; from plants the food; from the man. The production of elements begins from the all-pervading Atma Bramha. Then the first element Akasa is born, here akasha refers to absolute space. This most subtle element akasha is qualified by sound as its property or guna. Then from akasha, air comes into being with two properties or gunas namely touch which is its own and the sound, property of akasha already evolved. Then from air, fire came into being having three properties composed of two preceding and property of form, which is its own. Then from fire was born water with four properties, comprising its own property of taste and the three preceding elements. Then from water, earth came into being with five properties namely smell, taste, form, touch and sound. Then from earth the herbs, the food and the man came into being. Although, it is noted above that vayu is born from Atman assuming the form of akasha, as akasha is only an effect with Atman as source and cause. Thus, gross Element Means of Perception Ether (akasha) Sound (shabda) Air (vayu) Sound and touch (sparsha) Fire (agni) Sound, touch and form (rupa) Water (apah) Sound, touch, form and taste (rasa) Earth (prithivi) Sound, touch, form, taste and smell (gandha). The akasha-shabda relationship is given by the sutra *Shabdaikagunamakasham*. The world outside is referred from cosmological point of view. However, so far as the inner world is concerned, as per yoga, their evolution takes place in chakras, which are strung in the sushumna, hence the saying that the chakras are abode of the elemental powers. The chakras namely Muladhara, swadhisthana, Manipuraka, Anahata and visuddhi, correspond to abodes of five elemental powers viz., earth, water, fire air and space respectively. Reaching Bhagavati Maya is possible by crossing six steps represented by six chakras/wheels viz. muladhara the earth-svaadhishtana the water-manipoora the fire-anahata the air- vishuddha the sky-and aagjna the manas or mind. These chakras be crossed by a saadhaka by yoga maarga: Moolaadhara the Bhuloka is administered by Brahma-

Svadhishthana the Bhuvarloka of water is administered by Narayana- Manipoora the Suvarloka of Agni is administered by Rudra Deva- Anaahata the Janarloka of Vayu is administered by Maheswara- Vishuddha the Maharloka of Aakaasha is administered by Sadashiva and Agjna chakra the Tapoloka of 'Manas' is controlled by Parama Shiva. Reaching Sahasraara Chakra of three serpentine circles and of the use of 72 nadis of Human body.

Stanza Twelve

*Upaadhau yathaa bhedataa samnameenanaam
tathaa bhedataa buddhi bhedeshu tepi/
yathaa chandrikaanaanaam jale chanchalavam
tathaachanchalatvam tavaapeeha vishgo/*

Paramaatmaa, the all pervading Supreme, the avyaktam-shaashvatam -vishnum-anantam-ajam-avyayam, the omni present, the omni potent and omniscient is like a crystal as of kaleidoscopic variations symbolizing endless colors and forms in one's escape in the times of difficulty and self-doubt, constantly generating ever changing symmetrical patterns from small pieces of colored glass, and therefore anything that changes constantly! Even to intellectuals, vedopanishad panditaas, the reflections of Moon on veriegated vessels of water also move in accordance with the movement of water, one would appear to change as per the interpretations. A crystal appears in the proximity of a cloth of violet-black-green-orange-indigo-or red. By itself it is colourless yet takes in the colour of the substance with which to contact. A substance which imparts its quality to another item is called an upaadhi or an adjunct as of 'sameepe aaditya chandraadi sweeyam dharam te upaadhih'. Likewise, Jeevaatma assumes the jeeva's upaadhi or the characteristics. Just as shuddha-buddha-mukta adhayaatma too has upaadhis and bhedaas, vividha rupa-gunaas too assume the jeevaas as of buddhigata chanchalata-anityata-ashuddhata-and vvidhata like jalagata chandrama chachalyata as against nabha chandra. Avidya-karma yoga sahiita arishad vargaas of kaama-krodha-lobha-mohamada-matssaras; sukha dukkhaas- janma mrityu-punarjannaadijeeva dharma praapti of punarapi jananam punarapi maranam.

Chidaatma is always the unique and indeed singular. Yet there are of seven kinds of features as of shuddha chaitanya, jeeva chaitanya, Ishvara chaitanya, pramaataa pramaana, prameya and phala. These are of the vyaavahaarika drishti praapta. Maayaa rupa upaadhi explains vinirmuktachit shuddha is explained. The same with 'maayaa sambhandha' makes originally is to be explained as 'Ishvara chaitanya'. Antahkarana pravritti sambhadha is to be explained as 'pramaana chitanya'. Agjnaan chitanya be noted as prameya. Jnaata chitanya be noted as the 'phahla'. Buddhimaan swayam sarvopaadhi vinirmulta be of shuddha atma bhaavana. It is in this manner, tatva jnaana and swayam shuddha nijaatma bhaavana samardhhata be the resultant. Hence the karya-kaarana kartrutva. Hence again be the sarva vedantaanusaara yadhrdha rupa be explained. From the embryonic stage to the nijaatma vaastavatika suddhha brahma rupa be hence transformed indeed. Bhrama or hallucination would be experiencing a completely unreal object that cannot be explained through but as an illusion. Brahman alone is the creator of everything in this world, be it in the waking or in the dream state. The waking state is experienced by all souls but the dream world is experienced by the dreaming individual alone as it is meant for him only and is created by the Paramatma as a fruit of that particular individual's merit or demerit. Similarly in the waking state also certain things are created by the Paramatma as are experienced by all, while certain other things are created in such a way as to be perceived only by particular persons and to last for a limited time only, and it is this difference between objects of general perception and objects of perception of particular beings, which makes the difference between things sublating and things sublating. Thus all perceptions are real and all knowledge is real and there is nothing like unreal object or wrong knowledge. Bhrama is of five

types: Jeeva and Jeevatma are of bhinna rupa is the foremost form. Nissandeha atma nishtha kartrua rupaguna is of vastavikata is the dwiteeya bhrama. Sthhoola -suukshma and kaarana sanjaka shareera as the jeeva is the triteeya bhrama. That Jagatkaarana brahma is of little utility is the chaturdha bhrama. That Brahma rupa kaarana be not the jeeva is the panchama bhrama.

Buddhi is the sum totality of trigunas of Satvika-Rajasika-Tamasikas during the jagrat-swapnaadi avasthaas and their related karyaacharanaas do yield the 'sukha duhkha' variations. In any case the impact of panchendriyas and their action- reactions on buddhi is negligible. Hence the significance of buddhi since it be essentially hinged on 'chetana swabhava' and hence its primacy. The positioning of buddhi is in the jaagaridaadi avasthaas and is divided in the trigunaas in varying proportions and mutually contradictory too. But each of these be rooted to panchendriyas and the antaraatma provides 'chetanatva' and hence the indirect linkage of each other. Now, no manushya could vision Atma by the eyes as that Unknown being invisible, the twachendriya be unable to feel That as the skin could not touch It; the shravanendriya be beyond the ability to hear It being shabda rahita as the ability to hear It responsively. *Sarvagjnah sarva darshee cha sarvagjnastaani pashyati/* Atma is sarvagjna, sarva saakshi. Due to that unique reason Atma of Omni Present, Omni Scient and Omni Potent Nature ought to be secured. Yet often, there be an illusory feeling about the existence of Atma at all; for instance when foolishly argumentative manushyaas for instance seek to view at the rear portion of himalayas or for that matter even that of the other side of Chandra bimba. Yet another doubt be that as to why Chandra bimba be kalankita bereft of glow. To all such doubts, the most assertive reply by the Atma Jnaani be : 'Yes, I am ever here as that Antaratma the Eternal'.

Buddhiman manushyaas by their 'sadbuddhi rupa deepakas' decide to vision the Surya gati from the morning to midday to Suryastama and having so visioned could realise that their life too be short and hence make all out efforts to ascertain the Absolute Truth. Without making the much required 'upaaya' or the ways and means, how indeed be the achievement of the 'prayojana siddhi'? Would not a fisherman get deeper and deeper into the gushing and rousing sea waves to net the prized fish, like the animals to catch wild animals, hawks to hunt birds, and even elephants to subdue wild elephants. It is learnt that serpents are aware of the sarpa margas and likewise human shareeraas do et the awareness of co humans. Likewise, humans too with the help of their panchendriyas, and paraa buddhi swabhaavaas of objectivity could utilise the parama bodhya tatva and the hallowed Unknown. Likewise, humans being aware that Chandrama would disappear on the sky, atma tatva too would fade off owing to the pressures of panchendriyas, manas and buddhi yet it 'could' be discovered. The realities of janma-vriddhi-and kshaya are pratyaksha nidarshanaas are known to the body and its adjuncts, but why not to the shareera dhaari manushya's Antaratma indeed! The realities of janma-vriddhi-and kshaya are pratyaksha nidarshanaas are known to the body and its adjuncts, but not to the shareera dhaari manushya's Antaratma indeed! As any vyakti be born, grown from baalya-koumaara-youvana-vriddhaapyaadi bhinna bhinna avasthaas would have the awareness that there be a chandra on the sky yet there be an amavasya and pournami.

Like wise that awareness be known by the vyakti's body and its adjuncts of panchendriyas, mind and buddhi but why not to the Inner Self, the mirror refraction of the Unknown Paramatma! Just as a the Surya grahana kaala, the chhayaarupee Rahu darshana be visioned, similarly the shareeradhaaris too at the time of nishkramana should be able to attain the glimpses of the Antaraatma. Thus the analogy of Surya Chandras at the rahana kaalaas, the depatring shareera's jeevatma be shifting to another abode but with the load of the karma phala.

QUINTESENCE OF PANCHAKSHRI VIDYA PADMAPADEEYAM

.Introduction

Here with the Quintessence of of Shri Panchakshari Vidya by Bhagavad Padmapaada. This Quintessence of Shiva Panchakshari Vidya seeks to present an extremely brief explanation of the sapta vimshati maatra stanzas but each of a life time to digest.

Even before the Opening Stanza of the Essence of Shri Panchakshari Vidya an Introductory Panchaakshari Mantra and Stotra: Om Namasshivaaya be present worthy along with Laghunyaasa

‘Parama Shiva! You are adorned with garlands of snakes, three eyes and body smeared with ash; you are the Supreme, Eternal, and the Embodiment of Purity. You have the Ten Directions as your robes and You symbolise the Syllable of NAKAARA. My prostrations to you Maha Deva! who is worshipped by Mandakini –Devi Ganga-and you are daubed with sandal paste; Indeed You are the Lord of Nandi, Pramatha Ganaas, worshipped by Mandara and several other flowers symbolising the Word MAKARA; Shiva signifying auspiciousness -the alternate Form of Surya Deva who lets the flower of Gauri to blossom and beam, the Illustrious Destroyer of Prajapati Daksha’s Yagna, the ever famed Neela Kantha or the Blue Throated; the Flagship of Bull as Your Emblem and the representation of the Syllable SHIKAARA; Shankara! Maharshis like Vishwamitra, Agastya, Gautami and other famed Ones besides Indra and other Devas venerate You most sincerely as Your Three Eyes are represented by Surya-Chandra-Agnis and You are symbolic of the Syllable VAKAARA; Paramatma! You possess the Form of Maha Yaksheshwara possessive of Jataajuta or the matted hair on head carrying the Pinaka bow and arrows ready to shower destruction and boons of fulfillment to the Evil and Devotees respectively being symbolic of the Syllable YAKAARA! (A person who continues to recite the Panchakshari Mantra and the Stotra especially in a Place of Worship like Temples, Kshetras, and Banks of Sacred Rivers would merge into SHIVA eventually).

RUDRA PRASHNA – LAGHU NYAASA

Stanza One

Tyaago hi namaso vaacha aanandah prakri- Shivaayatestathaa, phalam pratyava vaachyam syaat tyajyama patra phalaadikam, tyajaameedamidam sarvam chaturdaamiha siddhaye/

The expression ‘namah’ denotes ‘tyaaga’ – ‘Shivaaya’ shabda be noted as ‘aananda phala’; when one states anaanda, the blissfulness as to be derived as of the puja kaarya kaarana. The anaanda prapatti be on the basis of ‘Saalokya’, which means that both exist in the same world. If the atheist realizes the truth and becomes a devotee, such soul is nearing God through devotion and this is called as ‘Saamipya’. As the devotion gains more and more strength, the devotee comes more and more near to God. The devotee likes to appear like a specific form of God, which is worshiped by that specific soul and this is called as ‘Saarupya’. Thus the blissfulness gradations.

The most outstanding Thyaga that Parama Shiva was to sacrifice the Linga. Linga Purana explains the ‘Linga’ and ‘Alinga Rupaas’ and Primary Creation: Invisible Shiva called ‘Alinga’ is the root of the visible ‘Linga’ or ‘Prakruti’/Shaivi /Maya or the Universe. Thus the visible Linga (Prakriti) is Shiva Swarupa itself. The synthesis of the Alinga and Linga is known as the ‘Aoutthama’ Linga, which is devoid of ‘Gunas’ or characteristics. The Alinga Paramatma is Infinite, Constant and All-Pervasive as also the Unique Trimurti Rupa performing the three deeds of Srishti- Sthiti-Samhara in the manifestations of Brahma-Vishnu and Shiva as the Beeja (Seed) Swarupa. Prakriti or yoni is created by as many as twenty-six inputs viz. *Maha Tatwa* (Supreme Manifestation), *Ahamkara* (the

Great Consciousness) comprising the *Tri Gunaas* or Tamo-Rajaasa-Satwa Gunas or features; The Tamasa Ahamkara creates *Tanmatras* or Subtle Forms of Matter viz. the foremost Tanmatra of Shabda (Sound) leading to Akaasha (Sky); Akaasha creating the Sparsha (Touch) Tanmatra; the Sparsha creating Vayu (Air), the Vayu creating the Rupa (Form) Tanmatra; Rupa Tanmatra creating Tejas or Radiance (Agni); Agni creating Rasa (Taste) Tanmatra; Rasa creating Jala or Water; Water creating Gandha (Smell) Tanmatra; and Gandha creating Prithvi / Earth; thus there is a perfect link between *Pancha Tanmatras* and *Pancha Bhutas*. Now the Saatwika Ahamkara created *Pancha Jnaneindriyas*, *Pancha Karmandriyas* and *Manasa* or Mind; the Pancha Jnanendriyas are Twak (Skin for Touch), Chakshu (Eyes of Vision), Nasika (Nose for Smell), Jihva (Tongue for Taste) and Shrotra (Ears for Hearing); the Pancha Karmendriyas are Vaak (Speech), Payu (anus), Upastha (Marmendriya), Hasta (Hands) and Paada (Feet). As the twenty six inputs of Mahatawa-Ahamkara-Tri Guna- Pancha Tanmatras-Pancha Bhuta- Pancha Jnaanendriya-Pancha Karmendriya and Manas were ready and in Position, there manifested Brahmanda the Golden Egg with Brahma seated inside along with Vishnu and Shiva who too floated over the Maha Jala (as distinguished from Water as a component of Pancha Bhutas) of a volume of ten times more than that of the Golden Egg; of MahaVaayu ten times more than that of the volume of Maha Jala and of Mahaakaasha or the Greater Sky of ten times further of the volume of Maha Vayu. Interestingly, there are several such Brahmandaas in the Maha Srishti!

Now the concept of Tyaga or abandonment, but it involves renouncing material possessions in order to concentrate purely on spiritual matters. It is a solemn oath to make a lifestyle of abstaining from worldly objects and pursuits, such as possessions, sexual pleasure, comforts, fame and reputation. A yogi practicing sanyasa abandons desires and motives that instigate actions. With tyaga, on the other hand, the yogi gives up attachment to the fruits of such actions. The yogi should not expect anything or desire anything as a result of his/her actions. When one thinks of thyaga the instant thought would be the connotation of karma kanda.

In the shareera, the nijaatma buddhi purusha be responsible for the janana maranaanardha kaarana. Once that having been abandoned then the feeling that the jeeva be able to turn the leaf and declare : ' I am the Sadaashiva Swarupa myself. Thus the 'dehaadis be the janma maranaadi sanpurnaanardha kaarana'. Pravritthi is to get lost in the natural manner of worldly wise life. Nivritthi is to cogitate about the purpose of life and introspect about what happens after death. The latter category realise the impermanence of life and the illusion of Prakriti which results in the creation of Beings by the interaction of male and female species. The pravrittis jump along the natural flow of living by evading the shocks and enjoying the temporary reliefs of the speedy waves of the flow. Most of the 'pravrittis' do either negate or at any rate assume neutrality by resorting to questionable actions as they strongly believe that there is no proof or witness. They tend to ignore the witness of their own conscience named Anraratma! From such a standpoint, the jeevas with narrow -mindedness fearlessly take to cruel deeds of various degrees and proportions. The Self Approval of their acts are smeared of show, ego, arrogance and for short time praises and support by the encouragement of similar beings in the society. Until their death, such sinners carry on their lives with disapproved bodily pleasures as targetted by kaama-krodha-lobha-mada- moha-matsaras as their motto. They realise that richness earned by whatever unjust means is the corner stone of material fulfillment. Once material prosperity is earned that would have further urges as endless hallucinations. Their psyche gets transformed to subjectivity that ' I am the Lord Shiva, the bhogi, the siddha, the strong man and the happy go lucky being. Often times the self ego could take to the feeling of born richness affording yajna-daana dharma deeds for public show of exhibitions to attract false prestige and misplaced complex of superiority. The Self egotism is like a deep and irrevocable ditch which ultimately submerges into hollow depths of mud and madness. Such 'pranis' are most certainly reborn either as persons of evil or as of species other than of humanity as per the balance of plus-minus karma of sanchita-praarabdha-kriyaamaana- aagaami types or of the carry forward-present- and as predicted. The Three factors of Kaama- Krodha-Lobhas are stated as 'Atma Vinaasha Kaarakaas' or the three human instincts and are the highway gates to hell. Hence persons of consciousness and maturity of thought-cum- action need to be truly beware of these traits. Any human being once sensitive and alert to these bye lane gates of 'karya siddhi' could open up the acutely narrow gates of Eternal Truth

Thus in Pravritti Maarga one would constantly experience sufferings, misunderstandings, disappointments or passing times of happiness and contentment but rarely the feelings of equipoise..To be on the path of 'Nivritti' means a life of peace and quiet- both outwardly and

inwardly. One's 'antahkarana' or the psyche invariably full of desires be rid of 'Nivritti marga' by jnaana or knowledge. Vedic dharma is twofold, characterized by Pravritti (karmik and societal action) and Nivritti (inward contemplation). There be one impulse in one's minds prompting to 'do' and another impulse not to. There is one set of ideas in the mind always struggling to get outside through the channels of the senses, and behind that, although it may be thin and weak, there is an infinitely small voice which suggests there against. Hence the celestial words of the phenomena of Pravritti and Nivritti, stimulating forward and another circling inward. Thus Pravritti is the act of enjoying material and sensual pleasures as is a natural instinct in all human beings. It means to live amidst worldly duties and interests with the senses and actions directed primarily towards the external world. The happiness derived out of it is defined as 'Preyas' the path of pleasure resulting from societal urges on the Path of Pleasure. Nivritti, on the other hand, is the act of abstaining from material and sensual enjoyment. It calls for a sacrifice on the part of the individual to give up all worldly pleasures. It is the path of 'turning back' of the path of turning within towards spiritual contemplation, and placing the Almighty at the centre of one's existence even after fulfilling family and professional duties. According to Vedic concept both pravritti-marga, and nivritti-marga have the basis of spiritual or religious life. In animal life there is only pravritti-marga. Pravritti-marga means sense enjoyment, and nivritti-marga means spiritual advancement. In the life of animals and demons, there is no conception of nivritti-marga, nor is there any actual conception of pravritti-marga. Pravritti-marga maintains that even though one has the propensity for sense gratification, he can gratify his senses according to the directions of the Vedic injunctions.

Detachment and Deliberation are the rudiments of Realising the Supreme :The Totality of what exists and moves about all over this Earth is under the care of the Over Lord Paramatma. This Self that dwells inside each and every Being is indeed the Supreme Itself and therefore should be guarded against by evil forces and material allurements arising therefrom. Utmost vigilance is therefore called for by extreme detachment and renunciation by stoic endurance and steadfast adherence to scrupulously hold fast to the norms of Virtue and Justice and never yield to the pulls and pressures of the transcendent and meaningless possessions of wealth and physical joys! Indeed there are the two clearcut paths on which Vedas and auxiliary Scriptures are based and these are non- involvement and proactive deliberation arising from conviction, quite apart of course from abstinence and self denial. Be that as it may, another interpretation considering the changed situations of time and circumstances, the instruction by the Lord appears not to be too greedy and over-enthusiastic, by head over heels, but within the framework of virtue and justice one should be contented with minimal wants for survival and not to get too attached!

Ref. the stanza 1 further, the Subodhini Vyakha continues: In reference to karma kanda parityaaga, the sadhaka states that while in reference to the nivritti marga, ' am also refraining from anna bhojana too. Thus the 'shivaaya shabda' and 'thyajaami shabda' are thus mutually complementary. Shivaaya shabda be of the reference to the Chaturvidha Purushardhaas of Dharma-Artha-Kaama-Mokshaas and the rest be worthy of 'thyaaga'. When there be the reference the Purushardhaas, Moksha is embedded in to the purushardhaas. Thus follows the concept of jeevan mukti be stated as 'anivarya siddhi'. It is in this context the concept of jeevan mukti be worthy of illustration: 'I am totally blemishless, equable, well composed, tranquil and of Pure Consciousness and beyond the Illusions. Am nodoubt with this body with all the imperfections physically and psychologically yet could reveal the universe and therebeyond. Having renounced the universe yet with the body, am able to vision the secret as to how the far reaching impact of the Maayashakti seeking to camouflage and smokescreen the Truth that 'Aham Brahmaasmi.' As the waves, foam, and bubbles be not segregated to jala pravaahaas, so be the universe that emanates from my own Antaratma as a mirror's reflection of the Paramatma. As a cloth once analysed be really nothing from a thread and so be the universe by the warp and weft methodology. Yet one be ever falsely imagining that the cloth be different from that

what be woven from the dresses due to the impact of Maya the delusion. Just a sugar generated from the sugar cane juice so be the produced the Universe too yet Janaka aseroded ‘Aham Brahmasmi’ The Univeerese appears to the what it would seem be owing to the ignorance of the Self as a snake and a rope analogy as momentarily might be alike and so be the illusion super imposed hiding the Truth The Universe be produce by one’s own ignorance. Illusion be everlasting as long as Maya be superimposed. .Maha Maya obstructs the clear vision of Pure Consciousness due to ‘Shad Kanchukas’ or Six Layers / Coverings and ‘Malaas’ or defilements of ‘Aanava, Maayiya and Karma nature’, being the inner most, the interior and the outer parts of the husk that cover in three layers before obtaining the pure grain or antaratma with neither desirable nor the totally free from the stains of the pristine Self! Pancha Bhutas, Panchendriyas and Tri-Tatwas viz. Manas, Buddhi and Ahamkara total up to Prakriti. Prakriti is the totality of the products, each produced from the cause and effect cycle and together Prakriti and Purusha activise the entite universe compose of tatwas! As my jeevan mukti had since be a Reality, then the spelendorous celestial vision be since accomplished and none other than that at all..That Person would declare: How wondersome that I feel now! Aho! How the charaachara jagat be conceived as the Universe be as conceived through agjaana and utter ignorance just as of a snake in a rope, water flows in a mirage, jug dissolved into a clay, and so on as if the universe be dissolved unto me. How wonderful and thrilling and sensational do I feel now that ‘Brahmaadistambamba paryantam’- be that as a clump of grass to the layaantara punahsrishti repetitively! Aho how fantastic and breath taking this be in this ‘sthita pragjnatva’ to have a human body which no doubt be as the sthoola and sushma or the gross and the subtle one too.

Stanza One be continued with further annotation of ‘antahkarana paryanta agjnna kaarana’ as the phalavyapti yogya be either retarded or even negated. The jeevaa’s antahkarana yogyata be hinged onto the reasons: antahkarana consists of four parts : Manas (mind) – the lower, rational part of the mind that connects with the external world- Chitta (memory) – the consciousness where impressions, memories and experiences are stored -Buddhi (intellect) – the decision-making part of the mind and Ahamkara (ego) – the attachment or identification of the ego, also known as “I am-ness.” Finally the analysis to the saadhana sampatti as the swayam kalpita ‘ dehendriya buddhyaanntaatma pratyagya shunya bhavana’ be overshadowed.

Thus ‘Virakta’ or abandonment of worldly affairs and vishaya sukhās and transform the Self to shama-damaadi maanasika sampatti- shravana-pathanaadi nidhidhyasa be able to sustain aparoksha saashaatkaara hetu be the corner stone of ‘Om Namah Shivaaya’. For the Practice of Om Namah Shivaya mantra there are no rituals or ceremonies involved but just a simple chant, and concentration worthy of practice anywhere but require being attentive, focused, and have straight body structure. Repeating the mantra over and over again leads you to more deep concentration. But to gain the true benefits of the mantra, one should have to visualize self surrender to one’s inner self while chanting the mantra. Traditionally it is repeated 108 times a day while keeping count on a strand of rudraksha beads. The Chanting Om Namah Shivaya leads one to the transcendental mode. Its significance is vast as it heals one’s toxic emotions and thoughts accumulated through different difficulties and the depraved environment in life. As one chants that be sending positive energy to the Cosmos, which would reciprocate by sending back in ten folds.Om Namah Shivaya mantra would show the path to peace and clarity on how the celestial vision. Om Namah Shivaya mantra develops your intellect that helps to prosper in your life. Om Namah Shivaya mantra tempers one’s ego, aggression, and relieves stress from the burden mind..Om Namah Shivay mantra sways away negative energies and binds the practioner with positivity.

Astrology reveals that this mantra sways away negative grahas (planets) and minimizes the bad influence on your natal chart during your running of the negative influence of these planets. This shiva mantra helps you to understand yourself or your inner self and open up your true potential

In the chant, the energy starts in the highest center, resting in the source and then dips down and rises up, purifying the five elements, the 7 chakras, and the emotional issues surrounding them.

Om Namaha Shivaya Chanting has far reaching effects: 'Shat Chakras' viz. Bhumi-Bhuloka represented by Brahma as Moolaadhara Chakra; Bhuvarkloka represented by Narayana and Water as Svadhishtana Chakra; Svarloka represented Rudra and Agni as Manipura Chakra; Janoloka represented by Maheshwara and Vayu as Anahata Chakra; Maharloka represented by Sada Shiva and Akasa as Vishuddha Chakra; and Tapoloka represented by Parama Shiva as 'Manas' as Agna Chakra. Beyond this is the Sahasraara Chakra / Bindu where the Ever Blissful Parameshvara and Parameshvari as 'Ardha Naarishvara' are attainable. Only Maha Yogis, Maharshis and Deva / Devis-Indra- Tri Murtis might have a darshan perhaps! Ascent to this Celestial Ladder, constructed as a prototype of Shri Chakra blessed by the ever compassionate Bhagavati whose singular concern is to show the Light; *Asato maa sadgamaya, Tamasomaa Jyotir gamaya, mrityor maa Amritam gamaya/*

Stanza Two

*Athavaa namaso vaachyah pramaano dainya labdhaye,
daiyam seva tathaa jnyaptih siddhih sarvasya vastunah/
Namaami Deva Devesham sakaamo kaama eva vaa/*

'Namah' prasiddhaatha be of 'pranaama samarpna' or of prostrations with deena bhava and of either sakaama or nishkaama bhava as of atma sthita praaptha deevana. The 'Namah' be inclusive of shakti labhyaatha pranaama and bending to the bhakta's pradarshana of unpretentiousness and sincerity. Deenata's meaning the involvement of 'nishkaama seva' to Parameshvara and the end result be the atma jnaana. Thus namah shabda be of the nivritti kaarana. On the other hand vishayaabhilaasha yukta pranaama be for the fulfillment of material causes.

Linga Purana is quoted the supreme significance of the Panchakshari Mantra Raja: 'Panchaakshara Japa Mahatmya' and 'Dhyana Yajna'

As Devi Parvati desired to comprehend the meaning of the Panchaakshara Mantra of *Om Namasshivaaya*, Parama Shiva explained the back ground: when the Universe became extinct at the Time of Pralaya, only he was present as Narayana who floated on the Great Water Surface as the Unique and Supreme Being. As he was thus lying on water, there sprouted a Lotus from his navel and on top of the stem emerged Brahma who desired to initiate 'Srishti' (Creation). He created ten 'Manasa Putras' or Mind-Born Sons, but prayed to the Supreme Being ie. Maha Deva to empower him with Shakti to take up the exciting task of formal Creation. Then the latter provided 'Upadesha' (instruction) to Brahma and in turn Brahma gave the Upadesha to his sons who did sincere Tapasya by the recitation of the Panchakshari for thousands of years, consuming only air and nothing else. Shiva was pleased with the meditation and keeping in view the 'Loka Kalyana' or Universal Welfare explained the purport of the Mantra, its Rishi, Devata, Shakti, Nyasa, Viniyoga and its Sampurna Swarupa or its Full Form as follows:

'This Unique Single Akshara Mantra OM is firmly embedded in Shiva; this Mantra of six letters viz. *Om Namah Shivaaya* is actually considered as of Five Aksharas; from the view-point of 'Vaachya' and 'Vaachaka', Shiva is the Vaachya or the Target or He who is sought after and Vaachaka is the means to achieve the Vaachya, viz. the Mantra; wherever the Mantra is recited there is Shiva; in fact the Mantra is the Essence of Vedas; the Vidwans who recite the Panchakshari as continuous Japa are sure to attain Moksha. This Parama Vidya is indeed of Shiva's heart. The Rishi, Chhanda /Prosody, Devata, Beejam and Shakti of the Panchaakshari Mantra is as follows: Vama Deva is the Rishi, Pankti is the Chhanda, Shiva Himself is the Devata, Nakaaraadi Pancha beejas are Pancha Bhutaas; Pranava swara Om is Shiva's Supreme Soul and also the Shakti. Each letter of the Mantra is distinguished with the Rishi-Chhanda-Deva-Shakti-Beeja combination). Then as prescribed, the Anga Nyasa and Karanyasas should be performed before taking over the Mantra Japa. The person who is practising the

Panchaakshara Mantra has to perform 'Pranaam' or sincere salutation to his Guru with 'Shraddha' by way of Maanasika- Vaachaka or Uccharana-Karma vidhaana or with purity of mind, humility of voice and perfection of deed and then take over the possession of the Mantra from the Guru at a Place of cleanliness, at an ideal time when Grahas, Nakshatras and Yogaas are well-placed. The Japa has to be performed with equanimity of mind, full control of Indriyas-both Karmendriyas and Jnaanendriyas and of extreme concentration fixed at the targetted Shiva Maha Tatwa. It is stated that 'Upaashyu Japa' or slowly rendered Japa is hundred times superior and effective than Japa Yajna; when any Japa or repetitive recitation of a Mantra is performed, then that Japa is called 'Vaachaka' or vocal in kind; the Upanshu Japa has slight lip-movement; but Japa of the best is called 'Maanasika' when only mind and thought are at work. Indeed any of the above types of Panchaakshari Japa done with unflinching concentration by aligning Parama Shiva and the Self would definitely yield Siddhis. But mere Japa of the Panchaakshari without securing the balance of mind and target are of no avail. Without 'Sadaachaara' or of Self Regulation and Good Observance of Morality and Virtue, any amount of Japa would be fruitless:

'Without Aachara and good conduct, any kind of Sadhana or Endeavour is neither possible nor fruitful since Aachara is the prerequisite of any virtuous deed; Aachara is the Parama Dharma, the Parama Tapas, Parama Vidya and Parama Gati or way of Life. Persons of Aachara have access to every thing that is right where as those without Aachara are either afraid, misguided or suspected). In the same context, Maha Deva emphasised to Devi Parvati the utmost significance of performing 'Trikaala Sandhyopaasana' and recital of Gayatri Mantra daily. Sandhya Vandana ought not to be discarded at any cost or provocation of the 'Shadvargas' of Kaama-Krodha-Lobha- Moha- Mada-Matsaras. A Brahmana loses his Brahmanatwa as soon as he ceases to observe this 'Daily Niyama' or Regulation mandatory to a Brahmana. Parama Shiva further underlined the basic principles of Virtue viz. Truthfulness' :

'Refrain from 'Asatyam' or speaking lies: Truth is Brahma and Asatya is as bad as ridiculing Brahma himself; haughtiness, wickedness, slandering are all germinators of depravities and derelictions. Para Daaraa, Para dravya, Para himsa and such other immoralities are not even thought of, let alone done. Shiva was emphatic about the observance of Varnaashrama Vidhana. Brahmanas should never take food without taking bath, nor performing Japa, Agni Karya, and such deeds; they should follow a strict regimen in the context of food consumption as Shiva is always considered as a Bhokta of Naiveyadya -anna or the food offered to him by Bhaktaas. Drinking water by one's mouth, while standing, by the left hand and handed over by others. Never walk alone on lonely places, never meditate to Devas by showing the back such as Surya and Chandra Devas, nor even to Pratimas of Gods. As Agni is pure and Sacred, never cross it, jump over or spit. Similarly, never misuse Rivers, Sarovaras and other water bodies as they too are among the Pancha Bhutas. Never touch animals like serpents, dogs, donkeys, camels, birds and so on. Most importantly, one should esteem his or her Guru as equal to Tri Murtis and that is why the hymn:

Guruh Brahma Gurur Vishnu Gurur Devo Maheswaraha, Guruh Saakshaat Parahbrahma tasmai Shri Guraveynamah/

The anger or even marginal displeasure of Guru would adversely affect the Sishya's morale, reputation, thinking capacity and recurrent difficulties of life including ill-health, poverty and untimely death! It should be against such controlled and virtuous life that the concentrated practice of Panchaakshari Mantra would yield maximum results.

Sabeeja samputam Mantram Shata Laksham Jepeychruchih, Matsaayujya mavaapnoti Bhaktimaan Kimatah Param/

That was what Maha Deva assured Devi Parvati.

Dhyana Yagna: As Parama Shiva was resting in a cave of Kailasha Mountain with Girija Devi, a few renowned Maharshis entered and commended him for his feat of gulping Kalakuta Visha when Maha Deva corrected them that the Samasara Visha was to be considered worse than the Kalakuta and should be avoided at all costs; the best way of avoidance is to disbelieve what ever was seen, heard and imagined and that was what the Nivrutthi Marga was all about. In the Samsara, there are various

Jeevaas of Udbhija-Swedaja-Andaja and Jaraajaya nature (Sprouted from Earth, born out of sweat, born out of eggs and born out of yoni) and they are all subject to desires which spread out far and wide like wild fire and end up each and every material into Bhasma. Like the diseases of the nature of Raaga and Dwesha (Liking or disliking) the canker spreads a huge tree and finally gets uprooted. The big tree called Punya gets fallen and even Devas were not free from the falls or periodic dethronements but for the intervention of Maha Shaktis! Deva, Danava, Nripa and Manavaas are all subject to the distresses and torments of life. Vidya and Para Vidya or Vignaan and Atma Jnaan (Knowledge and the Spirituality) are no doubt the way out to conquer Samsara; Aparaa Vidya or Akhshara Gyan comprises Vedas and Vedantaas like Siksha, Kalpa, Vyakarana and so on and are of Shabda Swarupa. Doubtless, these means of Paraa and Aparaa Vidyas are useful to a great extent but Bhagavan would be the ultimate to free from the worldly bondages. These are indeed the steps forward from Samsara to Salvation or from Ajnaana to Jnaana to Paramatma. In other words, Agnaana arising out of Arishadvargas of Kama-Krodha etc would get dissolved by Gyana of the above kinds like Fire and from the melting pot, one could qualify to realise Shiva without whose instructions, Surya would not get woken up, Vayu would not proceed further and Chandra would not shine on the Sky, Agni would not produce heat and light, Bhumi would not hold the Samsara and so on. Now to overcome the Samsarika Visha or the Poison of Life, there are no other ways of Gyaan and Dhyaan.

The poison of Life bursting into flames and burning off Manavaas would never cease excepting by the recourse of Jnaana and Dhyana; those who could withstand the extremes of life as also possess soft attitude, equanimity, gentleness, maturity of outlook, peacefulness, previous birth's carry forward of virtue, and are devoid of jealousy, anger, avarice, passion, arrogance should attain Swargaloka. Sacrifice, determination and progressive attitude would be the singular way-out of withstanding the poisons of Samsara!]

Stanzas 4 and 5

Nanjnaa nishidhyate bhaava vikrutirjagaatmanah, mananam DevaDevesha neha naanaasti shabdatah/

Ayeti gamayetyartham tasmaacchhedosmi nityashah, pranaamo dehagehaarderaabhimaanasya naashanam/

Stanza 4 : Nijatma parinaama be such as of nitya shuddhatva yet be hidden right in to the ephemeral shareera equipped with pancha praanaas of prana-apaana-vyana-udaana-samaanaas besides panchendriyas- manas-buddhi-ahamkaara-abhimaana and of ishana trayaas of Praneshana-the bond of Life, Dareshana or the bond of wife, Putreshana or the bond of progeny, Dhaneshana or the bond of wealth, Sukheshana or the love of happiness and contentment. The Tapatriayas originate due to Adhyatmika, Aadhi Daavika and Adhi Bhoutika reasons. Adhyatmika based Tapaas are either due to 'Shaaririka' (physical) ailments or 'Manasika' (psychological) imbalances. Shaaririka Tapaas include diseases related to head, digestive, heart, breathing, vision, limbs, skin, fevers and so on; related are the various physiological problems of blood-urinary-pelvic nature. Manasika Tapaas are related to Kama, Krodha, Bhaya, Dwesha, lobha, Moha, Vishada, Shoka, Asuya, Apamana, Irshya, Matsara etc. Adhi Bhoutika Tapaas are due to the difficulties attributed to animals, birds, Pishachaas, Serpents, Rakshasaas and poisonous related creatures like scorpions. The troubles on account of Adhidaivika nature are due to cold, heat, air, rains, drought, water, earthquakes, cyclones and so on. Additionally, the troubles are related to birth, childhood, youth, old age, ignorance, Avidya, loneliness, smell, lack of resources, poverty, immaturity, inexperience, lack of opportunity, fear of death, death itself and multiple kinds of experiences of Naraka. Besides, there are problems of excessive of opulence, excellent health, excessive youth, and such other excesses and some times ignorance is bliss. More so there could be Tapaas due to discriminations of sex, age, social status, experience, opportunity, family background; origin of birth viz. religion, Varnashrama and age. Disappoint -ments in life, more

specifically relating to money and fame, including their earnings, perservation and its vinasha or destruction happen to be yet source of Tapatriya. Indeed this be the essence of the midhya jagat.

Contrarily, what Kathopanishad explained about the Individual Self hidden right within the body be the Panchakshari Vidya of Namasshiivaaya:

[Hidden Panchaakshari Vidya vide Kathopanishad 1.ii. 18-25]

I.ii.18-19) *Na jaayate mriyate vaa vipaschin naayam kutaschin na vabhuva kaschit, Ajo nityah shasvatoyam purano na hanyate hanyamaane shareere// Hantaa chen manyate hatam, Ubhau tau na vijaaneeto naayam hanti na hanyate//*

(The Self of any Individual Being is not only intelligent but is ever conscious; it does not suffer from neither birth and death. It does not originate from any thing and nothing originates from it. It is unborn, eternal, undecaying and primeval. It is not injured, nor has a body to be slain. In fact in case a person wishes to kill him and thinks he has killed the Self, then both remain ignorant of the killing!)

I.ii.20) *Anoraneeyaan mahato maheeyaan atmasya jantornihito guhaayaam, Tam akratuh pashyati veeta shoko dhatu prasaadaan mahimaanam aatmanaah/*

(The Self is subtler than the subtle and far more mammoth like the mammoth, yet easily accommodated in a miniscule size in one's heart. Only a person who has no attraction for mortal life would perhaps be able to visualise the pulls and pressures of body parts and senses and thereby gets freed from distress. Then only he could possibly realise the Self and proclaim : 'I am the Self' and thereby become 'veeta shoka' of free from sorrow!)

I.ii.21) *Aaseeno duram vrajati shayano yaati sarvatah, kastam mahamadam Devam madanyo jaatumarhati/*

(It is this Self or the Consciousness that could travel places and see everything in its memory even being motionless: it is like the typical entity capable of 'darshana-shravana-manana-vijnana' or seeing-hearing-recalling and remembering experiences. Yet being conditioned by the body and sensory adjuncts, it is able to positive and negative influences as these experiences are as in a prism.)

I.ii.22) *Ashareeram shareereshu anavasteshva avasthitam, mahantam vibhumaatmaanam matvaa dheero na shochati/*

(Indeed the Self reveals on intense meditation as the state of happiness despite being in the midst of organs and senses as it basically has the nature of Space as the bodiless even the midst of the mortal bodies; that is why the person with knowledge and faith never grieves although it is a very thin line that separates and detaches the Self and the body!)

I.ii.23) *Naayamatmaa pravachanena labhoy na medhayaa na bahunaa shrutena, Yamevaisha vrutetena labhyastaisha aatmaa vivrunute tanoom svaam/*

(This Self is none too easy to discern through study, learning, intellect and any other means of physical communications. The Self has to be learnt by the Self alone as it needs to be experienced by the Seeker himself and never by a proxy nor any second party! It is only he or she who has to experience the true nature of that Self!)

I.ii.24) *Naa virato dushcharitaan naashanto naasaamitah, Naashantamanaso vaapi pragjnaanenaina maapnuyaat/* (The essential qualifications of eligibility to introspect are to distance from misdemeanour, check the senses under control, keep the mind pointed with concentration and on balance and then only aspire for the knowledge of the Self!)

I.ii.25) *Yasya brahmacha kshatram cha ubhe bhavata yodanah, Mrityur yasyopa -sechanam ka itthaa veda yatraa saha/*

(Indeed how could one differentiate the Self, for which Brahmana-Kshatriyas could be the main food and death takes the position of a food supplement, since both the entities are not different from each other! In other words, who indeed could say with certainty that the Self which is everlasting and the mortal body which is ephemeral are apart, since body is the husk and the Self is the grain!)]

Stanza Five explains the the ‘Namah’ shabda denotes that when the shareeraadi pancha koshaas and that swaabhimaana- ahamkaara-vyavastha be devoid of them all and desited to locate the Mahadeva. Then the jeeva being totally become rid of swaabhimaana and made all out efforts and resorted to Pancha Mukha Dhyana as follows:

[Detail on Pancha Mukha Dhyana:

Om Bhurbhuvassuvah/ Om Nam// Tatpurushaaya vidmahey Maha Devaaya dheemahi/ Tanno Rudrah Prachodayaat/ Samvarraagni tatitpradepta Kanaka praspārthi Tejomayam/ Gambheera Dhvani Sama Veda janakam Taamraadharām Sundaram// Arthendu dyuti Lola Pingala Jataabhaara prabaddhoragam, Vandey Siddha Suraasurendra namitam Purva Mukham Shulinah/Om Namō Bhagavatey Rudraaya/ Nam Om/ Purva Mukhaaya namah// Om Bhurbhuvassuvaha/ Om Mam// Aghorebhyo thaghorebhyo ghoraghora tarebhyah// Sarvebhya – sarva Sharvebhoy namastey astu Rudrebhyah/ Kaalaabhra Bhramaraanjana dyuti nibham Vyavritta Pingekshanam, Karnodbhasita bhogi mastaka Maniprodgeerna damshttraakuram/ Sarpapota Kapaala Shukti shakala vyaakeena sacchhekaram, Vandey Dākshina meshwarasya kūtīla bhruvhaṅga Roudram Mukham// Om Namō Bhagavatey Rudraaya// Mam Om// Dakshina Mukhaaya namah// Om Bhurbhuvassuvah// Om Shim// Sadyojaatam prapadyāmi Sadyo Jaataayavai namo namah// Bhavēy bhavēynaati bhavēy bhavawamaam/ Bhavodbhavah//Praleyaachalamindu kunda dhavalam Go Ksheera phena prabham, Bhasmaayukta mananga deha dahana jwaalaavali Lochanam// Brahmendrādi Marudganaistutipadai rabhyarchitām Yogibhih/ Vandeham sakalam Kalanka rahitam Sthaanormukham Paschimam/ Om Namō Bhagavatey Rudraaya// Shim Om// Paschima mukhaaya namah// Om Bhurbhubvassuvah// Om Vaam// Vama devaaya namo Jyeshthaya nama sshreshthaaya namo Rudraaya namah Kaalaayanamah Kalavikarānaaya namo Balavikarānaaya namo Balaaya namo Bala Pramatha naaya nama sarva Bhutadamānaaya namo Manonmānaaya namah/ Gouram Kunkuma pankilam Su tilakam Vyaapaandu gandasthalam/ Bhruvikshepa kataaksha veekshana Lasatsamsakta karnotphalam/ Snigdham Bimba phalaadharam prahasitam Neelaala kaalamkritam/ Vandey Purna Shashanka mandala nbham Vaktram Harasyottaram// Om Bhagavatey Rudraaya// Vaam Om// Uttara mukhaaya namah// Om Bhurbhuvssuvah// Om Yam// Ishaanassarva Vidyaanaamishwara sarva Bhutaanaam Brahmādhi – patih Brahmanodhipatih Brahmaa Shivomey asti Sada Shivom// Vyaktaavyakta guney taram parataram Shattrimsha Tatwaatmikam, Tasmaadutta matatwa makshara midam Dhyeyam Sadaa yogibhih// Omkaaraadi Samata mantra janakam Sukshmaadi Sukshmarparam/ Shantam Panchameeshwarasya Vadanam Kham Vyapti Tejomayam// Om Bhagavatey Rudraaya//Yam Om// Urthwa mukhaaya namah/ Purvey Pashuptihpaatu Dakshiney paatu Shankarah/Paschimey paatu Vishwesho Nila kanthastha –thottarey/ Ishanmaam paatumaam Sharvor hīyaagneyam Parvati patih/ Nairrutyaam paatumey Rudro vaavyayā Neela Lohitah/ Urthwey Trilochanahpaatu Atharaayam Maheshwarah/ Etaabhyodisha Dikbhastyu Sarvatah paatu Shankarah// (Kechit paathah) Panchaanga Roudrikarāney Pancha Mukha Dhyāanecha Pancha Vargaaksharaan Pathanti/ Ekaikasya Ekaika Varnah// Ka-Cha-Ta-Tha-Pa Iti kramena// Naa Rudro Rudramarchayet//

The jeeva having rendered the Pancha Mukha Dhyāana most earnestly by chanting with shabdaa spandana, yet the the resultant effect was vague edging to nil. Thus the expression in the ‘tasmaad’ expression tn the stanza : *Ayeti gamayetyartham tasmaacchudyosmi nityashah/ Pranaamo deha gehaaderabhimaanasua naashanam/*

Now Shvetaashvatara Upanishaad explains further that Parameshvara is everpresent as thr Inner Self of each and every Jeeva vide VI.v.ix to xxii

VI.v-ix: Bhagavan is the very beginning as the Cause of Causes, and manifests Himself as the Union

of Soul and Bodies of innumerable Forms and Features. He being the cause of the Kaalamaana the concept of Seconds upto Kalpas and even beyond till eternity as He himself is the Regulator of the ever existent Time, but for periodic interruptions of Pralayas and Maha Pralayas as a periodic Play Pastime of Creation of the Universe and its unimaginable pattern of kaleidoscopic images although with certain fixtures like Five Elements, Devaasuras representing virtue and vice and means of Salvation and Unification with His own reflection called Antaratma right within one's own physical set up creating misleading images by Maya the Fund of Ignorance almost impossible to destroy except by vidya and its fruition of what is called 'Karma Pariakvata' fully backed by mind and deed, and finally leading to integration of 'Thou and Thine' and the Ultimate Truth of *Asatomaasdgamaya Tamosomaa Jyotirgamaya!*

As even the Tree of Life is so huge yet perceptible by one's imagination and Knowledge, Paramatma who revolves kaala chakra creating frictions and facilities at every step of existence of one's life is most certainly beyond cognition of the height nor roots of the Tree of Life. However the roots might possibly be discovered by adequate watering and fertilisation by weeding out rotten gatherings around the Tree and gradually treating with Jnaana or Vidya and 'shraddha' and 'tapas' to not only vision the Top but climb up to the heights of the Tree and submerge thereinto! That Supreme Energy of Brahman is the focal point of all the Deities of varied forms and intensities of energy being the Master of Masters: *tam Ishvara –naam paramam Maheshvaram, tam Devataanaam paramamcha Daivatam!* Without his nod of head, the Worlds come to a grinding halt and no action of an organ nor senses is ever possible. He is the Source of Intelligence and Wisdom, and even that of Ignorance and Darkness even as He Himself is the Spring of joys and sorrows, pushes and pitfalls. There is no Master of His, no Controller, being the Unquestioned Authority Himself. *Tasya Lingam, na kaaranam kaaranaadhipa/* He is stated to be the Lingam or the Hallmark Signature of the Unknown Force that motivates the Universe as created by Brahma with the aid of Parama Shiva-Maya combine; that outstanding embodiment of energy has neither progenitor nor a higher vitality; the Rudra-Maya combine is an ample evidence of smoke as the sure existence of Fire!

VI.x-xii) (Just as a spider weaves out threads from within and also swallows the threads back withdrawing within itself periodically so does Paramatma creates various Beings and the Universe in totality; He sports with the material of staggering multitude with the active assistance of the Maya Shakti as the proverbial spider does with the unmanifested matter named 'Pradhana' and expands itself enveloping the worlds and materialises 'naama -rupa- guna-karmaadi tantu' or a fantastic range of nomenclatures, forms, characteristics and deeds even as the unique and invisible nucleus of featureless 'Antaratma' as the hidden spectator as the witness! 'Eko vaashee nishkiyaanaam bahunaaam eka beejam' or the Unique seed which as actionless and inactive but materialising myriad images. The role of this Undefined Secret with no qualities and adjectives is highly venerable and what all a human being could do by way of conduct, sacrifices, deeds of high virtue and total dedication with unreserved faith might help Realisation leading to *sukham shasvatam* or Truthful Endlessness!

The Self enters inside all the Beings, like Fire enters the world, by assuming varied forms and shapes; this is in its own raw form just like the sky as the body warmth. The Self again enters the world like Air does in varied forms, intensity of speed etc. as the breathing of the Beings. The Self is not disturbed by the sorrows or joys of the Being just as Sun- the eye of the Universe, is totally unaffected by the natural calamities and rejoicings in the world; the superimposition of the illness or the wellness of the concerned body is hardly a matter of concern to the Self as that indeed is supernatural beyond the material world. The Inner Self like the Supreme is therefore totally independent, unique, and all pervasive yet myriad forms all of the homogenous and untarnished Purity called Consciousness. It is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses! May there be eternal peace and contentment to withdraw themselves into introspection and discard the frivolities and absorb the magnificence of the Self that is what Brahman all about! To a

genuine query as to how one should know the Supreme Bliss; is it self radiant or not! The reply would inevitably be as to how Sun shines; how the Moon and Stars are luminous; how do one would witness flashes of lightnings on the Sky and indeed how is Fire so beaming and glowing! Are not all these indications of that Brahman whose glory is brilliant!))

Stanza six

*Shivo Brahmaadi rupah syaacchavitaarbhistasrubhih saha,
Athavaa turyameva syaad nirgunaam Brahma tatparam*

As per the Icchhaa Shakti- Jnaana Shakti and Kriya Shakti, the swarupaas of are stated as the gateways to accomplish Parama Shiva as of Brahma, Vishnu and Shambu Devas. Thus the Tri Shaktis be absorbed in the tureeyaavastha of the well deserved yogi purushaas be able to attain Nirguna Para Brahmatwa'. In fact the expression 'namah' is tantamount to 'manana' or dhyaana of Shiva or of Pratyagaatma as of the climactic taadatmya sambhadha being in the sushupti dasa.

The state of 'Sushupti' is of dense and deep sleep as differentiated from mere slumber in a state that is neither normal nor of dreams, desires, fears, feelings. This is the fulfilled state of 'prajna' being the third sphere of the Self when awareness is overpowered and unable to differentiate things, happenings and 'realities'. In this dreamless sleep, the person concerned becomes undivided as of a *Prajnaana ghana* or of an undifferentiated mass of over all consciousness and as *-eekabhutah* -since he is the specific host of duality as of the states of waking, dream, and other states of mental vibrations. This state verges on being *ananda bhuk* or of bliss. In Brihadaranyaka Upanishad vide IV.iii.32, Maharshi Yajnyavalkya explains to Emperor Janaka: 'That person becomes transparent like the flow of water as the Seeker has no duality what so ever. There is indeed no witness but a single witness of the Self becoming the Supreme being free from the limiting attachments or appendages of body, organs, and senses that is Brahman Itself without a second! That is its highest accomplishment, this is the Supreme Bliss! Indeed, just one particle of that Bliss keeps the Universe ticking! Thus having achieved the outstanding bliss, the person in 'sushupta' state becomes *cheto mukha* experiencing the experimental and experiential status even during 'prajnatva' or at the two way door of consciousness and deep sleep. Thus having explained at length the stages of a jeeva be passing through the stages of Jagrat-Swapna-Shushupti-Tureeyas as ably explained in the Upanishads, there follows an anti - climactic antithesis. In reality the 'avasthas' are only of antahkarana dharma of ifs and buts. This is so because of the kalpita antahkaana dhrama maatra. Indeed the antahkarana is a sense organ definable as a link between the body and the middle and higher layers of body and the elevated mind, soul, heart and conscience. Thus it comprises of Manas or mind- Chitta or memory, the consciousness where impressions, memories and experiences are stored- buddhi or intellect which is the decision making part of the mind and above all the Ahamkaara or the ego feeling closely knitted to the psychological process. This being so the kalpita antahkarana has a pivotal role in deciding the jaagrat avastha and the further stages to follow and hence a far cry to the stages of sushupti- tureeya and so on are fibs of imagination for a jeeva that too battered by ahamkaara, tri gunaas, and arishad vargaas of kaama-krodha-lobha-moha-mada-matsaryaas. Instead the person concerned would declare: 'I am Parama Shiva' – Shiva is Myself.'

Further explains that Shiva shabda be of the nirguna Parameshvara suchita. Parama Shiva is a Nirguna Brahman being the formless and of transcendental formless reality, the highest and the most unknown, who is Brahman without qualities and attributes, the supreme lord, the eternal truth, the absolute, infinite, timeless, indivisible, entirely subjective Truth, which is beyond the senses and mind, without time. That Nirgunatva is the end of all spiritual practice, the experience of pure consciousness and bliss in the state of samadhi or union. By experiencing which everything is known and realized.

According to Shiva purana even Brahma and Vishnu attained the level of Trinity because of their past devotion to Nirguna Shiva. Shiva Gyan – Its Import and the Course

‘Shiva is the Master of all ‘Vidyas’ or Knowledge, the Origin of Vedas and their Chief; He is the epitome of mercy, the Evidence of Creation, Preservation and destruction and the Unique ‘Nirguna’). He is the Cause of Causes; the Act, the Action and the Actor; the Sarva Swarup or The Multiple Images and ‘Eka Swarup’ or the One and Only Figure. Like a Seed becomes a fruit and the fruit yields seeds, Shiva is the Seed and the Fruit too. From Parabrahma to a piece of grass, it is all Siva only. But, invariably human beings consider Him as entirely different from themselves. One tends to address Him as ‘You’ as separate from ‘Me’, little realising that both are not detached Entities. It is the understanding of this simple truth that Shiva Gyan is all about. The reason of this disconnect is due to the interplay of Illusion and the Self. Be it Earth, or Ocean or Ether there are countless forms of Shiva in dissimilar dimensions, yet there is an infinite diversity in a unique unity. It is one Sun on the Sky but the reflections in various water bodies assume myriad forms. The Sky is spread out covering the entire Universe, but no object in Creation could ever ever touch it despite the greatest human effort. While human beings are subject to the ‘Arishadvargas’ or Six Enemies of Desire, Anger, Avarice, Obsession, Ego and Jealousy, Shiva is of Pure Form of All-Pervading, Never Ending, All Knowing and Permanent Nature. Human beings need to be purified and polished with ‘Samskaras’ as in respect of Gold with Acid and Fire and more significantly the deftness of a Guru. When ‘Jeevatma’ of Human Beings gets freed from life, it gets absorbed in Shiva Swarup.

As a new life is initiated again as per preordained decisions of Fate, the superior beings or Jnanis neither get elated with their possessions nor feel dejected with disappointments but practise equanimity. Once the Ego or Ahamkara is washed off and ignorance is uprooted, the Bhakta (Devotee) could take the route of full consciousness to Bhagavan Shiva and then he is ripe to resort to worship by boldly reciting Shiva Sthotras in loud voice and pave the way for assuming Shiva Gyan or Shiva Tatva. As the Bhakta qualifies for Shiva Gyan and is well set on the route to Shiva Tatva, the pulls and pressures of ‘Samsara’ or the Earthly issues keep fading away and Adhyatmika Gyan gains priority. Shiva Bhakti having paramount importance, Pure Bhakti paves the way to Prem or Love to all co-existent beings; from Prem to ‘Shravan’ (hearing) or the unending aptitude to learn; from the learning process the next step is ‘Satsang’ or companionship of Virtuous Persons or Vidwans or Experts; then emerges a Guru who would ship-shape the process of ‘Upasana’ or the penultimate step before Mukti.’

Stanza Seven

*Namaso namane shaktih namanam dhyanamecacha, jnentaat taadaatmya sambhandhah kathyate
Pratyagatmane/*

When there is a declaration of Aham Brahmaasmi, the reference is certainly be realised as of the Inner Consciousness and of the Pratyagatma’s declaration. The Pratyagatma is nodoubt related to the body but not the body and the vikaaraas as being latent to the body yet. Having described about bondage of the mortal life and about the knowledge of Inner Consciousness viz. the Antaratma and its unity with Parmatma, the next logical step is to seek the path of Realisation of what Brahman is all about which indeed is Self-Introspection itself! Now, Kahola the son of Koushitaka approached Maharshi Yagnyavalkya to explain to him the path of Realisation of the Self and /or the Supreme. The Maharshi confirming and stressing the Reality of Self unified with the Supreme Brahman, analysed to Kahola that the Reality named the Singular Entity surpasses ‘Pipaasa’ or hunger and thirst, ‘Shoka’ or misery and anguish, ‘moham’ or falsity and illusion, ‘jaraa’ or decay and crumble, and ‘mrityu’ or death. Realisation of these characteristics of Life or Existence leads to the desire for children, possessions,

wealth and of the futility of existence leads to Renunciation or a life of a mendicant or of negation of desires. This brings about the strength of knowledge of the Self; indeed the Self is not within the reach of the weak and through the Self alone one attains strength. Knowledge leads to introspection and that hastens meditateness. The process of meditation leads to questions such as of Sthitaprajnasya into 'samadhi nishtha' or the position of equilibrium; does he drown himself in that position; how does he behave, get seated and dressed! Then the replies are learnt in the process of Self Introspection itself.

Hence the Pratyagatma means the one who is the knower of this body, jagat, mind. Who is the seer of this jagat? Eyes are the seer. But they are not the ultimate seer. They are also seen by the mind. If there is a defect in the eyes, the condition of the eyes is known to the mind. Even the emotions of the mind are known to the person who be aware anger, jealousy, fear, and so on. Ahankara is also known and so be the false sense of 'I'ness. That 'I' who knows the absence and presence of the world, antahkaran, body, is called Pratyagatma – Inner Self. That Inner Self is actually Brahman, Ishvara alone.

When the Scriptures say TAT TVAM ASI - You are That Brahman, pointing to this Inner Self.

This pratyagatma is referred to as kshetrajna in Chapter 13 of the Gita as Kshetra- Kshetrajna Vibhaya Yoga on Pratyagatma (2) Prashnopanishad's Question Six 1-8 as follows:

(1)

Stanzas 1-19: Arjuna seeks a clarification from Keshava about Prakriti and Purusha and Kshetra and Kshetrajna besides what should be known and revealed as much as possible.. Then Bhagavan Shri Krishna replies that this ephemeral body of human and other beings is called the Kshetra the 'krishi pradhana' field like that of an agricultural land or the 'Karma Bhumi' with the expectation of the Supreme for the outcome! Arjuna! be this realised that I am the 'Kshetrajna' or the owner of the Kshetra. I shall now briefly indicate to you that what all this kshetra about, its origin, features, its whims and fancies, and the supremacy of the Kshetrajna! This awareness has been talked about, interpreted, and even proved by age old Maharshis and their niceties and nuances had been expressed by Upanishads. Indeed Mula Prakriti is unknown and the concepts of 'Ahankara' - Pancha Bhutas and their characteristics like sound from the sky, earth for fertility, heat from agni, life from air, and water from Varuna Deva; further the Five Elements are the sing boards of Panchendriyas, likes and dislikes, pleasures and sorrows, and above all the 'chetanatva' or the self consciousness. And the sum totality of these features is denoted as 'Kshetra' in essence. Total negation of evilful egotism or self centeredness, showing off, control of emotions, guru seva, external and internal cleanliness, straight-forwardness, detachment, power of concentration, preferene of lonliness are the characterstics of Jnaana, tatva jnaana, or atma jnaana. Then Lord Krishna further guides Arjuna about the 'jneya' and its 'amritatva' or what is to be 'Known' and its 'Permanance'. That kind of 'Apara Brahma' is beyond what is existing nor there beyond but is truly Unknown; since after all the concepts of what exists and what does not or the truth and the untruth are really beyond. All the same, this Parabrahma is not only Timeless but could see-hear-feel with eyes, hands, faces, ears and countless heads. Strangely enough that Paramatma could sense the effects of the Panchandriyas even without Trigunas rooted to Prakriti. This statement is contadictory mutually as this delineation is of 'vyaktaavyakta' nature or of the Known yet the Unknown. This therefore is Vyaktaavyakta Varnana of Nirguna Niraakaara Tatva yet fully equipped with the innate impulses of Prakriti related business. This is within and without the Beings, the ever active and vibrant Self yet immobile but of speedy rapidity of movement here-there-everywhere, and yet again of atomic and indescribably sky beyond stature with neither beginning nor end. This 'Jneya' or the readily cognizable entity is subject to creation- preservation and destruction. Thus the brightness and darkness of bhoutika- adhyaatmika or existence and there after

are the qualities the Kshetragjna-Jnaana-Jneya are detailed to enable you Arjuna to reach my situation!

Stanzas 20-35: |One is ever aware of the concepts of Prakriti and Purusha or the Nature and a Being and the aberrations of the Tri Gunas of Rajasika-Satvika and Tamasika traits ; there is no water-tight segregation possible in their cases as the illustration is of a lamp, the wick, and the oil and of the flame together providing the light of Life which synthesise the Gunas. Now in the Brahmanda or the Egg of the Universe , the interaction of Prakriti and Purusha is also the age-old realism. *Kaarya kaarana kartutve hetuh Prikritiruchyate, Purushassukha duhkhaa -naam bhokritve heturuchyate/* The cause and effect of this interaction leads Prakriti to the generation of the Trigunas. The Purusha and Prakriti together with the Trigunas continue the process of creation and into this body generated by Pancha Bhutas and Panchen -driyas enters the Kshetragjna the Self in the form of consciousness. The Panchendriyas or the body adjuncts like five horses are attached to the charioteer called Mind to ensure that the vicious horses tend to carry away with wrong deeds. The Kshetrajgna the Master of the Chariot is but a mute spectator while the charioteer with the bridle and the quality of the horses is the body leader. The Kshetragjna is the 'Bharta' or He who is the 'Land Lord' renting the abode to the Human or any other Being in Srishti. This body is subject to vacating the premises and rents out another and yet other bodies again and again till such time that he finally owns the ownership of the original owner the Paramatma! This original ownership is almost impossible and the renter keeps on reentering after retirement till re-entry. Only that person could be the owner as the Purusha the person concerned either as a He or She abandons the Prakriti Gunas or the Natural Instincts.

Dhyaavenaatmani pashyanti kechidaatmaanam aatmanaa, anye saankhyena yogena karma yogenachaapare/ Some of the 'Sadhakas' seek Paramatma with pure heartedness by 'Dhyaana' the constant practice of heartfelt meditation alone by bhakti; some take to the Yoga way and yet others by 'nishkaama karma' or selfless dutifulness. Thus Jnaana-Bhakti-Karma paths all could reach the mountain top of Realisation of the Self. Yet others by mere 'shravana and bodhana' or by intent capacity of learning from Scriptures and their hearing and practice as per directives too could cross over the complicated 'samsara'! Bharata shreshtha! In this creation of the Universe comprising 'sthara jangamas' of moving and immobiles are complete with the union of Prakriti Purusha or the Kshetra and Kshetragjna. The ever vibrant Antaratma the Kshetragjna is stated to visualize the Beings with total impartiality and it is that kind of 'samyak drishti' or the vision and feel of equality is the fundamental requisite of Atma Jnaana or the Vision of Truth and any negation or departure of this concept tantamounts to Atma Hatya or Suicide. The total impact of the changes of one's nature is surely due to the mind as directed by jnaana-karmendriyas and blocking the view of my Atma swarupa and only that person who could see through the block could vision my Atma swarupa! All the activities done by the human are performed by that very human and this is the 'agjnaana drishti' but the need for the control of the body and mind is the 'vigjnaana drishti'. It is only when one realises that all the Beings in the srishti possess the same 'antaratma' common to one and all and gradually inculcates that bodily awareness then that true objectivity then the state of 'vigjnaana' arrives that very state of mental frame is the firm step ahead to the Atma jnaana. Kounteya! That Paramatma is bereft of the beginning and end. He is above the Trigunas and as such has no relevance of a body and its aberrations. Bodies come and go interminably but the Atma is constant before the body arrives and departs. Neither the karma kartutva or the duty to perform nor 'karma phala maalinya' or the account of pluses and minuses. Just as the sky above is detached from the accounts of 'karma' of Individual Beings, the Antaratma too remains totally neutral. Arjuna! on the analogy of Surya providing radiance to one and all in the Tri Lokas, the Antaratma too enlightens the Individual but for the black clouds spoil the vision by the black clouds. Just as there are no Surys of varieties providing illumination, there are no varieties of ' antaratma' too. It is with closed eyes that disable to light to view due to darkness and contrarily the opened eyes have a remarkable contrariness. That indeed the sum and substance of Kshetra - Krishi by the Beings as are born- dead-reborn mills repeatedly- and of Kshetragjna the mirror image of Paramatma.

(2) Prashnopanishad Sixth Question: As per Sankhya Jnaana, Shodasha Kala Attributes of the Subtle Body in Srishti detailed]

VI.1-2) Sukesha the son of Bharadvaja told Pippalaadi Maharshi that once a Prince of Kosala Desha approached Sukesha and enquired whether he was aware of the Purusha of 'shodasha kalas' or sixteen body parts. Then Sukesha replied in the negative as that was not clear about this 'Dharma Sandeha' or a root question and the Prince left unreplied and left; now that an opportunity cropped up he sought Pippalada Maharshi, a fit person, to kindly explain as to that Purusha with and where would he exist. Pippalaadi Maharshi replied that it was indeed that due to the cover of ignorance which the sixteen body parts which were merely the body adjuncts were erroneously construed as the 'shodasha kalaas'since they were stated to condition the movements of the 'Self consciousness'.]

Stanza Eight

Aham Shivah Shivoham cha manye vedanta nishthayaa, ityevam nama ityukam vedaih shaastraishcha sarvashayah/

The statement that 'Aham Shivoham cheti' by Bhagavan Padmapada seeks to extract the meaning : I am Shiva, Shiva is Myself. That be the atmanishtha pratipaaditha mahadaananda and of taadaatmya bhava nirupana. This is explained by the Brihadaranyaka Upanishad's statements vide 2-4-5 to 12 and 1.4.10: *Atmaavaa are drishtavyah shrotiuvvyo mantavyo nididhyaasitavyah/*

[Vishleshana vide (1) Brihadaranyaka Upa. 2-4-5 to 12 and 1.4.10 (2) Brahma Sutraas on Satya Vidya

(1)

II.iv.5) \ (The Maharshi explained that either a husband or wife loved either of them, it was merely for their one selves; similarly one loved his or her children, it was only for their own sake; wealth was loved by any body it was again for their own selves; similarly, a Brahmana, or a Kshatriya, or the worlds, Devas, other Beings, and so on; therefore what was of utmost importance was to realise the Self, indeed one's own Self that was to be heard of, reflected upon, and meditate to. In other words, when Maitreyi asked the Maharshi whether all the wealth in the Universe would be able to secure immortality, the reply positively yet logically would be whether she would be prepared to discard every thing including life partners, off spring, varnas like one is a Brahmana or a Kshatriya, wealth of course, or attachment to co-beings, or the desire for this Loka or another like Swarga, Satya Loka, and so on, even attachment to specific Devas, and so on by merely concentrating about the Absolute Truth and Truth alone called 'Sat-Nyasa' which literally meant Sanyasa or Renunciation! And that Truth was within One Self; it was that the Self alone was to be heard of, reflected upon and meditated to! That that alone was the quest for Immortality!) II.iv.6) Brahmanas tend to discard any thing that they have conviction of what all should be according to their Inner Self; similarly Kshatriyas too reject any thing unconventional and and unconvinced to their Antaraatma or Conscience. Any where among the worlds, be it Devas, all other Beings would only follow the dictates on one's own Inner Self. Indeed this is precisely why one gets convinced that any thought, impulse, action and everything and any thing has to get the acceptance of the Self and hence that everything is the Self!) II.iv.7) While indeed one might not be able to distinguish different kinds of notes of the drum sound, yet it is very easy to realise that a drum is beaten or that matter the typical sound of a drum could be recognised and heard even from a distance of hearing. That is how one could infer or conclude owing to one's own normal and basic intelligence or what is routinely called as common sense!) II.iv.8) Even as a conchshell is blown, one may not be able to identify the specific notes but for sure one hears from a

reasonable distance that a conchshell is being blown!) II.iv.9) Even as one might not identify the particular nuances of notes of a Veena the stringed musical instrument, but the general awareness that a veena is being played is certainly heard; this is to prove the pure intelligence of any normal human beings with genetic material. Such other examples could be cited.) II.iv.10) At the time of Srishti and Vidya or knowledge had not originated yet and only Pure Intelligence prevailed, then only Agni in its basic form was recognised but not the sparks, embers, flames and smoke was not; similarly this Universe was not differentiated in varied forms and nomenclatures or names. Like wise oh Maitreyi! Knowledge did not get diversified like Vedas viz. Rig Veda, Yajur Veda, Saama Veda, Atharvaangaris, Shad Vedangas, Itihasa-Purana-Upanishads, Vidyas of different nature like geography, history, mythology, Art Forms, Shlokas, vyakhyanas, explanations and so on. Indeed, they are all like Praana, or the Breathing of the Self, the Basic Reality and the Paramatma or the Supreme Self!) II.iv.11) While Brahman or the Supreme Self is the originator of Pure Intelligence, the ramifications of that knowledge have been described in the earlier stanza. Now as Brahman created the manifestations of that Knowledge, he also determined other manifestations as also their goals that are ephemeral too and are subject to dissolution ; for instance ocean is the goal of all kinds of water; the skin is the goal of touch, the nostrils are the goals of odours, the tongue of all savours, eyes of all colours, ears of sounds, mind of all types of thoughts, intellect the goal of varied knowledge, hands for works or action, organ of generation for enjoyment and relief; anus for excretions, feet too for walk or mobility in general, and the organ of Speech viz. the tongue for good and bad sounds ranging from Vedas to the mundane expressions. Indeed, dissolution in any case is natural just as the termination of ignorance while Brahman or the Supreme Self is the only Reality and the Ultimate Truth!) II.iv.12) Maharshi Yagjnvalkya explained to his wife Maitreyi that the great Reality called the Supreme Self is not a separate entity due to your own ignorance and due to your identity of your body organs and their functions subject to hunger and thirst being basically mortal. That is why a Being feels exposed to dangers of death and hence the risks and fear of existence, not knowing that the Being only changes forms, names, characteristics and attributes but remains the Self which indeed is the Supreme and the Absolute Reality only always! The Maharshi cites the illustration of a lump of salt dropped dissolves and thus difficult to retain its original nature and that precisely is the cause of non identification. One tends therefore that as and when the original Reality changes its form, name, features, fears of existence, anxiety of retaining the so called Self, etc. then the woods are confused as the forests or the Midhya or the Make Believe prevails and blocks the view of the Satya or the Truth!

Stanzas 1.4.10:

(I.iv.10) Indeed this enigma continues for ever till one does not realise that the Self himself is Brahman always at the beginning of Creation or now and forever. One has to realise Him from within. He is thus known from within, since he is oneself as Devas discovered him too. The Sage Vamadeva realised after long cogitation and introspection that Brahman is That, viz. the Manu or the Sun within which indeed is a reflection of himself. Little does one understand more than that simple Truth that animals or also Gods; this is how animals would think that human beings are like Gods but indeed God is in the animals and human beings alike. This fundamental fact if one realises then the same awareness should enable one to realise what Brahma Vidya is all about! True Knowledge is not indeed to confuse but to enable the eradication of ignorance and to enable this realisation are various means like introspection, devotion, Sacrifices, meditation, daana dharmas and so on to ascertain the Absolute Truth of *Aham Brahmaasmi*!

(2) Brahma Sutraas on Satya Vidya

III.iii.36) Anyathaa bhedaanupapattiriti chennopapadeshaantaravat/ It is apprehended that there are two separate conceptions mixed up in the Upanishads mentioned in the above Sutra as perhaps two

distinct Vidyas or disciplines are being talked of in the description of Brahman's magnificence. One is about the ephemeral aspect of the Universe arising out essentially of the pull of materialism of the individuals as rightly mentioned in the form of wealth, family, progeny, and so on which may be termed as Samsara and another is about the Satya Vidya as the Inner Soul of Pancha Bhutas and eternity of Brahman in the macro context. But indeed these two conceptions are of the same coin and are essentially of mutual complimentarity and certainly not contradictory. More over, two major aspects are being highlighted: existence of the Self beyond cause and effect or body and organs and Self is spoken of as being beyond such mortal characteristics of hunger and so on. Thus unity of contention sustained.

Vyatihaaraadhikaranam/

III.iii.37) Vyatihaaraahi vimshimshanti itaravat/ The concept of reciprocity or interchange of both kinds of traits viz. those of the Supreme Soul and that of Individual Self along with the temporary nature of its bodily existence should be in place. In the Aitareya Aaranyaka Upanishad (II.ii.4.6), the Aitereyins refer to the Being on the Orbit of Surya and affirm: 'He is the same as I am, and I am the same as He is!' This concept of reciprocity facilitates meditation and the consciousness of the Individual Self with the attributes concerned, ie the traits of body in the case of the transmigrated Soul and the Five Elements plus in respect of the Supreme Self. The type of meditation in either of the cases be better distinct so that the underlining awareness of the content of meditation is kept in tact. For instance, the format of the worship to the Individual Antaratma be with the awareness of the transcendent nature of Panchendriyas along with their tendencies or proneness to the guilt and expressing remorse for wrong Actions seeking compassion while the meditation to the Almighty along with His attributes of Eternity, Omni-science and Omni Presence be for seeking salvation. Indeed reciprocity of the expressions in either case is clear.

Satyaadyadhikaranam

III.iii. 38) Sa eva Satyaadayah/ Satya Vidya or the Teachings of Truth as predominantly highlighted in Brihadaranyaka Upanishad. is expressed in different contexts; the word Satya consists of three Letters viz. 'Sa' or Truth 'ti' or Untruth and 'ya' is Truth again, thus Truth is flanked both sides with Untruth. It is better that the coverages of the word Truth are kept distinct as per individual references in the Upanishads instead of unifying and jumbling the contexts. Satya as Surya Deva the Embodiment of Lustre and Vision in the Right Eye: Meditation is targetted to Pajapati Brahman who has been described above as his 'Hridaya' or Intellect; further qualification of that Hridaya-Intellect-Brahman pertains to Truth as well. That Truth is Satya Brahman; the expression 'tat' or 'that' is repetitive since Hridaya, Intellect, Brahman and now Truth all refer to just the same. The phrase 'Satyameva' also signifies the idioms SAT and TYAT, viz. 'Murtha' or Gross and 'Amurtha' or Subtle; the gross body being 'Pancha bhutaatmika' or of Five Elements. Satya Brahman also made the worlds for Himself and is unconquerable by enemies like the 'Arishad vargas' viz. Kaama-Krodha-Lobha-Moha- Mada-Matsaras as He is far beyond such complexities. Indeed Satya Brahman conquers all the worlds, he is the very first born, and all pervading! In another context, the Upanishad (V.v.2) states: While deliberating on body parts, one should realise that the foremost aspect of Truth relates to Surya and in this context the Solar Orb be synchronised with the right eye; it is stated that the Sun and the eye rest on each other and there is a relationship of mutual cooperation of the Individual Self as identified with the body part concerned and its Presiding Deity. Indeed the relationship of the eye as the identified body part and the concerned Deity viz. Sun in the instant case is strengthened by the Sun Rays. When the Self is destined to leave the mortal body, the latter could no more vision the Sun Rays! Indeed the mutual helpfulness between the two entities-the eye and Sun-ceases at the signals of death!) V.v.3) In respect of this Individual Self whose eye is coordinated with the Solar orbit -which essentially is Satya the Truth-there are three significant syllables that are relevant viz. 'Bhuur' or the head of the Self concerned; 'Bhuvar' or two arms and 'Svar' the two feet; further more, there is a secret name called 'Ahar' derived from the root expression 'Haa' which means 'to destroy and spurn' the evil forces!) V.v.4) Similarly, of this Individual Being who has its physical right eye, 'Bhur' is his head, 'Bhuvar' his two arms, 'Svar' his feet and 'Aham' is his secret name who destroys evil!) Thus,

doubtless, the object is Satya Brahman and the meditation concerned s of Satya Vidya. However, Chhandogya Upanishad (I.vi.6-8): Application of the same Satya Vidya to Hiranmaya Purusha Surya in Saama and Ruk mantras based on Udgata involving worship in connection with Jyotishtoma rite is indeed quite different. As such in view of difference in the contexts, meditations must be distinct. The Upanishad being referred states: I.vi.6) Besides the white complexion of Surya as ‘Saa’ and the deep blue like black colour ‘ama’ known together makes up as Saama. In side the ‘Surya Bimba’ or the Globe of Sun, one could figure imagine a ‘Hiranmaya Purusha’ or a Golden Person whose each and every physical limb including a golden beard and golden hair exists, whose even the nails of hands and feet shine with glory!) I.vi.7) This Hiranmaya Purusha possesses a pair of eyes like a fresh and red lotuses and whose seat reminds one of a monkey! The title of this extraordinary Purusha is ‘ut’ or of Highness and surely has risen far above sins, evil and the negative forces of the Universe.) I.vi.8) This Hiranmaya Purusha’s two finger joints viz. Earth and Fire, Air and Sky and so on are of Rig Veda and Saama Veda thus of Udgata. The Singer of this is called ‘Udgatir’ priest as; he is the so called singer who is also posted as the Self, that is the Lord of Worlds beyond Surya Deva and of the Desires of Devas!)]

Stanza Nine

*Athavaa daasa evaahamham daasa iteeranam,
Ityeva nama ityuktam vedaih shaastraincha sarvashah/*

When the stanza nine would imply that sarvesha- sarva veda -sarva vidya jnaani- sarva bhutaatma be indeed worthy of ever repeated prostrations. Bhaga- bhraamayan- sarva bhutaanivad Parameshvara be described by Bhagavad Gita vide 18-81 explains: *Ishvarah sarva bhutaanaam Hrisheekeshojuna tishthati, bhraamayan sarvabhutaana yantraarudhaani maayayaa/* Shri Krishna explained to Arjuna: Maha Deva be realised as the sarva vidya jnaata and sarva praanishaasaka. As Maha Deva being the niyanta-artha siddha, I am the daasa of Ishvara . Arjuna! As Ishvara be in the sarva praani hridaya kosha sthita for ever. Just as a massive yantra which be ever rotating the jeevaas in the kaalamaan, this samsara chakra be ever and ever rotating by Maheshwara.

[Vishleshana on (1) Kurma Purana’ Ishvara Gita on Atma Tatwa Swarupa including Namakam-Chamakam (2) Skanda Purana’s Shata Rudreeyam (3)Ravana Stuti to Parama Shiva - Pages 25 approx]

(1)

Suta Maha Muni quoted Veda Vyasa to the Rishis at Naimisha Forest that ‘Brahmavaadis’ or those who cogitated about ‘Brahma Gyana’ or the Knowledge of Brahma like Sanat Kumara, Sanaka, Sanandana, Angira, Bhrgu, Kanaada, Kapila, Vaama Deva, Shukra and Vasishtha prayed to Narayana Maharshi at Badarikaashrama and the latter appeared along with Nara Maharshi. The Brahmavaadis requested Narayana Maharshi to answer certain queries which had not been replied satisfactorily in their comprehension such as to what was the ‘raison d’tre’ or the cause of Creation; which was the Shakti that scripted, sustained and decimated it; what precisely that Atma or Soul meant and what indeed was the ‘Paramartha’ or the Final Goal all about! On hearing this, Maharshi Narayana discarded the Form of a Tapaswi and assumed the distinct Swarupa of Vishnu with Four Hands and Ornamentation of Shankha-Chakra-Gadaa-Saaranga besides Srivatsa accompanied by Devi Lakshmi. Simultaneously, Maha Deva too appeared at the behest of Vishnu as both of them were seated comfortably and when Vaasudeva posed the same questions that the Maharshis gave, Maheshwara provided replies while cautioning confidentiality of the explanations: Vedas affirmed that ‘Atma’ or The Soul which was Unique or Singular, Vigorous, Wholesome, Tranquil, Tiny, Ancient, Intrinsic and beyond Tamo Guna was the Purusha, the Praana or Life and Maheshwara himself as also Agni, Kaala and the Unknown! This Samasara or the Universe was

created by Parameshwara who also absorbed it into him; the Maha Maya which surrounded lesser layers of Maya created various Beings; indeed, the Pure Atma was not subject to changes nor features; it neither allowed transformation nor was prone to motivation;

The Supreme Atma was neither Earth, nor Water, Tejas / Radiance, Wind nor Sky. It was neither Life, nor Mind, nor the Unknown, nor Shabda /Sound-Rasa/ Taste-Gandha /Smell; it was not the feeling of the Self nor of the Voice. One could not identify the Soul as hands, feet, nor the Marmaavayaas; neither the Kartaa the Performer nor Bhokta- the one who experienced the performance; The Atma was not Prakriti and Purusha; not the Maya /Illusion and Life; in fact the Universe and Paramatma are clearly separated entities!

Just as darkness and light were clearly distinctive, Samsara and Paramatma had no relevance of each other. Purusha and Prapancha too were quite different like sunshine and shadow. If Atma were unclean, diseased and full of malices by nature, then it could never have been purified even after thousands of lives and Yogis or Sages could never have visioned a spotless, blissful, indestructible and eternal Soul otherwise!) Paramatma therefore emphasised thus:

Human Beings tend to attribute their feelings as per their own mind-set and Ahamkaara/self- pride as though they were the Kartas or the responsible persons for their happiness, unhappiness, thinness or stoutness and so on; accordingly they reflect their emotions and sentiments to their inner consciousness and Atma (Soul). But those who were enlightened and learned with the knowledge of Vedas and Scriptures would indeed realise that there was a force beyond them and their nature and that indeed was the Eternal and All-Pervasive Para Tatwa; ignorance of that Reality which was far different from the illusion was the High Divider.

Due to one's own ego and ignorance, human beings tended to confuse themselves as Parama Purusha -the Self-Illuminated one- and declared that whatever was achieved or not was due to their own effort or lack of it. Brahmapada Rishis would clearly distinguish the Supreme, the Prakriti, and the Cause as also the Truth and Fallacy and thus seek 'Saakshaatkaara' or Ready Realisation. The dormant, invisible and unfelt Truth would indeed co-exist with the illusions of life vis-à-vis the Eternal which got camouflaged! In the 'Anaatma' Tatwa or of the Non-Soul, even Atma Vijnana too would get polluted due to 'bhranti' or illusions as likings and dislikings were produced leading to Depravities or Moralities. This was the reason why Paapa-Punyaas got generated and different kinds of human beings came into existence.

That was also the reason why the Unique Paramatma was displayed in variegated types of Beings due to Maya Shakti or the Power of Illusion. Munis therefore believed firmly that Atma by itself was 'Advaita' or Singular but due to interaction with Maya looked as several entities, just as hot sunshine would pollute the Sky and hence the Purity of Atma was affected .

When Yogis could view all the Beings as existed in their own selves, that would become the achievement of Brahma Bhava. When Yogis reached a Samadhi Position or an Elevated Status of Enlightenment perceiving that all Beings in the World were just the same then they would have reached Atma Darshana or the Vision of the Soul and Brahma Bhava or the feeling of Oneness. Yogis would then have no further desires and reach a stage of Fulfillment; then they feel equality of all Beings and sincerely reach a sensation of Oneness or Brahma Prapti. When Yogis vision 'Paramaatha' and the Uniqueness of the Supreme then Maya or Illusion would have been destroyed and the entire Universe would look as a Single Entity.

When Yogis realise that birth, old-age, misery and disease would happen due to 'Karma' or previous actions and of the awareness of that Brahma Gyan, then Shiva Rupa would have been realised. Just as Rivers and Rivulets would reach the Ocean finally, the individual 'Jeevatmaas' would get submerged into Paramatma.

Hence, Vigjnaanana was ever-existent and not Samsara; Vigjnaanana / Knowledge was surrounded by Agjnaanana/ignorance. In other words, what ever was Nirmala, Sukshma and Avyaya was Jnaanana and the rest was worthy of discarding. Sankhya Yoga was that Jnaanana only and was the Essence of Vedas. That was what worth concentrating about.)

Having explained the above, Parameswara told the Brahmavadi Maharshis further as follows:

‘ I am Antaryami, Aavyakta, Maayavi , Parameshwara, Sarva Veda Swarupa, Sarvatma, Sarva Kaama, Sarva Rasa, Sarva Gandha, Ajara, Amara, Sanaatana and full bodied with hands and feet, although I can move without hands and feet. I am fully aware of the ins-and-outs of the Prapancha but none knows about me. Some call me Adviteeya and some ‘hetuvaadaas’ claim that they are aware of the Cause of their existence, but for sure even Devas are not aware of my Reality as they are all steeply immersed in Maya. Now, listen to me carefully: Even being fully independent of and distinct from Maya, I provoke Maya to create situations due to reasons of such situations and accordingly Maya generates the specific situations. My all-pervasive ‘deha’ or Physique [which certainly not the outcome of Pancha Buthas or Gunas or Tatwas which were my branded products] is perhaps partly visioned by Tatva darshis and Maha Yogis and some selected few are even absorbed into me which is called Sayujya! Such handpicked ones would not have ‘Punarjanma’ for even crores of Kalpas; indeed that would be my Directive and Discretion. The Atma Tatwa or ‘the Saankhya Yoga Samanvita Vijnana’ that I am now indicating in a hazy form may be taught to Brahma Vaadis to their sons, disciples or trusted Yogis only and to none else!

Shiva Bhakti, Shiva Shakti, Shiva Tatwa and Shiva Tandava

Parama Shiva asserted:

I am always realisable by **Bhakti** or Pure Devotion and not necessarily by Tapasya, Daana or Charity and Yagnaas!. My Bhaktaas would never be destroyed nor harmed but would be washed off their sins as I took a vow that my Bhaktas are protected. Bhaktas are merely required to perform my Puja with utmost sincerity and offer leaves, flowers, fruits and even water as I would be pleased).

Shiva Shakti:

I had in the beginning created Brahma and gave him Vedas as the Guidelines; I am also the Yoga Guru and provided protection to the Virtuous Persons and punished those who negated the values enunciated in Vedas; and I am the liberator of Yogis, the Cause of Samsara and yet also displeased with Samsara.

I am the ‘Maayavi’ or the Great Magician and my Shakti is Maya who is the Top Temptress of the World. Parashakti is my product and is known as Vidya; I stay in the hearts of Yogis and counter the Maya ; All types of Shakti emerge from me and also submerge into me!) Shiva stated further: I am the ‘Adhaara’ or the Huge Hold of the Prime Shakti; One facet of that Shakti is Brahma the Srashta; my secondary Shakti is identified as Jagannadha Narayana.; the Third Ramification is Taamasi Shakti viz. Rudra-Kaala Shakti, which terminates the Creation.

Some persons seek my Darshan through Dhyana or meditation, some by Jnaana, but those by Bhakti are most dear to me and they would have no re-birth).

Shiva Tatwa:

My Purusha Swarupa is spread all over and the Samasara in totality is prompted by it. Yet I am always engrossed in Yoga and as such am not the Prompter either; indeed this is the key secret and those who realise this know every thing. As far as I am concerned, I do note the evolutions of the lives of the Beings and keep analysing the changes no doubt; but whatever actions need to be taken are performed Bhagavan Kaala himself. Vidwans of Shastras use the nomenclature of Maya and attribute it to the Maha Yogeshwara himself; Paramatma is far above and distinct Tatwas yet at the same time significance of Tatwas is hidden in Bhagavan! Those Maha Yogeshwaras visualise that Bhagavan is perhaps in Nirvikalpa Samaadhi and even the prompting of actions are not done by him! This indeed appears to be the Guhya Jnaana unsolved and appears to have been hidden still in the unknown depths

of Vedas! Perhaps the solution is left in the tranquil imagination of Dharmic and Ever engaged Agnihotris!

ShivaTandava (The Cosmic Dance of Maha Deva:

Veda Vyas described Shiva Tandava on the clear skies along with Vishnu when Maharshis visioned as a feast to their eyes and to the full contentment of their life-time. Those Maharshis who imagine Shiva's sacred feet in their imagination and get freed from their fears arising from their ignorance had the fill of their ambition; indeed they had actually seen and heard most memorable action with reverberating sounds across the skies! They visioned Parama Rudra with thousand resplendent heads, hands and feet with matted hair, half moon on his head, tiger skin as his clothing, huge hands swaying Trishula, Danda held in palms, Three Eyes of Surya, Chandra and Agni representing Three Vedas, Three Gunas, Tri Lokas; his physique encompassing the Brahmanda; producing 'Agni Jwaalaas' from each thumping of his dancing feet and with an awesome and frightening body profile! The Brahmapadaas had actually seen with their inner eyes while Maha Deva was being worshipped by Brahma, Indra and Devatas besides Yogis and Maha Munis with their heads down, feet prostrated and hands folded kept on their heads; they all witnessed glimpses of Narayana also taking part in the Cosmic Dance. Sanat Kumara, Sanaka, Bhṛigu, Sanatana, Sanandana, Rudra, Angira, Vamadeva, Shukra, Atri, Kapila and Marichi had all witnessed too the Celestial Scene and thanked themselves with exclamations of 'Dhanya' or applauses of rare and fortunate blessings! As the Tandava was in progress, there were echos of Omkara and Veda Mantras and the enraptured Maharshis resorted to Stuti as follows:

We pray to Ishwara, Purana Purusha, Praneshwara, Ananta Yoga Rupa, Hridaya Nivishtha or present in heart, Pracheta or responsible in-charge; and Brahma Maya; you are the Controller of Senses, Shanta, Achala, Nirmala, Swarna Swarupa, Para and Tatpara. You are the Creator of Samsara, Atma Swarupa and 'Anu' rupa or of the Form of an Atom; Paramatma! Indeed you are the Minutest and the Grossest; Brahma the Hiranya garbha and the Srashta of the Universe is engrossed in prayers to you; indeed, you are the 'Vedotpanna' or Creator of Vedas besides being the Preserver and the Destroyer. We can witness your Cosmic Dance in the center of the Sky; you are the Jagat Kaarana; the Regulator of Brahma Chakra; Mayavi; the Unique Swami of the Jagat; we are able to enjoy glimpses of your profile and are thrilled at the feast to our eyes. Paramatma! Your Omkara Vachaka is the seed of Mukti and is secretly absorbed in Prakriti; Sages call you as Satya Swarupa and Swayam Prakaasha; all the Vedas and Scriptures never tired of your magnificence; Rishi ganaas are always engaged in commending you while Yatis with Brahma nishtha try to enter into the glow of your profile! The several branches of Vedas and Scriptures stress repeatedly about the Infinity and Singularity of Your Swarupa or the Uniqueness of your Mahatmya as also the extreme plurality of your manifestations; but they fail to realise you and as such seek their unqualified protection and security. That feeling itself provides great peace of mind and contentment. Ishwara! You are the Anaadi or without a beginning; the Fund of Illumination; Brahma; Vishwarupa; Parameshthi; and Varishtha. Maharshis do experience pointers and hints of your glorious splendour and perform hard endeavour to enter near your orbit. We seek refuge into you Rudra the Srashta- Sharanya and Samhaara. You are commended as Adviteeya, Kavi, Eka Rudra, Praana, Brihat, Hara, Agni, Esheara, Indra, rityu, Anila, Chekitana, Dhata, Aditya, and Aneka rupa. You are Aninaashi or Perpetual; Parmaashraya or the Greatest Sanctuary; You are Avyaya, Shaswata, Dharma Raksha, Sanatana, Purushottama; Vishnu and Chaturmukha Brahma; Vishwa Naabhi, Prakriti, Pratishtha, Sarweswara and Parameshwara! You are addressed as Purana Purusha, Aditya Varna, Tamogunatita, Chinmatra, Avykta, Achintya Rupa, Aakaasha, Brahma, Shunya, Prakriti and Nirguna. It is due to you Mahadeva that the Universe gets illuminated and all the Tatwas are displayed. Our humble salutations to you Parama Yogeshwara, Brahma Murti, Ananta Shakti Rudra, Ashraya Swarupa, Bhutaadhipati, Mahesha! Even a thought

about you would uproot the seed of Karma and the cycle of Janma- Mrityu. The two regulatory deeds of controlling Mind and Thought as also physical restrictions would indeed take one to step fast to Maheshwara. Our greetings to you Bhava, Bhavodbhava, Kaala, Sarva, Jatadhari, Agni Rupan Shiva, and Shiva the most Auspicious!!) As the Maharshis eulogised to Shiva, the latter displayed his Viraat Swarupa along with the Full Form of Four Arms with Shankha- Chakra-Gada-Saranga and his typical and alluring smile!

Unfolding of Ishwara ‘Vibhutis’ (faculties) and concepts of Pashu-Paasha-Pashupati

Parameshwara addressed Maharshis and explained about his own Vibhutis as follows:

My Supreme Destination is far beyond ‘Paraatpara’, Brahma, Everlasting, Spotless, Steady, Blissful and Nirvikalpa / State of Oblivion): He is the Swayambhu Brahma among Brahmajnaanis; Avyaya Deva Hari among Mayavis; Parvati among yoginis; Vishnu among Dwadasa Adityaas; Paavaka among Ashta Vasus; Shankara among Ekaadasha Rudras; Garuda among birds; Iravata among elephants; Parashurama among ‘Shastraadhaaris’ or weapon holders; Vasishtha among Rishis; Prahlada among ‘Sura dweshis’ or the Detestors of Devas; Vyaasa among Munis; Vinayaka among Shiva Ganaas; Veerabhadra among the Valiant; Sumeru among Mountains; Chandrama among Nakshatraas; Vajraayudha among diamonds; Satyanarayana among Vratas; Anantadeva among serpents; Kartikeya among ‘Senaanis’ or Chiefs of Soldiers; Grihastaashrama among the Ashramas; Maheshwara among Ishwaraas; Maha Kalpa among Kalpaas; Satya Yuga among Yugas; Kubera among Yakshaas; Veeraka among Ganeshwaraas; Daksha among Prajaapatis; Nirruti among Rakshasaas; Vayu Deva among the Balavaans and Pushkara among Dwipaas. Shiva further states: I am a lion among animals; Dhanush among Yantraas; Sama Veda among Vedas; Shata Rudreeya among Yajurmantras; Savitri among the Japa Mantras; ‘Pranava’ among the confidential Mantras; Purusha Sukta among the Veda Suktas; am the Jyeshtha Saama among Saama Mantras; Swayambhu Manu among those who know the meanings of all Vedas; Brahmaavarta among various Deshas; Amimukta among Kshetras; Atma Vidya among the Vidyas; Ishvara Jnaana among ‘Jnanas’; ‘Aakaasha’ among Pancha Bhutas; and Mrityu/ Yama among Satwaas

Parama Shiva then annotated the words of Pashu-Paasha-Pashupati as follows:

I am Parameshwara who is the Maya among **Paashaas** or the hard rope strings, Kaala or the Mrityu among the destroyers and among the Pathways as the destination of Mukti; You should realise that the Most Lustrous and the Mightiest ‘Satwa Padaartha’ or the Virtuous Entity is myself and am the highest powerful provocator of actions among all of the **Pashus** or Jeevaas / Beings in the Universe is myself; as the Beings in Srishti are Pashus, I am indeed the **Pashupati**. I tie up the Pashus with Paashaas for fun; Vedagnaas seek to help release the Pashus from the ‘Samsara Paashaas’ and are called the facilitating ‘Mochakaas’ or Helping Liberators as I tie them all with the strong strings from their birth to death. Let it be made clear that there could be none else that might liberate from these Paashaas excepting Paamatma the Eternal.

The twenty four Tatwaas, Maya, Karma and Tri- Gunas all put together hold the Jeevas or Pashus as ‘Paashaas’ are enforced by Pashupati. The Tatwas are Manas or Mind, Buddhi or thought, Ahamkara or Ego, Prithvi, Jala, Vaayu and Akasaha; Ear, Skin, Eyes, Tongue, Nose, the two Marmendriyas, hands, feet, voice, shabda, sparsha, Rupa, Rasa, and Gandha which are all a part of Prakriti and the rest are all Vikaras or aberrations. There are two kinds of Paashaas viz. Dharma and Adharma besides the Karma bandhana; Avidya, Asmitaa or Ego, Raaga, Dwesha, Abhinivesha or attachment –these Five are constant Paashaas called Taatvika bandhanas. Maya is stated to be the root of these bandhanas. Mula Prakriti, Pradhana, Purusha, Mahat, Ahamkaaran are all manifestations of Sanatana Deva; he is the one creating bandhanaas; he is the Paasha-Pashu and in the final analysis, he is the Pashupati!

Rudiments of Yoga Practice, Yoga Mahima and re-emphasis on the Oneness of Shiva-Narayana

Parameshwara himself describes to the Maharshis about the significance of Yoga in the quest of the Truth; just as Surya Deva is readily viewed on the Sky so could be the vision of Paramatma. Yogarupi Agni demolishes the store of sins and facilitates the attainment of such Jnaana that leads to Mukti.

Yogaat sanjaayatey Jnaanam Jnaanaad Yogah pravartatey, Yoga jnaanaabhi yuktasya praseedati Maheshwarah/

(From Yoga is achieved Jnaana and Jnaana transforms Yoga to the further pursuit to Maheswara). Yoga practice might as well be performed once or twice or even thrice a day. Yoga could be in two forms: Abhaava Yoga or Maha Yoga; the former type aims at Nirvikalpa Swarupa or 'Atma Sakshaatkara' (Vision of the Inner Soul) while Maha Yoga targets Parameswara (Super Soul).

The Ashtanga Yoga Sadhana has the following Eight-Steps viz. Yama-Niyama-Aasana-Praanayama-Pratyahara- Dharana-Dhyaana-Samaadhi. Briefly stated, **Yama** is meant by Ahimsa, Satya, Asteya (non-stealing), Brahmacharya or celibacy and Aparigraha (non-possession) and Yama purifies the heart and mind. Ahimsa is denoted by creating no problem at all by way of Mind, Conversation or Deed. Similarly, Satya or Truth should be such that it should not hurt any body and Asteya, Brahmacharya and Aparigraha too should be such that one's inner-conscience is clear in an objective manner. **Niyama** refers to Tapa, Swaadhyaya, Santosha, Shoucha and Ishwara Puja. Tapa is meditation cum Upavaasas or fasting and observance of Vratas like Kruccha Chandrayana.

Swaadhyaya or self-practice of recitation of Vedaanta Shastras, Shata Rudreeya and Pranava etc. providing Satwika-Vridhhi; Swaadhyaya is of three types viz. Vaachika or Oral that could be heard by self and others, Upaamshu or which could be heard by the self and Manasika or what is recited mentally. Santosha means contentment and inner happiness or of non-complaining nature. Shoucha includes Baahyaantara-Shuchi or physical and mental cleanliness and Ishwara Puja denotes Stuti by way of Manas or Mind, Vaani or recitation and Karma or deed performing Puja of Shodasopachaaras or the Sixteen kinds of Services like Dhyaana- Avaahana-Pushpa-Gandha-Naivedyas. **Aasana** is the prescribed way of comfortable Seating. Padmaasana is considered to be the best and that means keeping both feet lifted and placed on the opposite thighs. **Pranayama** denotes regulation of the Prana or the Life-Air of a Being (actually Aayama means nirodhana or stoppage). Recitation of Pranava Mantra viz. AUM by twelve times is called Dwadasha Matra; alternatively recitation of Gaytri Mantra viz. Om-Bhu-Bhuvah-Swah-Mahah-Janah-Tapah-Satyam three times is Tri Gayatri. Pranayama is denoted by Dwadasha Pranava or Tri Gayatri. A complete Pranayama consists of three operations viz. Rechaka or exhalation, Puraka is inhalation and retaining the air is kumbhaka.

Pratyahara involves managing the senses and going beyond them by conquering them instead of avoiding and suppressing them (taking cognizance of them but ignoring or sifting them) and that is a perfect starting point of commencing the stage of **Dharana** or practice of concentration; in fact the last three aspects of Ashtanga or the Eight-Limbed Yoga viz. Dharana, Dhyaana and Samadhi are the most crucial ones. Dharana is the skill of controlling the senses, rejecting the unimportant mental features and pushing the Self inward on the way of **Dhyaana**. Imagining an 'Ashtadala Kamala or an 'Eight-leafed Lotus, one must concentrate on the Hiranmaya Kosha (Sheath) in which the Vishudda Parama Jyoti exists and nothing else would matter:

Indeed this is a guarded meditation: by envisaging a famed Lotus inside one's own heart which should be prayed to as there is a splendrous Agni-like Profile with twenty five Tatwas enclosing Paramatma who is Unknown, absorbing Prakriti, filled with Omkara, Niranjana, Nitya, Maheswara). Maha Deva himself suggests the Pashupati Yoga which is the Essence of Vedas and is accessible to those who firmly believe in Brahmacharya, Ahimsa, Kshama or fortitude, Shoucha, Tapa, Dama, Santosha, Satya and Asthikata or Unswerved Faith in the Supreme as these are the pre-requisites of the Pashupata Vrata.

Parama Shiva says:

Veeta raaga bhaya krodhaa manmayaa maamupaashritaah, Bahavenena yogena putaa

madbhaavamaagataah/ Ye yathaa maam praadyantey taamstayaiva bhajaamyahjam, Jnaana yogena maam tasmaad yajeta Parameshwaram/ Athavaa Bjhakti yogena Vairaagyena parena tu, Chetasaa bodha yuktena pujayenmaamsadaa shuchih/

(Those who shun desire, fear and anger do approach me by performing the Pashupati Vrata and had all been blessed; they could adopt the medium of Jnaana Yoga or Bhakti Yoga but I relieve them of Samsara Bandhanas for good). He further affirms:

Adveshata Sarva bhutaanaam maitrah Karuna yevacha, Nirmomaa nirahankaaro yo madbhaktah sa mey Priyah/ Santhushtah Satatam Yogi yatatatmaa drudha nischayah, Mayyarpitamano buddhiryo madhaktah sa mey priyah/ Yasmaannuddejito loka Lokaannujjeto cha yah, Harshaamarsha bhayodvegairmukto yah sa hi mey priyah/ Anapekshah Shuchirdaksha udaaseeno gatvyathah, Sarvaarambha parityaagi Bhaktimaan yah sda mey priyah/

(Those Bhaktaas who treat every Being without malice, hatred, and self-pride; but with friendliness, kindness and affection are dear to me; those who are contented, self-controlled, strong willed, ever-engaged in Yoga and totally dedicated to me are dear to me; those who neither get excited nor prone to exciting others, but are fearless, placid and composed are dear to me; those who never crave for worldly desires, but are ready to sacrifice, are impartial, are ready to face challenges of the right kind and are not non-starters due to hesitation are indeed near and dear to me.) Having given his preferences, Maha Deva underscores that his bhaktas should perform Shiva-Linga Puja always and any where that is clean and pro-active, but with extreme devotion and dedication- be it in water, inside Agni, addressed to Surya or Sky and even in one's own heart! What is of significance is that any Puja to Shiva performed in faith, concentration and total bhakti and that shall be rewarded without doubt.

Namaka Chamaka

Asyasya Shri Rudrasya prashnasya Aghora Rishih, anushhupcchhandah sankarshana murti swarupo yosaavaadityah parama purushah sa esha Rudro Devataa, Agnikratucharamishta kaayaagum, Shata Rudreeye japaabhisheke viniyogah, sakalasya Shri Rudraadhyaayasya Shri Rudro Devataa, ekaa Gayatreecchadah, tisronushhubhah tisrah Panktyah saptaanushhubhuh, dwe jagathou, Parameshthi Risdih, Shri Samba Sadaa Shiva preetyarthe Shata Rudreeye japaabhisheke viniyogah/

Karanyaasa

Agnihotraatmane angushthaabhyaam namah, Dasha poornamaasaatmane tarjaneebhyaam namah, chaaturmaasaatmane madhyamaabhyaam namah, iruudhaashu ban dhaatman e aaamikaabhyaam namah, jyotishthomaatmane kanishthikaabhyaam namah, sarvakrutaatmane karatala prishthaabhyaam namah/

Agnihotraatmane hridayaayanamah, darshapurnamaasaatmane shirase swaah/ Chaaturmaasyaatmani kavachaaya hum/ jyotushtomaatmane netratrayaayavoushat/ Sarvakrutaatmane astraaya phat/ Bhurbhuvassuvaromiti digbandhah/

Dhyanam:

Aapataala nabhasthalaanta bhuvana brahmaanamaavishurajjyotispghaatala linga mouli vilastpurnenduvaantaamritaih, aslokaapulutamekameeshamanisham Rudraanuvaakaanjan/ Dhyayedeepsita siddhaye dhruvapadam viprobhishinchhecchivam/ Brahanda vyaapta dehaa bhasita himaruchaa bhaasamaanaa bhujangaih, kanthe kaalaah Kapardah kalita shashi kalaschanda kodanda hastaah/

Tryakshaa Rudraaksha maalaa sulalita vapushasshaambhavaa murtibhedaah, Rudraashree Rudra suukta pratita vivhavaa nah prayacchantu saikhyam/ Om shanchame mayaschame priyamshchamenukaamaschame soumanasaschame bhadramshame shreyaschame dravinamchame yantaachame dhartaachame kshemaschame dhritischame vishvanchame mahaschame samvicchame jnaatramschame suuscheme prasuuscheme seeramchame layaschame rutamschamemritamchame yakshmanchamenaamchhame jeevaatuscheme deerghaayutvamchmena miramschamebhayanchame

sukhamchame shayanamschamed suushaachame sudnamchame/

NAMAKA PAARAYANA:

Om Namo Bhagavetey Rudraaya/ Namastey Rudramanyava Utota Ishavey namah/ Namastey Astu Dhanvaney baahubhyaamutatey namah, Yaata Ishusshivatamaa Shivam babhoovatey dhanuh Shivaasharavyaaya tatoyaano Rudra Mridaya/ Yaatey Rudra Shiva tanora ghoraa paapakaashini, tayaanastamavaashantamayaa Girishantaabhichaakasheeh, Yaamishum Girishanta hastey bibhirshya stavey/

(Bhagavan Rudra! We are conscious of your fury and the power of your arrows, bow and the mighty hands. We are aware that your arrows and their pulsation against the Evil and feel secure and comfortable. The Resident of Kailasa! Your extremely tranquil demeanor and Placid assurance is an unending source of propitiousness and knowledge to us. Bhagavan of the mountains and bestower of Peace and contentment! Do kindly hold your arrows for punishing the wicked and uphold virtue but not to destroy the Universe).

Shivaam Giritrataamkuru maahigumseeh Purusham jagat/ Shivena vachasaatwaa Girishscchaa-vadaamasi/ Yathaanassarwamijagadayakshmagum Sumanaa Aset/ Adhavyocha dadhivaktaa prathamam daiviyobhishak/ Aheegscha sarvaan janbhayanthsaarvaascha yaatu Dhaanyah/ Asou yastaamro Aruna Uta Babhrussumangalah/ Yechemaagum Rudraa Abhito dikshu/

(Shiva the Original and Primary Purusha and the dweller of Mountains who is kept in the highest esteem by the Devas and all others! Do kindly favour and plead for me, my family, cattle and all the rest so that we all exist in Peace, Prosperity, Excellent Physical and Mental Health and all round auspiciousness. You are indeed the outstanding Physician as also the destroyer ; do very kindly not let us harm by visible and invisible antagonists. Like Surya Deva who is red in the early mornings and as day progresses gets gradually golden yellowish and beneficent, Rudra Deva! you too get angry initially but merciful and auspicious eventually when we approach you with veneration).

Shritassahasra shovai shaagum heda Eemahey/Asou yovasarpati Neela Greevo Vilohitah/ Utainam Gopaa Adrushannudahaaryah/ Utainam Vishwaa Bhutaanisadrushto Mridayaati nah/ Namo Astu Neela greevaaya Sahasraakshaaya meedhushey/ Athoye Asya Satvanoham tebhyyokarah namah/ Pramum cha dhanvanastwamubhayoraaraartni yorjyaam yaaschatohasta ishavaah// Paraataa bhagavovapa/ Avatatatyadhanu stwagum Sahasraaksha Shateshudhey/ Nisheeryashalyaanaam Mukhaa Shivanassumanaa Bhava/ Vijyam Dhanuh Kapardino vishalyo baanavaagum Uta/ Aneshaanasyeshava Aabhurasya nishangdhih/ Yaatey hetirmeedhushta hastey babhuvatey dhanuh/ Tayaasmaan Vishwatasstwama yakshmayaa paribruja/ Namastey Astwayudhaayanaa tataaya dhrushnavey/ Ubhaabhyaamuta tey namo Baahubhyaam tavdhanvaney/ Pari tey Dhanvana tira tirmaaanrunaktu Vishwatah/ Athoya Ishudhistavaarey Asminnidhehitam/ Namastey astu Bhagavanvishveyshwaraaya Mahadevaaya Triambikaaya Tripuraantakaaya Trikalaagni Kaalaaya Rudraaya Neela kanthaaya Mrityunjayaaya Sarveshwaraaya Sadaa Shivaaya Shriman Mahaa Devaaya namah/

(May Neelakantha the blue throated One protect us even as he like Sun God upswings with pink complexion in early mornings when cowherds, water carriers and the rest of the world get active and enthused for the day in our chores with joy and contentment. Our prayers and greetings to you the Sahasraaksha or the Thousand Visioned Kapardini with matted hairs of head! Kindly relax from your angry stance and put back your arrows in your mighty arms; in fact, do place your bow and arrows put off and may your sword be kept back into the sheath. Do accept our worship Bhagavan Vishweshwara, Maha Deva, Triambika, Tripurantaka, Trikaala, Kaalaagni, Rudra, Neela Kantha, Mrityunjaya, Sarveshwara, Sada Shiva and Shrimaan!)

Namo Hiranya Baahavey Senaanye Dishaam cha Pataye Namo Namo Vrikshebhya Harikeshebhya Pasunaam pataye Namo Namassinchiraaya twishematey Patheenaam pataye Namo Namo

*Harikeshaayopaveetiney Pushtaanaam Pataye Namō Namō Bhavasya heytai jagataam pataye Namō
Namō Rudraayaata taaviney Kshetraanaam Pataye Namō Namah/ Rohitaaya sthapataye
Vrikshaanaam Pataye namō nam Mantriney Vaanijaaya Kakshaanaam Pataye Namō Namō
Bhuvantaye Vaarivaskrutaayoushadheenaam Pataye Namō Namā Uccharchoshaayaa krandayatey
Pateenaam Pataye Namah/*

(Maha Rudra! You are the one with golden hands, the Commander-in-Chief of the Divine Forces, the Over Lord of the Universe. Our greetings to the trees with fresh green leaves tufted on your head-hair; to the 'Pashus' or the human-bovine-sky bound and underworld Beings who are too engaged in your worship; Your physique emits varied complexions of yellow, crimson, and red ; You are the rider of a bull; the All-Knowing Bhagavan whose vision penetrates every body and every thing; You are the Lord of mighty trees and insignificant plants and grass; You bestow food; You are the dark haired, the wearer of Yagnopaveeta; the grantor of health and strength; the unique Savior of the Worlds; the destroyer of tribulations; the recuer of Kshetras Sacred Places, Forests and Fam Lands; the Advisor to Advisors; the Lord of Traders and Entrepreneurs; the Supreme Controller of Army and Defence Forces; the Creator of Existence and the Universe and the Singular Physician; indeed You are the Outstanding Warrior who rumbles and cracks enemies away. At the same time,- being all pervading You do most certainly protect the desperate calls of your devotees and bless them with timely succor!)

*Namassahamaanaaya nivyaadhina Aavyaadhineenaam Pataye Namō Namah Kakubhaaya
nishanginey steynaanaam Pataye Namō Namō nishangina Ishudhimatey Taskaraanaam Pataye Namō
Namō vanchatey Parivanchateystaayunaam Patayey Namō Namonicheravey Parichaarayaanaam
Pataye Namō Namasprukaa vibhoyjighaam Sadbhyoumushtataam Pataye Namō NamāUshneeshaney
Giricharaaya kulungjaanaam Pataye Namō Namah/ Ishumbhoy Dhanvaa VibhaschavaoNamō Namā
Aatanwanebhyah Pratidhaaneybhyaschavo namō namā Aatanvotebhyah Pratidadhaaneybhyascha vo
Namō Namā Aacchadbhyo visrujadbhyaschavo Namā Namasyadbhyo Vidyadbhruscha vo Namō
Namassabhabhyassabhaapatibhaschavo Namō Namō Ashwebhoyshwapatibhyascha vo namah/*

(Tandava Murti Rudras! Your courage and intrepidity are so well recognised across the Worlds that even sudden spurts of enemies all around are faced by you with coolness and are not only subdued but extinguished for ever. Indeed You are the cynosure in the battle fields when you slit the throats of the dreaded opponents by the least possible exertion even as you dance and revel in their terminations by the least possible exertion. Our intense admiration for you Tandava Murtis! As You wield your sword with a powerful hold and enjoy the dance of bliss, One could never witness such a scene of ecstasy and mesme rise us we feel that you indeed are the Supreme Thief of our hearts and souls! Our heart felt salutations to You the outstanding Robber of Senses! Indeed, Bhagavan is of the Swarupa of the playful Chief of bandits, forest hunters and thieves who are observant and ready to srike; such robbers move about night-long and carry swords; they also wear turbans to hide their identity and move about mountains and jungles. Rudra Deva! You are an expert to release arrows and hit exact targets! Bhagavan! We seek to prostrate before you as you recline and relax! Tandava Rudras! You are awake while asleep. You bear the personality of he who is on the run while standing still! Paramatma! You preside over conferences and peculiar occasions. You are like the horse that carries the destinies of various Beings).

*Namā Aavyaadhi neebhyo Vividhyanteebhyaschavo Namō Namā Uganaa bhyassrugumhatee
bhyasvo Namō Namō grisebhyogritsapati bhyaschavo Namō Namō Vraatebhyo Vraatapati
bhyaschavo namō namō Ganebhyo Ganapatibhyaschavo namō namō Virupebhyo Vishwarupescha vo
namō namō Mahadbhyah Kshullakebhyascha vo namō namō Rathibhyorathebhyascha vo namō namō
Rathebhyah/Rathapatibhyascha vo namō namassenaabhyassenaanibhhyascha vo namō namah
Khashatrubhya ssangraheettru bhyaschavo namō namastakhabhyo Rathakaarebhyascha vo namō
namah kulaalebhyah Karmarebhyachavo namō namah Pungushthebhyo nishaadebhyascha vo namō
namā Ishukruidbhyo dhanvakridbhavo namō namō Mrigayubhyassha nibhyaschavo namō namah/*

(Bhagavan! You could perforate and penetrate any body and any material from any where. You have the ability to control and subdue all kinds of forces be they malevolent or benevolent like Ganapati and his army or the evil species of Vinaayakas and their outfits. You also manifest as the forces of avariciousness or generosity and their respective corps. You also assume the forms of countless races and their Chiefs; of Devas and their attendants; of several Forms and the Formless; the Illustrious and the nameless insignificant; the Charioteers, Chariots and the Personalities driven there on; the individuals enlisted in armies as also the Senapatis; as carpenters or chariots makers; the clay and metal makers or artisans; as fishermen or chicken feeders; arrow and bow makers; hunters or wolf-deer- fox- grey-hounders as also their keepers!)

Namo Bhavaaya cha Rudraayacha Namassharvaaya cha Pashupataye cha Nam Neelagreevaya cha Shitikanthaaya namah Kapardiney cha Vyuptakeshaaya cha Namssahasasraakshaaya cha Shata dhanvanecha Nam Girishaaya cha Shipivishataaya cha Nam Meedushthamaaya cheshumatey cha Nam Hraswaayaa cha Vaamanaaya cha Nam Brihatey cha Varshipeeyasey cha Nam Vriddhaaya cha Samvriddhaney cha/ Nam Agriyaaya cha Prathamaayacha Nama Aashavechaajiraacha Nama – ssheeghriyaayacha Sheebhya cha Nama Voormyaaya chaavyasnaaya cha Nama srotasyaaya cha Dweepyaaya cha/ Nam Jyeshtha cha Kanishthaaya cha Namh Purvajaaya chaaparajaayacha Nam Madhyamaaya chaagalbhaaya cha Nam Jaghanyaaya cha Budhniyaaya cha Namassobhyaya- cha Pratiparyaayacha Nam Yaamyaya cha Kshemyaaya cha Nama Urvaraayacha Khalyaaya cha Namashlokyaya chaavasanyaaya cha Nam Vanyaaya cha Kakshaaya Cha Namasshravaaya cha Pratishhravaaya cha/

(Bhagavan! You are Bhava the Originator and Rudra the Demolisher! You Create and also Destroy! Our prostrations to You as the Protector and Preserver all the Beings in the Universe kept in captivity. Neela Greeva! Your throat is blue but neck is white! Kapardini! You have matted hair and clean shaven; you have thousands of eyes and hundreds of bows; you are stated to reside in mountains but exist in the consciences of every Being; you shower benedictions as though they are rains! Some times you are like a ‘Vamana’ and as also as a Virat Purusha! You are magnificent, superb and glorious; You are adorable and ever expansive by litanies; He is all pervading and appears instantly. You are the most ancient and the Ageless and praised the highest as the Creator present far before Srishti of the Universe; You are in the high waves of Oceans as also quiet waters or in inundations or islands; Bhagavan! You are the Eldest and the Youngest too yet unborn! None had ever existed before You and would give birth after You too; You are the One existing as Madhyama or in the intermission of Creation and Pralaya the Great Extinction; the intervening time is non existent. None ever existed behind or under You. You are the Creator of Virtue and Evil yet a vibrant and dynamic ‘Samsara’. You are the One who manifested Yama the Symbol of Death –yet Preserved and Protected till One’s death. You are the eldest and the youngest; none existed before you and the totality got manifested only after you; You are also the Madhyama present in the intermission after Creation -the Great Extinction at Pralaya and Punah Srishti or the Creation again in the Cycle of Life. None existed before or behind you or underneath. You are the Generator of Virtue and Evil alike yet Life has always been vibrant and changing. You are the One caused Yama the God of Death yet preserved and protected albeit in the intervals of existence. We are grateful to you for the gifts of Nature which again is generated and resuscitated from time to time; the prominent gifts include- Crops and Food, Farmlands and Trees; the climate and livable conditions; Sound and Echos; Senas or defence Forces, our safety to move about fast and freely and speedy chariots to carry the warriors to destroy enemies. Devadhi Deva! You don military clothing, helmets and kavachas or body- shields for our sake. Our gratitude to you who is aptly praised by Vedas for materializing such worthy soldiers for shelter and well being).

Namo dundubhyaaya chaahananyaayananyaaya cha, Nam dhruksavey cha paamrushya cha/ Nam dootaaya cha prahitaaya cha Nam nishanginey cheyudhudhiney cha, Namah steekshneyshaveycha- ayudhinecha/ Namah swaayudhaaya cha Sudhanvaayacha, Namah Srutyaayacha Pathyaayucha

*Namah Katyaaya cha neepyaaya cha/ Namah Soodyaayacha Sarasyaaya cha, Namu Nadyaaya cha
Vaishantaayacha/ Namah Kupuaaya chaapatyaaya cha Namu Varshaayachaavarshaaya cha/
NamuMeghaaya cha Vidytyaya cha, Namah Idhriyaaya chaatapyaya cha Namu Vaatyaayacha
reshmiyaayacha, Namu Vastavyaaya cha Vaastupataayecha/*

*Namah Somaayacha Rudraayacha, Namastaamraayachaarunaaya cha/ Namasshangaaya
Pashupatayenamah cha, Nama Ugraaya cha Bheemaacha cha/ Namu Agrey vadhaayacha doorey
vadhaayacha, Namu hantrey cha haneeyasecha/ Namu Vrikshebhya Harikeshobhya namastaraaya,
Namu Shambhavey cha mayo Bhaveycha/ Namah Shankaraaya cha Shivataraaya cha,
Namasteerthaaya cha Koolyaaya cha/ Namah Paryaaya chaavaaryaya cha, Namah
Prataranaayachottaranaaya cha/ Nama Aataryayachalaadyayacha/ Namahsshapyaya che phenyaya
cha, Namah sikatyaaya cha Pravahaaya cha/*

(Our prayers to you Maha Deva! For our sake again, You take the Form of War Drum and and club; You would never show your back in battles and is highly calculative of war schemes; some times you assume the role of mediator [like Lord Krishna mediating between Pandavas and Kauravas] when Wars are ahead; You sport a sword and arrows when wars become inevitable as at the demolition of Tripuraasuras; then you are fully armed with most potent weapons. Bhagavan! You are present every where- by high ways to the narrowest lanes as also thin water to huge sarovaras, streams or water falls from high altitudes, swampy places or sludges, or fountains and wells; or Jeena Nadis or ever flowing Rivers like Ganga, or rain waters in the absence of rains.Rudra Deva! You assume the Forms of clouds and lightning or rains mixed with Sunshine in the Sharad Ritu /Autumn Season or Varsha/ Rainy season or rains cloud bursts or hail storms/.our greetings to Soma Deva/ Rudra Deva! You appear with copper complexion and with red rosy lips; You are the symbol of joy auguring happiness to one and all as also the Pashupati or the Over Lord of all the Live Beings; You are terrifying and formidable to even look or glance capable of punishing unhesitatingly of the enemies nearby or away; you are the most ruthless exterminator at the Time of Pralaya. Maha Deva! Your head hair remind us of to the Grand Trees and the green leaves signifying prosperity; You are the personification of Salvation and of Pranava Mantra; You are the Flagship of joy and contentment; You are Icon of Auspiciousness ‘par excellence’! You are the representation of the Blessed Tirthas of Sacred Rivers like Ganga and their banks; You are the magnifecent Paramatma who is on the other side of the Ocean of Samsara and You are the Mantra which is germinated by the Knowledge of what you are all about that could ferry the lashing waves and reach you; You are the One who is present when we enter Samsara and inspire us to perform those ‘Karmas’ or Deeds as the Fruits in your Storage or the Destiny; You are every where-be it the grass on the banks or the foam of the water body waves hitting on the banks);

*Nama Irnyaaya cha Prapadyaaya cha Namah Kumshilaaya Kshayanaaya cha Namah Kapardiney
cha Pulastaye cha Nama Goshthyaaya cha Gruhyaaya cha Namastalpaaya cha gehyaaya cha
Kaathyaaya cha Gahvareshtaayacha Namohridayyaaya cha Niveshpyaaya cha Namah Paagum
Savyaa cha Rajasyaya cha Namasshukyaaya cha Hariytyaayacha Namu Lopyaaya cholapyaayacha/
Namu Urvyaaya cha Surmyaaya cha Namah Parnaaya cha Parnashadyaa ya cha
Namopaguramaanaaya chaabhignatey cha Namu Akkidatey cha prakkidateycha Namovah Kirikebhya
Devaanaagum Hridayebhya Namu Veekshinakebhya Namu vichintkebhya Nama Aanirhatebhya Nama
Aameevatkebhya/ Draahey Andhasaspatey Daridraaneela lohita/ Esham Purushaanaa -meshaam
Pashunaam maa bhermaaromo eshaam kim chanaamamat/Yatey Rudra Shiva tanoosshiva
Vishwaaha bhashaji/ Shiva Rudrasya bhashaji/ Tayaano Mrida Jeevasey/ Imagum Rudraaya tapasey
Kapardiney Kshaya dweeraaya prabharaamahey matim yathaa nasshama sadwipadey chatushpadey
Vishvam Pushtam graamey Asmin/ Anaaturam/ Mridaano Rudro tano mayaskrudhi Kshaya
dweeraaya Namasaa vidhyematey/ Yacchanchayoschamanu raayajepitaa tadashyaama tava Rudra*

praneetou/ Maano mahanta muta Maano Arbhakam Maana Yukshantamuta Maana Yukshitam/ Maano vadheeh Pitaram Maataram mota Maataam Priya Manasta nuvah/ Rudrareerishah// Manastotaketa naye maana aayushi maano goshu maano Ashveshureerishah/ Veeraanmaano Rudra bhamito vadheer havishmanto Namasaa Vidhematey/. Aaaraateygoghna Uta Puurushaghney kshayadweeraaya sumna masmet te astu/ Rakshaachano adhicha Devabroohyatho cha nassharma yacchawi barhaah/ Stuthishrutam garta sadam yuvaanam Mriganna bheema mupahatnumugram/ Mridaa jaritrey Rudrastavaano Anyantey Asminnivapantusenaah/ Parino Rudrasya hetirvanaktu paritveshasya durmatiraghayoh / Avasthiramaghavadbhyastanushva midhva-sttokaya tanayaya Mridaya/ Midhushtama Shivatamaa Shivo nah sumana bhava paramey Vriksha aayudham nitya krittimm vasana achaara Pinaakam bibhadragahi/ Vikirida Vilohita namastey stu Bhagavaah, Yastey sahasraagum hetayonnyamasmannina pantu tah/ Sahasraani Sahasradha bahuvoastava hetayah, Tasamishano Bhagavaah parichina mukha krudhi// Sahasraani sahasrasho ye Rudraa adhi bhumyaam, Teshaagum Sahasra yojaneyva dhanvaani tanmasi, Asmin Mahatyarnaventa -rikshey bhavaa adhi)

(Bhagavan! You are present in such odd places as salty and trampled , rocky and rough, and such others where none chooses to visit. Yet you rest with your matted hair as a headgear and appear relaxed before your devotees! You stay in go-shaalas and homes, reside in huge, deep jungles and impermeable mountain caves, through dust and hazy spots, alike in shrivelled deserts where no grass or greenery is in sight, on Earth or fathomless Oceans; you are with hordes of Rudra Ganas around you with piercing tridents and other dreadful weapons ready to attack and smash. But Bhagavan! You are fond of encouraging Devas in our heart and bless them in your Virat Swarupa; indeed they are blessed and get entrusted with their responsibilities of administering the affairs of the Universe! Parameshwara! You choose to be poor despite your being the origin of opulence! You expose us humans to miserable conditions devoid of food and such other bare needs of livelihood to us, children, domestic animals! Neela lohita! We do realise that you are dispassionate and impartial and we ought to suffer and deserve retribution from the store of our misdeeds; Yet, do kindly pardon us as you are our unique shelter. May our sins be destroyed as we do desire to initiate a positive account of our selves here onwards and be worthy of our devotion to you. We will indeed truly seek to follow the foot steps of Manu and seek to deserve our prostrations to you. But as of now, Bhagavan! Do not torment us, our elders, babies and our entire generation. We beseech you Rudra Deva the fierce and ruthless to the Evil; yet, you are Shiva too the embodiment of Shubha and Mangala-auspiciousness and fulfillment. Do also advise to Devas to give full consideration in our favour too to help us and fulfill our wishes. While we make sincere supplications to you Maha Rudra! when you as a youthful Lion ready to destroy, let not your Ganas attack us but the Evil Forces; instead you do bless us and our family members even as diverting your weapons far away from us! May those Rudra Ganas loosen the strings and their bows be taken off from us by thousands of yojanas! Rudra Bhagavan! You possess thousands of destructive weapons in your thousands of arms and indeed You command all of them; but let not the weaponry turn against our faces!)

Neela greevaasshiti kantha Sharvaa adhah kshamaacharaah, Neelaasshiti kanthaa divam Rudra upashritaah/ Yey Vrikshesu suspinjaraa Neelagreeva Vilohitaah, Yey bhutaanaamadhipatayo vishikhaasah Kapardinah/ Ye Anneshu vividhyantanti paatreshu pibato janaan/ Ye pathaam padhi rakshaya Yailabrudaaya vyudhah/ Ye Tirthaani pracharan srukavantoti nishanginah/ Yayetaavanta –scha Bhuyaagumascha disho Rudraa vitasthitirey/ eshaagum Sahasra yojaney dhanvaavi tanmasi/ Namu Rudrebhyo ye Prithivyaam yentarikshe ye Divi yeshaa mannam Vaato Varshamishava stey – bhyo Dasha Praacheer dasa Dakshinaa dasa Pracheetir dashorthvaastebhyo Namasteno Mridayantu tey yamdwishmo yaschano dheshititam vo jamdhey Dadhami/ Om Trayambakam yajaa mahy Sudandhim pushti vardhanam, Urvaaramiva bandhaanaamrityormuksheeya maamritaat// Yo Rudro Agnou yo apsu ya Aoushadheeshu yo Rudro Vishwaa Bhuvanaa vivesha tasmai Rudraaya namo astu/ Om Shantisshaantisshaantih/

(Neela greeva! Shiti Kantha! Sharva! These manifestations are yours as the Blue Throated with Poison called Kaala kuta that engulfed the Worlds at Amrita Mathana and deposited permanently in your throat- Shiti Kantha or the Dwadasa Rudras elsewhere with white and bright throats-and Sharva the Destroyer! May your bow strings be loosened and bows be kept away thousands of yojanas from us! May the Rudra manifestations of green grass colour, the dark throat colour, the red complexion be of the bow strings and kept far aloof; May Rudras provide succor as food and water to and protect us from the Evil and restore the bows and arrows else where; May Rudras appear at our paths, roads and Sacred Tirthas and rest their bows afar; May Rudras with daggers and swords protect us but withdraw the bows and arrows; May Rudras enter our households and ensure our safety but certainly withdraw long shot arrows and their bows; May Rudras on Earth in Dasha Dishas or Ten Directions shower food and bounties, at Antariksha and all over too as our ten fingers meet in sincere salutations and prostrations; let the antagonistic faces and mouth be shut and let Peace and Contentment prevail all over the Universe. May the Three Eyed Parama Shiva spread fragrance all over, may all the Beings in the Universe be contented ; May He permeate in Water, Fire, Crops, and having surfeited us all with fulfillments, do kindly release us like a ripe fruit into the realms of Eternal Bliss! Indeed May He who holds his powerful arrows is the Endless Source of all kinds of medicines against our Physical, Psychological and Spiritual Shortcomings and Illnesses! We ought to be fortunate to possess our appropriate hands to worship Lingarchana and deserve our gratitude to Him for ever!)

CHAMAKA PAARAAAYANA

Om/ Agnaa Vishnu sajoshaseymaa vardhantu vaangirah/ Dyumnair vejebhiraagatam/ Vaajaschamey Pravascha mey Prayatascha mey Prasitaschamey Dheetischa mey Kratuschamey Sarvaschamey Shlokaschamey Shraavaschamey Shrutischamey Jyitishcha mey Suvaschamey Pranaschameypaana cha Vyaanaschameysuschamey chittam cha ma Aadhitatanchamey aakchamey Manschamey Chaksshushcha mey Shrotam chamey Dakshaschamey Balam chamey Ojaschamey Sahaschamey Aayuschamey Jaraa chamey Aatmaachamey Tanushamey Sharma chamey Varmachameyengaani cha mey Sthaani chamey Paroogumshicha mey Shareerani chamey/

(May Agni and Vishnu too join in our prayers to Rudra to grant us excellend food and material abundance. To me and us let there be quality of Life Force or Breathing comprising Prana-Apana-Vyana-Udaana-Samanaadi components be purified enhancing our knowledge, quality of Speech, Mind, Hearing capacities of Karmendriyas and Jnanendriyas in general. Do kindly bestow to us personalities of brightness, handsomeness, strength, health and longevity);

Jyeshtham cha ma Aadhipatyamcha mey Manuschamey Bhaamaschameyschameybhyascha mey Jemaachamey Mahimaa chamey Varimaachamey Prathimaachamey Varshmachamey daaghruyaa chamey Vridhischamey Satyamchamey Shraddhaachamey Jagacchamey Dhavamchamey Vashaschamey Twishaschamey Kreedaachamey Modaschamey Jaatam chamey Janishyamaanam -chamey Suktamchamey Sukrutamchamey Vittam chamey Vedyamchamey Bhutamchamey Bhavishyacchamey Sugamchamey Supathamchamey Ruddhamchama RuddhaschameyKliptamchamey Kliptischamey Matischamey Sumatishchmey/ Our prayers to you are to bestow to me and us Status, Seniority, Reactions appropriate to Situations like anger, ruthlessness, kindness, clarity of mind, maturity in handlings, coolness, truthfullness, command, capability, good progeny, respect, richness, determination and glory!)

Shamschmey Mayamschamey Priyamchameynukaamaschamey Soumanschamey Bhadramchamey Shreyaschamey Vashyaschamey Yashaschamey Bhagaschamey Dravinamcha mey Yantaachamey Dhartaachamey Kshemaschamey Dhritischamey Vishwamchamey Mahaschamey Samvicchmey Jnaatramchmey Sooschamey Prasooschamey Seeramchamey Layaschamey Rutamchameymritam chamey yakshmamchamey naamayacchamey Jeevatuschamey Dirghaayutwamchameynamitram cha mey Bhayam chameySugamam chamey Shayanamchamey Shoocha chameystudinam chamey/

(May our lives be comfortable with fulfillments as also the subsequent lives with exciting promises; My we love our associates and beget love too; May we be the Cynosures of the Society and surroundings; May we reap attention, fame, fortune, wealth, ideal preceptors; affection, protection and excellent upbringing / nurture from parents, respect from relatives and elders; obedient progeny ; attachment to and from servants and domestical animals; freedom from illnesses besides the gifts of health and fitness, long and satifying life; conmpete absence of enemies and evils; appreciation from elders and fellow citizens; sound and restful sleep with contented and cosy bed; all round auspiciousmes with series of Vratas, Yagnas and social festvities; disciplined daily life with Sandhya Vandanas and Veda Pathana; observance of Grihasti Dharmas, charities, TirthaYatras etc.)

*Urkyachamey Suritaa cha mey Payaschamey Raschamey Ghritamchamey Madhuchamey
Sagdhischamey Sapeetischamey Krishischmey Vrishtischmey Jaitramchamey Oudbhidyam chamey
Rayischamey Raayaschamey Pustamcha mey Pushtischamey Vibhuchamey Prabhuchamey
Bahuchamey Bhuyaschamey Purnamchamey Purnaaramchamey Khitischamey Kooyavaaschame-
nnam chameykshucchamey Vreehaschamey Yavaaschamey Maashaaschamey Tilaaschamey
Maashaaschamey Mudgaaschamey Khalyaaschamey Godhummaschamey Masuraaschamey
Priyangavaschamey vanavschamey Shyaamaakaaschamey neevaaraaschamey/*

(With excellent agricultural returns due to timely and ample rains, may we enjoy tasty and tongue tantalising food in the stimulating company of intimate family members, close relatives and friends. May we be blessed with good crops of Paddy, wheat, and minor grains like barley, grams, gingelly, beans, lentils, pepper, corn and varieties of rice and spices as also plants, creepers apart from abundant milk and products, ghee, natural honey enrich our food; May we also be ornamnted with golden articles in great variety studded with gems and precious stones to ensure our lives worth living!)

*Ashmaaschamey Mrittikaachamey Girayaschamey Parvataaschamey Sikitaaschmey Vanaspataya –
schamey Hiranyam chameyyaschamey seesam cha mey trapuschamey Shyaamam cha mey
Lohamchamegnischa ma Veerudhaschma Aoushadhayaschamey Krishtapachanchameykrishta pachan
–chamey Graamaschamey Pashava Aranyaascha Yagjnena Kalpantaam Vittham cha Vittischamey
Bhutam chamey Bhutischamey Vasuchamey Vasatischamey Karmachamey Shaktischameyrthascha ma
Evascha ma Itischamey Gatischamey/*

(May Rudra Bhagavan enable us mortals to put maximam use for our livelihood and sensory gratifications like ‘Netraananda’ from the innumerable items in your Creation like Stones, soil, Sacred Mounains and Rivers, Sand, trees with fruits and flowers, natural resources like gold, iron, coal, lead, tin, rock salt, bronze, copper, fire, water, medicinal herbs, natural plants, grass, cows cattle, food and fodder, and so on for various trades and turnover profits.)

*Agnischama Indraschamey Somaschama Indraschamey Savitaa chama Indraschamey Sarasvatee
chama Indrascha mey Pushaa cha ma Indraschamey Brihatispatischam Indraschamey Mitraschama
Indraschamey Varunaschama Indraschamey Twashta cha ma Indraschamey Dhataa chama Indras –
chamey Vishnuschema Indraschameyshwinouchama Indraschamey Marutaschama Indraschamey
Vishweychamey Devaa Indraschamey Prithivichama Indraschameyntharikshham cha ma Indras
-chamey Douscha ma Indraschamey Dishasch ma Indraschamey Moorthaa cha ma Indraschamey
Praapatischama Indraschamey/*

(Bhagavan Rudra! May you bless us through your Agents and manifestatations like Agni, Indra, Soma, Savita, Saraswati, Pusha, Brihaspati, Mitra, Varuna, Twashta, Dhata, Vishnu, Ashvini Devatas, Maruts, Vishwa Devas, Prithivi, Antariksha, Swarga, Ashta Dashas, Urtwa Loksas, and Devendra.)

*Agumshuschamey Rashmischameydaabhyascha Medhipatischama Upaagumshuschameyntaryaa-
maschama Aaindra Vaayavaschamey Maitraa Varunaschama Ashvinaschamey Pratiprasthaanascha –
mey Shukrascha mey Mantheechama Agrayanaschamey Vaishwa devascha mey Dhruvascha mey
Vaishvaanaraschama Ritugrahaaschametigraahyaascha ma Aaindraagascha mey Vaishwadevascha
mey Marutwateeyascha Mahendrascha ma Adityascha mey Saavitrashchamey Saarasvataschamey
Poushnaschamey Paatnivataschamey Haariyojanaschamey/*

(Devadhi Deva Rudra! May distinct inputs especially Special Purpose Vessels like utensils, plates etc

utilised for homa yagnas for varied applications and Agni Karyas described in great details in the Yaha Prakaranas of Shrutis: for instance Vaishwa Devas or Vikruti Yagas; it is stated that the ‘Graahas’ or special vessels used in Vaishwanara, Saaraswata, Poushna Yagas, the specialised vessels are called as Idhma and Barhi and so on.)

Idhmaschamey Barhischamey Vedischamay Dhishnaaschamey Srucaschamey Chamasaaschamey Graavanaaschamey Dhishniyaaschamey Chamasaascha mey Graavaanaschamey Swaravaschama Uparavaaschameydhishapaney cha mey Dronakalashschamey Vaayavyani cha Puta bhrucchama Aadhavaneeeyaschama Agnidhramchamey havirthaanam chamey Grihaaschamey Sadaschamey Puro daashaaschamey Pachataaschameyvabhrutaschamey Swagaakaaraaschamey/ Agnischmey Gharmaschameyrkaschamey Suryaschamey Praanaschameshwamedhaschamey Prithiveeschmeyditi schameyditischamey dyouschamey Shakwarirangulayo Dishaschamey Yagnena

kalpantaamrukchamey Sdaamachamey Somaschamey Yajuschamey Deekshaachamey Tapaschama Rutaschamey Vratam chameyhoraatravordrushtyaa Brihadrathantareda mey Yagjnena kalpetaam/ (May Bhagavan bless us in performing Yaaga Karyas meant in favour Agni in Samaayana Yagas; Karma as called Pravargya, Arka as per Indra-Arka-Purodamsha; Surya as per Surya Charu; Prana Homa as per Prayaya Swaaha; Angulya Homa as per the invocation of Virat Purusha’s fingers viz. Prithvi, Aditi, Diti, Dyou and Shankari; and Disha Yagas or invocations as per the Eight Directions of Prak-Agneya-Dakshina-Nirrti-Vayavya-Uttara-Ishaanyas; May all these be yagas as invoked by various Devas illustrated be successful! May the fruits of rendering Rik-Yajur-Saam mantras be attained and so do the diksha or observance of discipline, Tapas and Vratas be effective enough as a proof of which there should be appropriate ‘Vrishti’ enabled!)

Garbhaaschamey Vatyaschamey Tryavishchamey Traveechamey-dityavaatchameydityouheechamey Pandaavishchamey pandaavee da mey Trivatyaschamey Trivatsaachamey turyachaatchmey Turyou hechamey Pashthavachhamey Pashthohee cha ma Ukshaa cha mey Vashaachama Rushabhyash – chamey Vehacchameynadwaam cha mey Dhenuschmey Aayuryagjnena kalpataamapaano Yagnena kalpataam Vyaano Yagjnena Kalpataam Chakshuryagjnena kalpataam Shrotam Yagjnena kalpataam mano Yagjnena kalpataam Vaakyagjnena Kalpataa-maatmaa Yagjnejna Kalpataam Yagjno Yagjnena Kalpataam/

(Parama Shiva! Do protect the bovine wealth of cows and bulls in their garbha or in the form of foetus or of the age of less than one year, one and a half year, two years, three years, three and half years, or those which are infertile, lost their garbhas, or along with their calves or bulls which carry lot of load and so on. Similarly, Pashus of other species of animals besides human beings too be protected; let their breathing comprising Prana-Apana- Vyana and other Vayus be perfect; may they enjoy the quality of their existence by providing them all with perfect eyes, ears, mind, speech and physique in totality to enable them all to discharge their duties effectively. May the fruits of Yagna Homas and other Daivika Karmas like Vratas, Danaas and so on being now performed or hoped to be carried on in future be spared for the welfare of all the Beings!)

Ekaa chamey Tisraschamey Panchamey Saptachamey Navacha ma Ekadasha chamey Trayodashamey Panchdashamey Sapta dasha chamey Navadaha ch ma Ekavigumshatishchamey Trayovigum shatishchamey Panchavigimsharishchamey Saptavigum shatishchamey Navavigum Shatishchama Ekatravigumshacchamey Trayastigumshacchamey Chatusrashchameyshtouta chamey Dwa dashamey Shodasha chamey Vigumshatishchamey Chaturvigumshatishchamey veshtavigum shatishcha mey Dwaatravigum shacchmeyshatrigumshaccha meyshtaachatwaarigum shacchamey Vaaajascha Prasavaschaapijascha Kratuscha Suvashcha Moorthaa cha Vyashchniya shaantyaayanasshaantyas cha bhovavanascha Buhvanaschaadhipatyascha/

(May all the odd numbers from One to thirty three plus be beneficent to human beings as also the even numbers from four to forty eight specified plus as significant to Devas be all be auspicious; May Maha Deva grant abundant food as facilitated by the beneficent circle of Food- Crops-Yagna-Surya-Varsha-Prithivi-Good Crops and Food; more than the production process of food and its distribution management, the resolve to produce and enjoy the results of the food is the most significant!

*Idaadevahurmanuryagjna neerchrubrihaspatir ukthaamadaanishgum sishadwishve devaa ssukta
vaachah Prithivi Maatar maamaahigum sseermadhu Manishye Madhu janishthey Madhu Vakshaami
Madhu vadishyaami Madhu mateem Devebhyo Vaachamudyaasagum Shrashreynaam Manushyo –
bhyastam maa Devaa Anantu Shobhaayai Pitaronumadantu/ Om Shantissaantih/ Harim Om tatsatu/*

Re-emphasis on the Oneness of Shiva-Narayana:

In the context of the above, Maha Deva emphasised again as in earlier pages about the identity of himself and Vishnu Deva; this was necessary since a seperate 'Ishwara Gita' in the current Kurma Purana sought to clarify that its contents were in no way contradictory ; even in the description of Shiva Tandava described above, Vishnu too was stated to have joined the Celestial Dance! Maha Deva thus confirmed as follows:

That Narayana is Ishwara that is me undoubtedly. There is indeed no difference between us and he too is to be worshipped. Narayana is 'Shaanti-Akshara' imprinted in every body's heart. Some imagine otherwise that we are figured other wise and they continue to get into the cycle of birth and death and could never ever attain Mukti. Those who visualise me and Narayana as just the same would have no rebirth. As such, Vishnu has no beginning or end as in my case, meaning thereby we are both the same. Those who confuse Vishnu as another Deva would for sure reach Narakas. Those who are my bhaktaas being either Murkhaas or Stupids, Panditas or Learned Vidvans or even untouchables should indeed have the possibility of Mukti, provided they do not dislike or distrust him. Hence my bhaktaas ought to perform puja to Vishnu with all humility and belief.) Then both Vishnu and Shiva disappeared simultaneously, stated Vyasa Muni. Veda Vyasa thus concluded ISHWARA GITA with the Phala Shruti that whosoever reads, or hears or anylises the contents of this important Part of Kurma Purana would be freed from sins and attain Brahma loka.]

(2)

Skanda Purana's Shata Rudreeyam

*Vyasa uvaacha: Prajaapateenaam Prathamam Tejasaam Purusham Prabhum, Bhuvanam
Bhurbhuvam Devam Sarva lokeshvaram prabhum/ Ishaanam Varadam Paartha drishnavaanasi
Shankaram, tam gaccha sharanam Devam Varadam Bhuvaneshwaram/ Mahaadevam
Mahaatmaanam Ishaanaam Jatilam Shivam, Tryaksham Mahaa bhujam Rudram Shikhinam Cheera
vaasanam/ Maha Devam Haram Sthaanam Varadam Bhuvaneshwaram, Jagatpradhaanamadhikam
Jagatpreetamadheeshvaram/ Jagadyonim Jagadveepam Jayanam Jagato gatim, Vishvaatmaanam
Vishyasrujam Vishvamurtim Yasha- svinam/ Vishveshvaram Vishvavaram Karmanaameeshvaram
Prabhum, Shambhum Svayambhum Bhutesham Bhutabhavya bhavodbhavam/ Yogam Yogeshvaram
Sharvam Sarvalokeshvareeshvaram, Sarva-shrashtham Jagatcchreshtham Varishtham
Parameshthinam/ Lokatraya vidhaataaramekam Loka- trayaashrayam, Sudurjayam Jaganaatham
Janma mrityu jaraatigam/ Jnaanaatmaanam Jnaana gamyam Jnaana shreshtham Sudurvidam,
Daataaram chaiva Bhaktaanaam Prasaadavihitaan Varaan/ Tasya paarishadaa
Divyaarupairnaanaavidhairvibhoh, Vaamanaa Jatilaa Mundaa Hrasvagreevaa Maho -daraah/ (10)
Mahaa kaayaa Mahotsaahaa Mahakarnaasthathaa Pare, Aananairvikritaih Paadaih, Paartha
Veshaischa Vaikritaih, Eedrisyaissa Mahadevah Pujyamaano Maheshvarah, sa Shivastaata Tejasvi
prasaadaadyaatitegratah/ Tasmin ghore sadaa Paartha Sangraame rohamarshane, Drounikarna
kripairguptaam Maheshvaasaih prahaaribhih/ Kastaam Senaam tadaa Paartha manasaapi pradhar
-shayet, Rite Devaanmeheshvaasaad bahurupaam Maheshvaraat/ Sthaatumutsahate
kaschinnatasminn - agratah Sthite, nahi bhutam samam tea trishu lokeshu vidyate/ Gandhenaapi
sangraame tasya kruddhasya shatravah, Visanginaa hata bhuyishthaa vepanti cha patatimcha/ T*

asmai namastu kurvanto Devaattishthanti Vaidivi, ye chaanyee maanavaa lokeyecha swargajito naraah/ Ye bhaktaa varadam Devam Shivam Rudram Umaapatim, iha loka sukham praapyate yaanti paramaam gatim/ Namaskuru -shva kounteya tasmai shaantaaya va sadaa, Rudraaya Shitikanthaaya Kanishthaaya Suvarchase/ Kapardine Karaalaaya Harayaksha Varadaaya cha, Yaamyaaaraktakeshaaya Sadvritte Shankaraa -yacha/ (20) Kaamyaaaraktakeshaaya Mundaaya Kanishthaaya Suvarchase, Bhaskaraaya Suteer -thaaya Devadevaayaramhase/ Ushneeshane Suvaktraaya Sahasaakshaaya meedhushe, Girishaaya Sushaantaayapataye Cheeravaasase/ Hiranya baahave Raajannugraaya pataye dishaam, Parjanya patayechaiva bhutaanaam pataye namah/ Vrikshaanaampataye chaiva Gavaam pataye tathaa, vrikshair- aavritakaayaaya sevanye madhyamaayacha/ Sruvahastaaya Devaaya Dhanvine Bhargavaayacha, Bahurupaaya Vushvayapataye Munjavaasase/ Sahasra shirase chaiva Sahasranayanaayacha, Sahasra baahavechiva Sahasra charanaayacha/ Sharanam gaccha Kounteya Varadam Bhuvaneshvaram, Umaapatim Viruupaaksham Dakshamyagjna nibarhanam/ Prajaanaamvatimavyagram Bhutaanaam -patam Apyayam/ Kapardinam Vrishaavartam Vrishanaabham Vrishadhvajam/ Vrishadarpam Vrishapatim Vrishashringam Vrisharshabham, Vrishaankam Vrishabhodaaram Vrishabham Vrishabhekshanam/ (30) Vrishaayudham Vrishasharam Vrisha bhutam Mahashwaram, Mahodaram Mahakaayam Dveepicharmanivaasinam/ Lokesham Varadam Mundam Brahmanyam Braahmanapriyam, Trishula paanim Varadam Khadgacharmadharam Shubham/ Pinaakinam Khadgadharanam Lokaanaam Patimeeshvaram, prapadye sharanam Devam sharanyam Cheeravaasanam/ Namastasmai Sureshaaya yasyavaishavanassakhaa , Suvaasase namo nityam Suprataaya Sudhanvine/ Dhanurdharaaya Devaaya Priyadhanvaaya Dhanvine, Dhanvantaraaya Dhanushe Dhanvaachaaryaaya te namah/ Ugraayudhaaya Devaaya namassuravaraaya cha, Namostu Bahurupaaya namaste Bahudhanvine/ Namostu Sthaanave Nityam namastasmai Sudhanvine, Namostu Tripuraghnaaya Bhavaghnaaya cha vainamah/ Vanaspateenaam Pataye Naraanaam pataye namah, Maatruunaam patayechaiva Ganaanaam patayenamah/ Gavaamcha pataye nityam Devaanaam pataye namah/ Puushno danta vinaashaaya TryakshaayaVaradaayacha, Haraaya Neelakanthaaya Svarnakshaayavai namah/

Maharshi Vyasa underscored that Maha Deva Ishana the superior to Prajapati Maha Purusha and asserted that Ishana- Ishaanam sarvavidyaanaam Ishvarassarva bhutaanaam Brahmaadhipatir brahmanodhipati brahmaa Shivomeastussadaashimom/-was indeed the Over Lord of Trilokas and was the inexplicable phenomenon of Three Letters of Bhur- Bhuva- Svah. Parama Shiva is notable as of Maha Bhuja- Rudra-Shikhi being of long jataajuta- and Cheeravaasa of skinclad figure. Indeed He is Maha Deva-Hara the sin destroyer-Sthaanu or stable, inactive, immobile and insensitive- yet the Supreme. Shiva is quiescent and motionless. He is Varada the boon granter and Tribhuvaneshvara. Indeed He is Jagat Pradhaanamadhika or far greater to Prajapati the head of charaachara jagat. He is thus 'Jagat- pradhaanamadhikam' or of superiority to the head of the 'Prajapati'. He as Jagadyoni or seed of Jagat as the Root Cause, Jagat Dweepa or the Singulat Source of Radiance, and again the unique insignia of victory, Vishvaatma or the Universal Soul, Visvasruja or the Architect of the Universe, Jagadprateeramadhikam or of dominance beyond the Head of the Universe, Visvasrujam-Vishva Murtim-and Yashasvinam or of the highest universal acclaim. He is Vishvesvara-Vishva vara or the Greatet Boon to the Universe, Karunaameeshvaram or the symbol of kindness, Prabhum, Shambhum, Svayambhum or of Appearance all by Himself Self, Bhutabhavya -bhabodbhavam or the Omniscient of the Past-Present-Future of all the Beings, He is a Yogi- Yogeswara- Sharva with no reference of region-religion- caste- Raashi- Nakshatra- etc.-Sarva Lokeshwara-Sarva shreshtha- Jagat shreshtha- Varashtha, Parameshthi-Lokatraya vidhaata -Asmekam or the Unique most-Lokatrayaashramam-Sudurjayam or Beyond Accomplishment- Janannaatham- Janmamrutyu jaraatigam or beyond the reach of birth-death-age; jnaanatmikam-'jnaana gamyam jnaana shreshtham' or the the targettable-approachable much less achievable to the supreme most knowledge-sudurvidam or inexplicable-daaraaram or the highest giver-bhaktaanaam prasaada vihitaan varaan or the sole distributor boons to

the well deserved devotees; such highest celestial vaanmna-jatila-munda- hrasvagreeva- madodara or of unstatured- crude - shaven- short necked- and big bellied - huge figured - high spirited- giant eared- deformed bodied Mahadeva Maheshwara. He is of ‘Aananairvikritaih’ or of deform faced; Paarthiva or of Giantlike bodied, or Vikrita of obnoxious form yet ever merciful; Mahadeva- Pujiyamaana- Maheshvara- ‘Sashivastaata tejasvi prasaadaadyaatitegratah’ or of the most auspicious radiance far excellence far superior to that of Aditya. ‘Tasmin ghore sadaa paartha sangraame romaharshane’ - He is yet the terrible most in the battle front as his devotees are awe stricken at his deeds with their hairs stand erect- and eardrums get shrilled with their thrilled minds. His army gets enraptured in body and mind. As the followers get mesmerised his opposition stalwarts soaked in arrogance get subjected to smithereens. ‘Tasmai namastu kurvanto devaastishthanti vaidivi,’ from the high skies the ‘deva samuhas’ shower rains of flowers while human beings on earth prostrate with reverence and gratitudinal devotion. Tripuraasura samhara was a case in point. At the sametime, Ishvara as Kounteya in Maha Bhatata was aware Parama Shiva was described as the incarnation of ‘shaanta’ the most tranquil. He prayed to Him well before facing the uphill taske of Maha Bharata Battle facing stalwart battle heros like Bheeshma- Drona adis and addressing Parama Shiva and his magnificence as follows: ‘ Rudraaya Shiti kanthaaya Kanishthaaya Suvarchase, Kapardine Karaalaaya Haryaksha varada’ : Rudra Deva with poisoned throat, Kapardi as altruistic, concerned, kind, responsive., and coofident; Karaala or very horrifying to opponents; Haryaksha varada or the boons bestowed with tranquil eyes; Yamyaya or timeless; Rakta keshaya or of blood red hairs, Sadvritte or of Noble Caused, Shankara, Kaamyaya or desire fulfiller, Haranetra or of auspicious looks, Sthaana or stable, Purusha or the outstanding and peerless male, Harakeshaya or mangalakara green hairs, Mundaaya or clean head shaven, Kanishthaaya or the youngest yet the Jyeshtha or the senior most, Svarchase or of sparkling physique. Parama Shiva is Bhsakara the emblem of radiance, Suteerthaaya or the the Resident of the hallowed punya kshertas, bahu rupaaya of of countless forms, Sharva the Omni Present, Priyaaya- Priyavaasaaya the hallmark of Love and the seat of Affection, Ushneeshine or of Figure of Heat and Light, Suvaktraaya or of noble faced, Sahasraakshaaya or of thousnads of eye visions, Meedhushe or ever bountiful, Gurishaaya- Sushantaaya-Pataye - cheeravaasine ‘/ skin dressed, Hiranya baahave or of golden hands of strength and shine; Raajannugraata or the King of Kings, Pataye dishaam or the overlord of dashadishas [viz. Kubera North - Yama South- Indra - Varuna West- Ishana North East- Agni South East- Nirruti North West- Brahmai Horizon and Vishnu Sapta Patalas] -Parjanya pataye or the Over Lord of Rains, Bhutanaam Pataye or the Overlord of Pancha Bhutas, Vrikshaa naam pataye, Gavaamcha pataye of the Head of cows and all other animals, Vrikshairavritaaya or the entire trees and plants as surrounded ny Maha Deva, Senaanye Madhyamaaya or the Central Figure of Soldiery and of Armies, Sruva hastaaya since Shiva is known as the chief holder of ladles in all the homa kaaryas; Dhanvine the bow which carries ‘paashupataastra’ in his battle escapades, Bhaargava or the symbol of extreme radiance and heat, He is of bahu rupa-vishvasya pati-Munjayaasa or the skin dressed, Sahasra shirase, sahatra nayane, sahasra baahave, sahasra charane! This is how and why Arjuna before the maha bharatha battle sought refuge from Uma pati-Virupaaksha- Daksha Yagjna destroyer! Maha Deva is known as ‘ bhuta pati- avyaya- kapadina-vrishaavarta or he as surroundef by bulls, his flagship too being Vrishabha dhvaja. Indeed He is Vrishapati-Vrisha shringa or horns, vrishanka, vrishabhodaara as of the patience typical of bulls, vrisha shara or as potent of bull like arrows sure to deatroy the roots of enemies! Maheshwara is also Mahodara-Maha Kaaya and is clad with glittering skin. He is Lokesha-Varada-Munda or shaven- Brahmanya and Brahmana Priya. He carries Tishula- Varada-Khadga charma dhara-Pinaakina or the bow carrier popular as pinaaki, khadga dhara-Lokapati! Our earnest prostrations to Suresha-Shravana Sakhaa extremely fond of Lord Subrahmanya- Dhanvantaraaya and Priya dhanvaaya, Dhanvatara Acharya Swarupa! *‘Namostu bahurupaaya namaste bahudhanvine, namotu Sthhanave Nityam namastasmai sudhanvine, namostu Tripuraasuraantakaaya, Bhava samsaara saagara paaraaya!’* Parama Shiva is also acclaimed as Maatrana- Ganaamna- Gavaamna-Yagjnaana-Apaamna- Trakshaaya of Trinetra-Triguna- Trishula- Trikaala of past, present, and furure- Trikarana of mano

vaachaa shravana- Tryayaavasthaa hara of baalya, youvana vaarthakya -Taapatraya hara or of Adhibhoutika, Adhi Daivika and Adhaatmika- Tri Margas for Moksha prada of Jnaana, Karma and Upasana; Trividha Kankshas or three Natural Aspirations of Kanta, Kanaka and Keerti or Physical -Material-Fame and Tryagnis or Three fires of Kama/Lust, Krodha or Anger and Kshudha or Hunger. Note: Sankalpa of Shata Rudreya Paaraayana- and puja naivedya and pradaksina is recommended.

1) Brahma dedicated a golden Linga to Bhagavan Shiva named *Jagat Pradhana* and prays it at His feet 2) Sri Krishna set up a black coloured Linga called *Urjit* and prays to Siva's head 3) Sanaka and other Manasa Putras of Lord Brahma pray to Shiva Hridaya (Heart) Linga as *Jagadrati* 4) Sapta Rishis pray to 'Dharbhaankura maya' (Dharbha made) Linga called *Viswa Yoni* 5) Devarshi Narada conceived Shiva Linga as an all pervasive 'Aakash' (Sky) and prayed to *Jagatvija* 6) Devaraj Indra prays to a Diamond Linga called *Vishvatma* 7) Surya Deva prays to a copper Linga called *Vishwasruga* 8) Chandra performs Puja to a Pearl Linga known as *Jagatpathi* 9) Agni Deva prays to an Indra Nila Mani Linga named *Viswesvara* 10) Brihaspathi prays to a Pushparajamani with the name *Viswa Yoni* 11) Sukracharya pays penance to a Padmaragamani Linga called *Viswakarma* 12) A golden Linga is worshipped by Kubera called *Iswara* 13) Viswa Deva Ganas perform puja to a Silver Linga called *Jagatgati* 14) Yama Dharma raja pays his obeisance to a peethal (brass) Linga named *Shambhu* 15) 'Ashtavasus' execute 'Aradhana' to a Glass made Linga called *Shambhu* 16) Maruganas do puja to a Triloha Linga (three kinds of metals) called *Umesh / Bhupesh* 17) Raakshasas pay penance to an iron Linga and named Shiva as *Bhuta Bhavya Bhavodbhava* 18) Guhyaka Ganas perform puja to a mirror-made Shiva Linga named *Yoga* 19) Muni Jaigeesha does Upasana to Brahmarandhra maya Linga named *Jaigeeswara Yogeeshwar* 20) King Nimi considers the Ugal Netra or the Two Eyes as Parameswara Linga called *Sharva* 21) Dhanvanthari worships Gomaya Linga (cow dung) in the name of *Sarva Lokewswareswara* 22) Gandharvas perform Puja to wood based Siva Linga named *Sarva Sreshtha* 23) Lord Rama did intense 'Japa' to 'Vidyunmani' Linga in the name of *Jyeshtha* 24) Banasura paid homage to Marakathamani Linga named *Varishtha* 25) Varuna Deva offers reverence to a Sphatikamani Linga named *Parameswara* 26) *Lokatravankara* is the name given to a Linga made of Munga (Black Pearl) by Nagagana 27) Devi Saraswathi pays reverence to Suddha mukta maya Linga named *Lokatravashrita* 28) Sani Deva performs 'Japa' on Saturday Amavasya midnight at Maha Sagara Sangama the Bhavari (Honey Bee) Swarupa Linga named *Jagannadha* 29) Ravana implored to a Linga made of Chameli flower and named it *Sudurjaya* 30) Siddhaganas paid respects to Manasa Linga called *Kama Mrityu Jaraatiga* 31) Raja Bali worshipped Yashamaya (Famed) Linga named *Jnanatma* 32) Marichi and other Maharshis pray to Pushpamaya (flowerful) Linga with the name *Jnana gamya* 33) Devathas who performed noble deeds made approbation to Shubhamaya Linga (Propitiousness) named *Jnaanajneya* 34) Maharshi Phenaj (foam) who drank Phena did Upasana to Phena Linga called *Sarvavid* 35) Sage Kapila performed Japa to Balukamaya Ling named *Varada*. 36) Saarasvat, the son of Devi Sarasvathi did Upasana to Vanimaya Linga named *Vaageeswara*. 37) Shivaganas made a Linga of Bhagavan Siva and provided penance to *Rudra*. 38) Devathas made a Jambu River golden Linga to pray to *Sitikantha*. 39) Budha prays to Shankhamaya (conchshell) Linga by the name of *Kanishtha*. 40) The Two Ashvini Kumars pray to Muktikmaya Parthiva Linga named *Suvedha*. 41) Ganesha made a Siva Linga made of Wheat Flour worships it by the name of *Kapardi* 42) Mangala Graha (The Planet of Mars) made a Buttermade Linga called *Karaala* to pray. 43) Garuda prays to an Odanamaya Linga named *Haryaksha*. 44) Kamadeva Manmadha prays to a jaggery made Linga called *Rathida*. 45) Sachi Devi, the Consort of King Indra paid reverence to a Salt-made Linga *Buddhakesha*. 46) Visvakarma prayed to a Prasaadamaya (or of the shape of a Mahal / Building) Linga called *Yamya*. 47) Vibhishana made a dustful of Linga called *Suhrutam* to pray. 48) Raja Sagar who brought Ganga from Siva's Head made a 'Vamsankura' Linga called *Sangat*. 49) Rahu made a Hing (asafoetida) made Linga named *Gamya* to worship. 50) Devi Lakshmi made a Lehya Linga named *Harinetra* and worshipped it. 51) Yogi Purush prays to Sarvabhuthatha Linga called *Sthaanu*. 52) Human beings prepare a wide variety of Lingas and

worship them by the name of *Purusha*. 53) Nakshatras (Stars) pray to Tejomaya (full of Radiance) Linga called *Bhaga / Bhaskara*. 54) Kinnaras make a Dhaatumaya Linga by the name of *Sudeepth* for Japas. 55) Brahma Raakshasa Ganas pray to Asthimaya (Bones) Linga named *Deva Deva*. 56) Charanas worship dantamaya (full of Teeth) Linga called *Ramhas*. 57) Sadhya ganas pray to Saptaloka maya Linga titled *Bahurupa*. 58) Ritus worship Doorvaankura maya Linga named *Sarva*. 59) Celestial Damsel Urvasi prays to Sindhura Linga named *Priya Vasan*. 60) Apsaras perform Archana to Kumkuma Linga called *Abhushana*. 61) Guru Deva performs puja to Brahmachari Linga named *Ushnivi*. 62) Yoginis offer their obsequiousness to Alakthak Linga by name *Suvabhruk*. 63) Siddha Yoginis worship Srikhanda Linga named *Sahasraaksha*. 64) Dakinis perform puja to Lingas made of Mamsa or Meat and call Shiva by the name of *Sumidhsha*. 65) Manna Ganaas worship Annamaya Linga called *Girisha*. 66) Agasthya Muni worships Vreehimaya Linga to Siva named *Sushanth*. 67) Muni Devala made Yavamaya Linga and called Siva with the name of *Pathi*. 68) Valmiki Muni made a Linga of Valmikas and prayed to *Cheera Vasa*. 69) Pratardan prays to Baana Linga named *Hiranyabhuj*. 70) Daityagana made Rayi made Shiva Linga and prayed to *Ugra*. 71) Daanavas worship a Nishpaavaj Linga known as *Dikpathi*. 72) Baadal (Clouds) pray to Neeramaya (waterful) Lingas called *Parjanya*. 73) Yaksharaj made Maashamaya Linga and performed puja to *Bhutapathi*. 74) Pitruganas made Tilamaya (Sesame seeds) Linga and worshipped Siva as *Vrishapathi*. 75) Gouthama Muni worships Godhulimaya Linga named *Gopathi*. 76) Vanaprastha ganas display veneration to a phalamaya (full of fruits) Linga named *Vrikshavrita*. 77) Karthikeya is highly devoted to Shiva in the form of a stone Linga called *Senanya*. 78) Ashtavatar Nag worshipped Dhanya linga called *Madhyama*. 79) Yagna Kartha prayed to Purusha Linga named *Sthruva hasta*. 80) Yama worships 'Kalaaya samaya' Linga called *Dhanvi*. 81) Parasurama prays to Yavaankura Linga named *Bhargava*. 82) Pururava prays to Ghritamaya (Gheeful) Linga by name *Bahurupa*. 83) Mandhata paid admiration to a Sugary Linga by name *Bahuyug*. 84) The clan of Cows utilises a Dugdhamaya Linga (full of Milk) for paying their respects and sincere devotion to *Nethra sahasrak*. 85) Pathivrata Sthrees (Women devoted to their husbands) worship to Bhatrumaya Linga called *Viswapati*. 86) Nara and Narayana worship Shiva in the form of Mounji Linga named *Sahasra Sirsha*. 87) Pruthu worships Thaaksharya Linga known as *Sahasra Charan*. 88) Birds pay their homage to Vyoma Linga in the name of *Sarvatmaka*. 89) Prithivi prays to Gandhamaya Linga named as *Dvithanu*. 90) The entire Animal Kingdom prays to Bhasmamaya Linga known by the name of *Maheswara*. 91) Rishiganas perform Upasana to Jnanamaya Linga called *Chirasthan*. 92) Brahmanas do penance to Brahma Linga in the name of Shiva as *Jyeshtha*. 93) Sesha Nag worships to 'Gorochanamaya' Linga named *Pashupathi*. 94) Vasuki Nag prays to Visha (poison) Linga with the name of *Shankara*. 95) Takshaka Nag prays to Kaalakutamaya Linga called *Bahurup*. 96) Karkotaka Nag pays esteem to Halahalamaya Linga named *Pingaksha*. 97) Shringi prays to Vishamaya Linga by the name of *Dhurjati*. 98) Puthras (Sons) perform in the name of Pitrumaya Linga (Fathers) called *Vishwarupa*. 99) Shiva Devi worships Parama maya Linga named *Vyambak*. 100) Matsya and such other Jeevas pray to Shastramaya Linga named *Vrishakapi*. Phalashruti : Whoever recites Shiva Shata Rudreeyam in the morning, the sins committed by the mind, tongue and action get vanished; diseases and fatigue get dissolved; fear and apprehension evaporate; and worries and anxiety disappear. Those who utter the hundred names of Parama Shiva and make Salutations to Him as many times would instantly secure mental peace and contentment.]

(3)

(Ravana Stuti to Maheshvavara)

Jatatavigalajjala pravahapavitasthale, Galeavalambya lambitam bhujangatungamalikam/Damad damad damaddama ninadavadamarvayam, Chakara chandtandavam tanotu nah shivah shivam/ Parama Shiva! Your jatajutaas are ever wet, neck is garlanded with serpents, and hands with damaru with resonances of 'damat damat damat damat, damat damat, damat damat, damat damat damat' always.

*Jata kata hasambhrama bhramanilimpanirjhari, vilolavichivalarai virajamanamurdhani/
Dhagadhagadhagajva lalalata pattapavake, Kishora chandrashekhare ratih pratikshanam mama
Parama Shiva! I am ever lost in my prayers for you as your jatajutas are saturated with waves of
Ganga and falling on your fiery 'trinetras' as your mastaka is adorned with pournami chandra!
Dharadharendrana ndinivilasabandhubandhura, Sphuradigantasantati pramodamanamanase/
Krupakatakshadhorani nirudhadurdharapadi, Kvachidigambare manovinodametuvastuni/
Parama Shiva! May my mind set be ever replete with 'Shiva Consciousness', which is omni present
and is always with the companionship of Devi Parvati, the Parama Shakti, adorned with radiant
crown.*

*Jata bhujan gapingala sphuratphanamaniprabha, Kadambakunkuma dravapralipta digvadhukumhe/
Madandha sindhu rasphuratvagutariyamedure, Mano vinodamadbhutam bibhartu bhutabhartari/
Parama Shiva! May I rejoice in my thoughts on you as the seed of my existence always recalling
your swarupa as neelagriva with serpent garlands, jatajutas covering 'dashadishas', robed in
'gajacharma'.*

*Sahasra lochana prabhritya sheshalekhashekhara, Prasuna dhulidhorani vidhusaranghripithabhuh/
Bhujangaraja malaya nibaddhajatajutaka, Shriyai chiraya jayatam chakora bandhushekhara/
Parama Shiva! Grant me prosperity, longevity and popularity, as you are Chandra embellished crown,
jatajutas with snake garlands and footrest replete with flowers fallen from heads of Indra, Vishnu ,
devas.*

*Lalata chatvarajvaladhanajnjayasphulingabha, nipitapajncasayakam namannilimpanayakam
Sudha mayukha lekha virajamanashekharam, Maha kapali sampade shirojatalamastunah/
Parama Shiva! We we be bestowed with Siddhis of anima-mahima-laghima-garima-prapti-
parakamya-vashitwa, ishitva, parakaya pravesha-doora darshana/shravana, manojavam, swacchanda
maranam, deva sahakreeda yathaa sankalpa siddhi from your jataajutas, the halaahala agni as dvoured
by you and from the artha chandra mastaka.*

*kraala phaala pattika dhagad dhagad dhagajvaladghanjjaahutikruta prachandapajncasayake,
Dharadharendra nandini kuchagrachitrapatraka, Prakalpanaikashilpini trilochane ratirmama/
Parama Shiva! My intense interest in you if for your Trinetras, the third eye having burnt off
Manmadha the God of Love and Passion, besides your damaruka shabda of 'dhagad dhagad' and your
naughty glances on the Himapurti's enduring enchantment for ever.*

*navina megha mandali niruddhadurdharasphurat, kuhu nishithinitamah prabandhabaddhakandharah/
nilimpanirjhari dharastanotu krutti sindhurah, Kalanidhanabandhurah shriyam jagaddhurandharah/
Parama Shiva! Do kindly bestow us 'aishvarya' as you bear the brunt of the universe, since we pray
with commitment and belief in you as with crescent Moon on your fore head, the celestial Ganges on
your jataajutaas, as your dark throat retains dark 'kaala vishaagni' and chandra kalas get prominent
depote th layers of clouds all round. !*

*Praphulla nila pankaja prapajncakalimchatha, Vdambi kanthakandali raruchi
prabaddhakandharam/ Smarachchidam purachchhidam bhavachchidam
makhachchidam, Gajachchidandhakachidam tamamtakachchidam bhaje/*

*Parama Shiva! I am totally immersed in prayers for you ever as you the sheen of Devalayas, the glory
of Lotus ponds, and as Nilagriva spreading the darkness of the Universe . You subjected Kaama Deva
with 'agni jyalaas as 'nirupa' the formless- destroyed Tripurasuras as of negation of Yagjnas,
principles, bonds of contented living, and of harassment- shattered Andhaka- overwhelmed Yama as
Mrityunjaya!*

*Akharvagarvasarvamangala kalakadambamajnari, Rasapravaha madhuri vijrumbhana
madhuvratam/ Smarantakam purantakam bhavantakam makhantakam, Gajantakandhakantakam
tamantakantakam bhaje/*

*Parama Shiva! I pray to Lord Siva, who has bees flying all around because of the sweet Scent of
honey coming from the beautiful bouquet of auspicious Kadamba flowers, Who is the slayer of
Manmatha, who destroyed the Tripura, Who destroyed the bonds of worldly life, who destroyed the*

sacrifice, Who destroyed the demon Andhaka, who is the destroyer of the elephants, And who has overwhelmed the God of death, Yama.

*Jayatvadabhravibhrama bhramadbhujangamasafur, Dhigdighdhi nirgamatkarala bhaal havyavat/
Dhimiddhimiddhimidhva nanmrudangatangamangala, Dhvanikramapravartita prachanda tandavah
shivah/Drushadvichitratapayor bhujanga mauktikasraja, Garishtharatnaloshthayoh
suhrudvipakshapakshayoh/Trushnaravindachakshushoh prajamahimahendrayoh, Sama
pravartayanmanah kada sadashivam bhaje/*

When will I be able to worship Lord Sadashiva, the eternally auspicious God, With equanimous vision towards people or emperors, Towards a blade of grass and a lotus, towards friends and enemies, Towards the most precious gem and a lump of dirt, Toward a snake or a garland and towards the varied forms of the world?

*Kada nilimpanirjhari nikujnjakotare vasanh, Vimuktadurmatih sada shirah sthamajnjlim vahanh/
Vimuktalolalochano lalamabhalalagnakah, Shiveti mantramuchcharan sada sukhi bhavamyaham*
When I can be happy, living in a cave near the celestial river Ganga, Bringing my hands clasped on my head all the time, With my impure thoughts washed away, uttering the mantra of Shiva, Devoted to the God with a glorious forehead and with vibrant eyes?

*Imam hi nityameva muktamuttamottamam stavam, Pathansmaran bruvannaro vishuddhimeti
santatam/Hare gurau subhaktimashu yati nanyatha gatim, Vimohanam hi dehinam sushankarasya
chintanam/*

Anyone who reads, remembers and recites this stotra as stated here, Is purified forever and obtains devotion in the great Guru Shiva. For this devotion, there is no other way or refuge. Just the mere thought of Shiva removes the delusion.]

Stanzas Ten -Eleven- Twelve

*Athavedamidam sarvam thyajaamo paramaatpaye,
Artha Dharma Kaamancha vaacchamscha jajadeeshvaram/
Etanmantraartha tatva jnaanaairvedavedaantara tatparaih
Nirneetam tatva garbham yad vigjneyam mukti labdhahye/
Athavaa muktilaabhaaya dhyeyam tatvam vivekatah,
Bhinnam bhudhvyaa hridaa devam mantrenesham Jagadguruum/*

The significance of stanza ten be noted as of the fulfillment of dharmaardha kaama purushardhaas and the saameepyata of moksha praapti. Parameshvara prapti as of Saakaara Swarupa prapti nearing and nearer as of saameepyata. The chief distinction between the contemplation of the conditioned Saguna or Nirguna Brahman is of sarva kalyaana vis-à-vis the absolute nature of Brahman. Isa, Prasna, Katha, Tapaniya and other Upanishads elaborately treat the method of contemplation of Brahman, as devoid of qualities. Badarayana, in a chapter of Brahma-Sutras which deals with the nature of qualities of Brahman, mentions positive attributes like of paramaananda- pramaama vigjnaana and so on. Also are attributes like 'measureless, colourless and so on. Both kinds of attributes are referred to the absolute and yet the contemplation of such a Brahman can be called Nirguna-Upasana or meditation on conditionless Brahman. The chief distinction between the contemplation of the conditioned (Saguna) and unconditioned (Nirguna) Brahman is that in the former the devotee looks upon it as really connected with those attributes, while in the latter, positive and negative qualities are not viewed as essentially connected with it, but as suggesting its absolute nature. Hence, joyful etc., do not enter into the essence of the contemplated Brahman but act as a gateway for grasping its true nature. In the contemplation of the conditioned Brahman, those and similar other properties form a part of the

contemplation. The term Nirguna does not mean that Brahman is a negative concept, the Brahman is a nonentity or zero. It means that the qualities found here in limitation, are found illimitable in Brahman. It means that the attributes are Brahman's essential nature or His Svarupa. It means that Brahman does not possess perishable qualities of matter like the blue colour of a cloth but possesses all auspicious qualities (Sarva-Kalyana-Gunas). Brahman is 'Nirguna'. So also, by Nirakara, it does not mean that Brahman is formless. Brahman is extremely subtle. He is finer than a thousandth part of a point of a hair divided into a thousand parts. A subtle, calm, pure, sharp-pointed, clear and one-pointed Suddha Buddhi is needed for understanding and meditating on Brahman. If one suffers from Samasya-Bhavana, doubts regarding the validity of the Upanishads, and the true nature of Brahman. They should purify the mind by selfless service, should develop the four means of qualifications, of pathana, shravana, manana and by nididhyasana to reach Brahman full of auspicious Gunas, a lump of luminosity, Prajnana Ghana. In Saguna meditation, the devotee considers himself as entirely different from the object of worship. The worshipper makes a total, unreserved, ungrudging, self-surrender to the Unrealisable.

Stanza Eleven explains further that the dwi vidha upaasana of Saguna- Nirguna Para Brahmatva be hinged on the purvaachaara nirnayatva and fundamentally of the nirnayatva of the upaasaka swabhaabva. The ultimate that one's Antaratma could traverse into the identity of that Supreme is perhaps to accomplish Saguna Brahma or the Embodied Brahma. Now that the Soul needs to achieve that Unknown being non possible, if at all then through that Divine Path which is at once possible or not possible has no dimensions of time, distance, direction, range of imagination and possibility then that Goal is purely based on Anubhuti or Experience. This is stated to visualize on way the inter-faces of the following Deities viz. Illumination, Vayu Deva, Varuna Deva, and halt at connected to Stations for worship them 'en route'. Finally, the Soul merges into Brahma. The Siddhantha as believed by Badarayana Maharshi is that the ultimate merger of the Soul happens with the Saguna Brahma, while Maharshi Jaimini opines that the Soul merges into the Supreme Nirguna Brahman Itself.

The Individual Soul attaining Brahma Loka visualizes Sadguna Brahman and finally manifests its true nature as 'Avibhaaga' or Unseparated from the Self, 'Apahata paapamatwa' or Freedom from sins and blemishes, 'Satya sankalpatwa' or of Its own volition and thus totally Liberated, and 'Chaitanya' with Pure and Absolute Intelligence and Freedom. Badarayana thus feels that both the Entities are just the same; these are at once relative and transcendental. The liberated Soul can attain the effects of Saguna and Nirguna on volition; it can exist in Brahmaloaka or elsewhere with or without manifestation; it can animate several bodies in any Loka with Lordly powers and is since an integral part of that Supreme.

[Explanation vide Brahma Sutras on Saakaara- Nirguna Brahman IV.iv.1-20 as amplified by relevant Upanishads -Pages 12 appox.

Sampadya aavirbhaava adhikaranam-

IV.iv.1) Sampadya aavirbhaavah swena shabdaat/ The kind of Liberation that the Soul has finally accomplished is described in this Brahma Sutra. Chhandogya Upanishad (VIII.xii.3) describes: *Evam evaisha samprasaado smaatacchaareeraat samutthaaya param jyotir upasampadya svena rupenaabhi nishpadyate sa uttamah Purushah, sa tatra paryeti, jakshat kreedom ramamanaah sribhir vaa yaanair vaa jnaatibhir vaa nopajanam smarannidam shariram: sa yathaa prayogya aacharane yuktah, evam evaayam asmin shareere praano yuktah/* (As air, clouds and thunders with no body of their own reach up to Surya, so does the Self enjoy the pleasures and pains of the body parts as a mere inward spectator only and does not identify with the activities like the mouth that speaks, the ears that hear, the eyes that see, the skin that touches, the mind that thinks and so on. This serene and relaxing Self being established and identified its own image called the Supreme is a witness of the activities of the 'jnanendriyas' and 'karmendriyas': there the Self moves about laughing, sporting, enjoying

women, riding vehicles, and so on in the same manner that a horse is harnessed to a cart; this is indeed the illustration of the Self and the Body! This truly sums up as: ‘*Dehaadi vilakshanam Atmano rupam*’ or the deeds and experiences of a body are the Witness Form of the Self!!) Thus indeed this tranquil one becomes established or manifest in its own real form after having risen from this body and having reached the Supreme Light. He is now the Supreme Self!. The entire scenario has since changed in this context since the earlier discussions have been from the view point of the Body which hosted the Soul while now the spot light is on the Soul since liberated, although indeed the Soul and the Supreme are just the same minus the body!

IV.iv.2) Mukta pratijnaanaat/

Now the Individual entity being referred to as liberated from its bondage is indeed the pure Self then and now but for the bind screen! This is what Chhandogya Upanishad (VIII.ix.1; x.2; xi.1) has been consistently expressing; Prajapati first of all demonstrated to Virochana as the representative of demons and Indra as the representative of Devas meditated to Prajapati and the latter provided the reflection of both the meditators first as a shadow and later on as a reflection on water surface being the same as Brahman; Virochana was convinced just as when this body is well adorned then this reflection was certainly adorned and in this way when the body becomes blind the reflection becomes blind too, while in accordance with the destruction of this, it also gets destroyed; the doubting Indra was not convinced and as such performed tapasya again. Prajapati gave the example of a dream stage to the persistent Indra. Prajapati then gave the instance of the dream even as Indra was not fully convinced and as such continued his Tapasya to Prajapati. The latter finally convinced Indra that the dream self might be killed but not by the death of the physical body!; ‘when one sleeps in such a way that he has all his organs withdrawn and is tranquil, he does not see any dream, then this is the Self. This is Immortal!’. Thus the examples of three states of the body are described viz. of being awoken, sleep and eternal sleep. Similarly the Self or the Soul is described in three states of freedom from defects in Chhandogya Upanishad again (VIII.vii.1; VIII.xii.1; VIII.xii.3): ‘The Self which has no sin, no decrepitude, no death, no sorrow, no hunger, no thirst, has unfailing desires, unfailing will-That has to be known. That has to be enquired into for realization. He who after knowing that Self, realizes It, attains the worlds and all the desires’; ‘This body is indeed mortal. That is covered by death. That is the seat of this Self which is immortal and bodiless’; ‘This tranquil one becomes established in his own nature after rising up from this body and reaching the Supreme Light’.

IV.iv.3) Atma prakaranaat/

In reference to Atma, the context is of the Supreme Light. Chhandogya Upanishad (VIII.xii.3) mentions of the Liberation of the Soul: (Just as air, clouds and thunders with no body of their own reach up to Surya, so does the Self enjoys the pleasures and pains of the body parts as a mere inward spectator only and does not identify with the activities like the mouth that speaks, the ears that hear, the eyes that see, the skin that touches, the mind that thinks and so on. This serene and relaxing Self being established and identified its own image called the ‘Param Jyoti’ or the Supreme is a witness of the activities of the ‘jnanendriyas’ and ‘karmendriyas’: there the Self moves about laughing, sporting, enjoying women, riding vehicles, and so on in the same manner that a horse is harnessed to a cart; this is indeed the illustration of the Self and the Body! This truly sums up as: ‘*Dehaadi vilakshanam Atmano rupam*’ or the deeds and experiences of a body are the Witness Form of the Self!!) Having explained thus, the same Chhandogya (VIII.vii.1) defines the Atma or the Self: *Yah Atma apahata paapmaa vijarah vishokah vijighaastah apipaashah satyakaamah vimrutyuh vishokah vijighastsah apipaashah satyakaamah satya sakalpah saha anveshtavyah sah vijijnaasitayah sarvaancha lokaanaapnoti sarvaancha kaamaan yah atmaanaam anuvidyaa vijanaati/* (The Self- ie. the Inner Illumination, is in a state of tranquility and composure with no sin, no decrepitude, no death, no

sorrow, no hunger, no thirst, no unfailing desires, and no unfailing will too-that has to be known. That has to be enquired into for realization. He who after knowing that Self, realizes It, attains all the worlds and all the desires). Brihadaranyaka Upanishad (IV.iv.16) explains the concept of Light more explicitly: *Yasmaad arvaak samvatsarah abhodhih parivartate, Tad devaa jyotishaam jyotih aayur hopaasatemritam/* (In the 'kaalamaana' or the Everlasting Cycle of Time, one normally makes the calculations of days and nights, years, and celestial luminaries of Sun, Moon and Nakshatras. Devas meditate Light as an attribute of longevity. In otherwords, those who are interested in longevity would need to meditate Light; and the Light of Lights is Brahman whose longevity indeed is Eternity!) Indeed, one is familiar with the maxim that Light is Brahman!

Avibhogena drushtwaadhikaranam-

IV.iv.4) Avibhogena drushtwaat/ After Liberation, the Soul identifies with the Supreme and 'this tranquil one becomes established in its own nature after rising from this body and reaching the Supreme Light'. The passages from Chhandogya Upanishad. (VI.viii.7; VII.xxiv.1) are referred to: the former stanza first: *Sa yah eshonimaa aitat aatmyam idam sarvam tat satyam sa atmaa Tat twam asii/* (It is this subtle essence of Existence is That. That as the Self; That is the Self. Thou art That!); the latter stanza is more telling: *Tasya havaa etasyaivam pashyatah, evam manvaanasya, evam vijaanata atmaah praanah, atmaa aashaa, atmaah smarah, atmataakaashah, atmaastejah, atmaapah, atmaa aavirbhaava- tirobhavau atmatonnam, aatamato balam, aamtmo vijnaanam, atmato dhyaanam, atmaschittam, atmatah sankalpah, aatmato manah, aatmo vaak atmo naama, aatmato mantrah, atmaani karmaani aatata evedam sarvam iti//* (Once any person believes and gets convinced that he - or any Individual Self for that matter -happens to be the spring boat of the Praana, hope, memory, space, water, form and look, strength, food, reasoning and intelligence, mental power, speech, knowledge, rites and all such abilities, then indeed that Self himself or each and every Self like himself, is certainly, nay undoubtedly, the Supreme Self himself with all the accomplishments listed and such as those which are even dormant in him but capable of! Brihadaranyaka Upanishad passages too are quoted again (I.iv.10) *Brahmavaa idamagra aaseet, tadaatmaanmevaavet, Aham Brahmaaseeti, tasmaat sarvam abhavat; tadyoyo Devaanaam pratyabuddhyata sa eva tad abhavat, tatharsheenaam, tathaa manushyaanaam; taddaitat pashyaan rishir vaama devapratipade, aham manurabhavam suryas cheti, tad idam api etarhi ya evam veda, aham brahmaasmiti sa idam sarvam bhavati, tasya ha na Devaashchanaabhuyatyaa Ishate Atmaa hoshyam sa bhavati; atha yotnyaam devataamupupaste, anyosavanyohmasmeeti, na sa veda, yathaa pashurevam sa Devaanaam, yathaa ha vai bahavah pashavo manushya bhunjyuh; evamekaikah purusho Devaan bhunakti, ekasminneva pashaavaadeeyamaanopriyam bhavati kim bahushu?Tasmaadeshaam tatra priyamyaden manushyaa vidyuh/* (Indeed this enigma continues for ever till one does not realise that the Self himself is Brahman always at the beginning of Creation or now and forever. One has to realise Him from within. He is thus known from within, since he is oneself as Devas discovered him too. The Sage Vamadeva realised after long cogitation and introspection that Brahman is That, viz. the Manu or the Sun within which indeed is a reflection of himself. Little does one understand more than that simple Truth that animals or also Gods; this is how animals would think that human beings are like Gods but indeed God is in the animals and human beings alike. This fundamental fact if one realises then the same awareness should enable one to realise what Brahma Vidya is all about! True Knowledge is not indeed to confuse but to enable the eradication of ignorance and to enable this realisation are various means like introspection, devotion, Sacrifices, meditation, daana dharmas and so on to ascertain the Absolute Truth of *Aham Brahmaasmi!*)Brihadaranyaka(IV.iii. 23): *Yad vai tanna pashyati pashyanvai tanna pashyati, na hi drushtaardrushtor vipari lopo vidyate vinaashitwaat, na tu tad dwiteeyamasti tatonyad vibhuktam yatpashyet!* (That the Self that does not see in the state of deep sleep is incorrect since the vision of the Self is not lost; the vision of the other entity viz. the organ of seeing viz the eye is dormant and hence it might not see. The vision of the self is indeed enduring and perpetual, but the

second channels of vision viz. the body organs of eyes as also the mind might choose to see or not either in the waking or dream stage, while the vision of Paramatma can never be blocked any way!) Katha Upanishad (II.i.15) is also relevant: *Yatha udakam shuddheyshuddha -maasiktam taadrakeva bhavati, Evam muneh vijaanatah Atmaa bhavati Gautama/* (O Gautama, as persistent rains on mountain tops flow down differently, one would indeed get identified as a loser or the winner of situations; in one case the sliding waters get wasted away in births and deaths or in another, water gets accumulated methodically to turn into streams and rivers to enjoy the bliss of Brahman! Yama finally explains in this context to Nachiketa that pure water poured on pure water becomes the same and so does the man of enlightenment would follow up knowledge-to deliberation on the Self- and again to the Realisation of the Self identified emphatically with Brahman!) Non difference of the river and Sea water is cited in Mundaka Upanishad (III.ii.8): *Yathaa nadyah syaandamaanaah Samudrostam gacchanti naama rupey vihaaya, tathaa vidwaan naama rupa vimuktah Paraparam Purushamupaiti Divyam/* ((Just as rivers merge with Seas, totally losing their names, origins and their courses, so do the Individual Selves merge completely in ‘Paraatparam Purusham Divyam’ as these rivers become ‘naamarupa vihaaya’ and ‘naama rupa vimuktah’; the ‘Param’ is the Supreme while ‘Paraat’ as stated as the fleeting flashes of Maya the forces of Illusion. Indeed, Maya is no doubt of ‘Paratah’ nature as it is uncontrollable by the mortal beings normally but in the context of the merger of the Self and the Supreme, Maya is pushed down and overcome as Truth gets vindicated and Reality prevails in the context of emancipation! Prashnopanishad vide IV.v. explains further: Just as the rivers merge with the Seas they lose their identity and are merely called as the Seas and similarly the body constituents disappear as they see the Parama Purusha. In the next Stanza, the Upanishad states: *Araa iva ratha naabhou kalaa yasmin pratishthitaah, ta vedyam Purusham veda yathaa maa vo mrityuh parivyathaa/* or just as the spokes of a chariot wheel are fixed to hub, the body limbs are aligned to the axis named mind but collapse of the wheel or death of the Being is unaffected by the driving force of the Unknown Purusha!) Such descriptions of Upanishads are several to firmly establish the inseparableness of the Souls redeemed and the Supreme Self!

Braahmaadhikaranam-

IV.iv.5) Braahmena Jaimini nirupa nyaasaadibhyah/ Maharshi Jaimini refers to Brahman with attributes as visualised by a liberated Soul after its travel by Devayana after the termination of the dedicated lives. His confirmed conviction is that the Soul’s travails get fructified with identity of the Saakaara Brahman as the former assumes in its own form. Chhandogya Upanishad (VIII.xii.3) is recalled: *Yah eshokshini purusho drushtyaa esha aatmeti hovaacha, etad amritam abhayam etad brahmeti; atha yoyam bhagavah,apsu parikhaayate yashchhaayam aadarshe katamaesha iti esha u evaishu sarveshvaanteshu parikhaayati iti vaacha/*(On seeing their own reflections, both Indra and Virochana said that indeed these were their own reflections from top to bottom; both were well presented, well dressed and truly their own reflections, but how could the reflections of their own! Either Prajapati was being humorous or there might be a catch. As they both looked unconvinced, then Prajapati explained the reality that the Self was not to be confused with the body adjuncts including the mind even as one Deva or another ruled over various Indriyas but the Antaratma being a reflection of Paramatma was totally one and the same and what Indra or Virochana witnessed was not, repeat not the mortal body and the Self and the Supreme were identical! Both Indra and Virochana were then convinced and desired to leave. But Prajapati stated that were leaving away but without attaining the Self and realising the Truth in practice! Then Prajapati advised them of the mystic teaching: The Self is as worship worthy as Brahman and instead of searching elsewhere for him, one needed to look inward itself as the Self was right within oneself! It is unfortunate that little realising this Truth, one ignores Brahmacharya in the full sense -as explained in the very fifth section of this Chapter- as also practice of Charity, meditation, introspection, and practice of what virtue is all about! This would truly lead to freedom of movement and bliss!) Chhandogya is quoted again (VII.xxv.1-2):

Brahman is omnipresent as he is below, above, behind, in front; in South, in North and is indeed all this. Hence His instruction that is not only Infinite but is also in everything from Brahma the Creator of the Universe to a piece of grass. Hence He is indeed the Individual Soul the Antaratma. Hence the further instruction that the Self is below, above, behind, in front, in all the Directions. Anyone who looks within has seen Him as he is one's mirror image! He is free of movement, speech, thought, vision, hearing and touch. The concept of duality is totally misplaced. This is so but for the interaction of the Jnanendriyas and karmendriyas or the body parts and the sensory organs. Mortality is for the body and never ever for the Soul and indeed that is the Eternal Truth) He is thus the Omnisient and Omnipresent.

IV.iv.6) In the view of Sage Audulomi, the Soul thus redeemed no doubt possesses traits as sinlessness, self-delight, freedom of movement, eternity, and so on, still it is in the State of Pure Consciousness but not of phenomenal existence. Muni Yagjnyavalkya defines the state of pure consciousness to Maitreyi in Brihararanyaka Upanishad (III.ii.11&14) as follows: III.ii.11) Arthabhaga asked the Maharshi that as and when a person dies, would not his praana or vital breath get lifted up from him, is it not so! The Maharshi then replied in the negative and said that the praanaas would be gathered together in him, and his body would be swollen and inflated and then the person concerned would then be declared dead; in other words, the person dies only when the erstwhile organs and senses of that Self would totally get disassociated like the waves in an ocean and the 'shodasha kalas' or the sixteen reflections of Paramatma would not get severed, till then the Prani would technically not be stated to be dead) III.ii.13-14) Arthabhaaga then enquired of Yagjnyavalkya: When the departed Soul's voice and speech would get absorbed in Agni, when his Life Force or Praana in the nose into Vaayu or Air, Chakshu or vision into Surya, Mind into Moon, ears into Dishas or Directions, body into earth, heart called the 'daharaakasha' or the Inner Sky into the Grand Sky called ether, body into the hold of Earth, hairs on the human body in herbs, head in the trees, blood and seed in water, then where is the human body? Having so replied to the enquiry of Arthabhaaga, Yagjnyavalkya then told the latter and asked the former: let us settle down in a private place instead of a crowded public place where we meet and discuss in peace! Then both of them retired to a private place and discussed. Finally, they decided that only Karma or Action and Deed alone which a person would perform that mattered and nothing at all after one's life time. Karma with the aid of the body parts and their positive end-uses or organs and liberating senses would be the decider or the real check point. One would become good through good work enjoined by Scriptures and vice versa. Thus the concepts of a frame work of life time, the work effects aided by organs and senses and the destiny as decided by the Almighty: indeed these are the ultimate criteria!) In other words, this Self is indeed immutable and indestructible. Because when there is duality then one sees, smells, tastes, speaks, hears, thinks, touches, something. But when to the knower of Brahman everything has become the Self, then what should see, smell etc. through what else to see, smell etc. Then this Self is That which has been described as not this, not this! It is imperceptible for it is never perceived; undecaying for it never decays; unattached as it never attached unfettered as it never feels pain and never suffers injury. This much is Immortality'. Therefore the State of Pure Consciousness is of all the features that Paramatma is all about except of the fact of its association with the Uniqueness and Singularity of 'Avyaktata' or Unknownness! All the same the identity is total and complete as Shaaswata, Ananta, Avyaya, and Paramatma! This is the view of Yajnyavalkya as expressed by Maharshi Audulomi.

IV.iv.7) *Evamapi upanyaasaat purvabhaavaadavirohah Badaraayanah/* Maharshi Baadaraayana opines that the explanation of Sage Audulomi is agreeable to him also, as there is no contradiction of what Upanishads like Chhandogya and Brihadaranyaka. Moreover, pure consciousness is the quintessence of the Supreme with or without attributes like knowledge, sinlessness, and so on either with Form or of Absoluteness and Abstraction. The Uniqueness of that Supreme is his phenomenal existence of Nothingness and Avyaktata!

Sankalpaadhikaranam-

IV.iv.8) Sankalpaat eva tu tat Shruteh/ Liberated Souls which have achieved Saguna Brahman enjoy the liberty of effecting their desires by mere wishes; even their association with Pitrus could thus be fulfilled by a wish. Chhandogya Upanishad (VIII.ii.1) elucidates thus: Should he become desirous of the Pitru ganas as the objects of enjoyment, the forefathers appear by his very wish and with that association, he becomes glorified). The Soul could thus respond to the desires by its mere volitions!

IV.iv.9) Ata eva ananya adhipatih/ This is the reason why the redeemed Soul, unlike even in respect of high knowledge who has to have a Ruler of Decision Making, could get desires fulfilled at once and at will. Chhandogya Upanishad (VIII. i.6) explains: Just as the deeds of evil are exhausted the results get diminished, the impact of virtuous deeds too gets lessened. Therefore, those who depart from this world without realising the Self as instructed by teachers or on their own efforts continue to be in the endless chain of births and deaths . But the select handful who succeed enjoy freedom of movement and enjoy bliss).

Abhaavaadhikaranam-

IV.iv.10) Abhaavam Baadarih hi aah evam/ Baadari Maharshi asserts that since the Soul of virtue takes to Devayaana and leaves behind the body and organs that are instrumental to desires some fulfilled and mostly unfulfilled, there was a qualification to possibly reach Brahma loka, lest that opportunity would be been denied to the Soul anyway. Maharshi Baadari however feels that no doubt the body and sense organs would have been left behind and even the mind along with the organs, but still the consciousness of the Self would have been revived by the divine powers on the attainment of Brahman and the unfulfilled desires of the previous existence would have recalled the erstwhile desires unfulfilled! Chhandogya Upanishad (VIII.xii.5) is quoted: *Atha yo Veda; idam manvaaneeti sa aatmaa, manosyaa daivam chakshuh, sa va eshaa etena daivena chakshushaa manasaitaan kaamaan pasyaan ramate/* (Now, the consciousness activates mind the divine eye as the agent of the Self ; the Self by itself does not initiate any action as all the actions are wrongly attributed to it; indeed all the actions are the handiwork of those organs which are associated with the Self. In the context of Devayaana, the Self and mind being his divine eye indeed enjoys these desirable things which are in the world of Brahman, and the Soul would have recalled the desires of virtue for fulfillment!’ There is thus the concept of progressive spiritualization of the Self. One begins the physical individual, its sensuous outlook, then it turns into the transformation of mind set, introspection guided by the Self, the journey towards the Pure Consciousness through knowledge and the Final Accomplishment of Merger by the Self into Brahman!

IV.iv.11) Bhaavam Jaiminih vikalpaamananaat/ Jaimini however feels that after the realization of the Qualified Brahman, the liberated Soul would not only recall and fulfil left desires by the divine eye and even the mind of the erstwhile body, but even revive its divine body and organs! He opines that there is a relevant text of Chhandogya Upanishad (VII.xxvi.2) to support the view: The definition of one who accomplished Realisation of Truth is free from grief, illness and death; he can foresee each and everything and attain what he desires. He originally becomes one, then three fold-say Tri Gunas and five fold-say pancha bhutas, seven fold say Sapta Dvipas or Samudras, and nine fold, say Nava Grahas; he is called eleven say Ekaadasha Rudras, or one hundred and ten and one thousand and twenty and so on! He is a symbol of Purity, purity of food, nature, memory, heart, thought, and action. Then Sanatkumara pointed to Narada about spiritual freedom to escape from darkness, impurities of ignorance, attachment to desire and to speed up the bandwagon of knowledge, mind, thought, resolve, meditation and introspection to discover Truth finally as Himself! Once that stage is reached, then he becomes ‘Bhagavan’ or God like and He knows the source and cause of Existence, its termination, the entries and exits, as also the knowledge and ignorance of Reality.) In other words, the man of

realization does everything to meet with death, nor disease nor even sorrow. The man of realization sees everything, attains everything in every way. He becomes one, three, many thus indicating the Souls so liberated as One further created in multiplying body forms. They have the option of changing their states variously.

IV.iv.12) Dwadashaahavat ubhaya vidham Baadaraayana atah/ Badarayana considers that the liberated Souls could opt for transforming themselves with bodies and sense organs or without. In any case they could perceive their unfulfilled desires of the past existence and claim their achievement by the help of the divine eye and mind since the Soul is all pervading. Additionally they could exercise the option of bodies and senses. Badarayana suggests that this option is as in respect of Dwadashaaha Sacrifice or the Sacrifice performed for twelve days with the Vedic options viz. ‘Satra’ or that which aims at securing progeny or alternatively of the ‘Aheena’ or the Sacrifice itself without a desire or with a specified desire as per of the Sacrificer.

IV.iv.13) Tanvabhav sandhyavat upapattey/ In the case of an option of the redeemed Soul to opt for body and senses for the fulfillment of erstwhile past desires, then the Soul could also fulfill the desires of the Pitru ganas or the Manes too! This kind of fulfillment of the desires of the Manes too is possible through the minds of the Souls, by merely feeling the presence of the Pitru ganas, just as one could recall them in a dream!

IV.iv.14) Bhaavey jaagradvat/ If the Souls thus exercise the option of donning their erstwhile bodies and senses, then the Souls could recall their parents, past generations and any other Manes as if in a state of wakefulness and have their unfulfilled desires too!

Pradeepaadhikaranam-

IV.iv.15) Pradeepavat aaveshah tathaa hi darshayati/ Jaimini Maharshi asserts that Upanishads speak of the Liberated Souls could manifest themselves as one too many forms and that they could opt for recalling their earlier body forms and senses. Then when bodies are created severally, the doubt would arise whether the bodies would be mere wooden puppets are endowed with animation, since mind and soul need to be together for animation. The reply would be as follows: The released Souls can animate different bodies like a Single Lamp on the analogy of a lamp so appearing could indeed light up several lamps just as even one man of knowledge could dispel the ignorance of several entities and thus the divine power could enter the new bodies into animation. The Scriptural explanation of the Chhandogya quote as above viz. ‘the man of realization sees everything---he becomes one, three fold, fivefold and so on’ would be falsified otherwise! When the bodies are created it is presumed that the same Soul would appear well equipped with one mind with separate body adjuncts!

IV.iv.16) Sva apyaya sampaty anyataaraapeksham aavishkrutam hi/ Upanishads make it clear that either deep sleep or total union are the means of liberation of the Soul. *Svaapya* or Self- merger denoting deep sleep is brought out in Chhandogya Upanishad (VI.viii.1-2): Uddalaka Aruni asked his son Svetaketu to learn from him about deep sleep; he would then be considered that his mind entered his Individual Consciousness or Soul as though the person entered into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual self is identified with his mind and the thought process gets adjusted to varying situations, besides all his actions like hearing, seeing, talking, running, enjoying or lamenting, singing, crying, becoming jealous or liberal, etc. are all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions as though a bird or a kite is tied to a string which indeed is like the Praana or Vital Force! Mind is what surpasses the Praana but is deeply rooted into it!) Now, *Sampatti* literally meaning attainment of a state denotes liberation is described in Brihadaranyaka Upanishad. (IV.iv.6) as follows: There is a hidden meaning in this verse with the expression *Linga* or ‘Manah Pradhana’ or essentially based on Mind is used; As the Individual Self who has thus transmigrated from the erstwhile ‘subtle’ body or its mind to the new ‘gross’ body’s mind, then the account of the results of the previous desires and works get terminated and a fresh account of works henceforth would be

created. But in the event of ‘Akaama’ or desirelessness, or ‘Nishkaama’ or a deed without expectation, or ‘Aptakaama’ or a deed executed purely in favour of somebody or for something and ‘Atmakaama’ or a desire fulfilled in favour of one’s own Self, then indeed if desires of the previous subtle body were totally fulfilled and no further desires were left back in the past life, there would have been no transmigration and no need for a further birth but the result would be merger with Brahman!) Brihadaranyaka Upanishad (IV.iv. 12-14) is quoted further: *Atmaanam ched vijayaneeyaad ayam asmiti purushah, kim icchan kasya kaamaaya shariram anusamjvaret/* (Indeed it is invariably impossible for any human being to realise the Individual Self and his capacity and might. Even among thousands, a person could never know what the Self is and deduce him as the Supreme! Indeed, he would not take much time to recognise his body parts and their sensory functions and still imagine that the Self could be independent to act and feel confident that he is the Supreme Self! After all could one be in his senses that he has no sufferance, want, disease and still feel complacent that the Self is Brahman himself!) IV.iv.13) *Yasyaanuvittaah pratibuddha aatmaasin samdehye gahane pravishtaah, Sa Vishwakrit, sa hi sarvasya kartaa tasya lokaah sa u loka eva/* (The one who has realised Brahman has indeed realised the Innermost Self that had entered the most dangerous and inaccessible maze of body, its organs and its impulses that Paramatma himself made and that Paramatma is none other than the Self present in the bodies of all the beings in the Creation! In other words, there needs to be introspection about the Self which is Paramatma all about!) IV.iv.14) *Ihaiva santosha vidmah tad vayam, na chet avedir mahati vinashthih, Ye tad viduh amritaah te bhavanti, ahetare duhkham evaapiyanti/* (It is indeed the thick screen of ‘Agjnaana’ or ignorance that obstructs the awareness of the Interiors of the Self which is certainly not its physical eyes that cannot see properly, the ears that cannot hear, the skin that cannot touch and feel, the nose that cannot smell the inherent fragrance, the mind that cannot think that the Self is Paramatma himself! Indeed ignorance is the unending magnitude of destruction which in the form of the trap of births and deaths and never allows even for a second that Reality is the Self itself in the form of Pure Intelligence! Those who surpass that hurdle of ignorance should avoid the wrong and misleading high road of fiction and discover the real yet difficult narrow lane of Reality!) In other words, in either way of deep sleep or Self merger or total unity of the Self or Brahman, Upanishads vouch safe liberation of Soul!

Jagadvyaapaara adhikaranam-

IV.iv.17) *Jagadvyaapaara varjyam prakaranat asminnihi tatwaachha/* The last Brahma Sutraadhikarana deals with the Status of the Liberated Soul and whether it enjoys the full divine powers. Indeed the reply is in full affirmation excepting the power of running the Universe viz. that of creation, preservation and dissolution. Otherwise, there are pronounced expressions of Upanishads such as the following: Taittiriya Upanishad. (I.vi.1-2): There is an entity in the Akasha or the Space there beyond, which indeed is right within one’s own heart, that is sought to be realised through knowledge and introspection for the attainment of paramouncy and that outstanding Truth is everlasting and glorious. This entity is stated to hang down like the nipples of teats and that is stated as the birth place of Indra Deva: *Indrasya Brahmanah yoni maarga/* Indeed that is the path by which one attains Salvation; the reference is to the Sushumna Nadi in the Yoga context as this nadi passes from the heart upward to the center breaking the head midway at the time of Salvation of Yogis. Now, at this spot the Yogi realises Surya known as Suvah en route Mahah the Brahman. In other words, the Yogi accomplishes the ‘manas’ or heart of Brahman the overlord of speech, hearing, sight and intelligence. On attaining Space or Sky the Brahman, the Individual Self too is merged with ‘Antaarama’ the eternity, the Paramatma the eternal again ! As ‘Svaha’ as Surya and Brahman as ‘Mahah’, if the Self controls the mind and thought besides other physical traits of speech, vision, hearing, touch, and smell, then he could attain the status of bliss and greater existence quite other than listless death!) The same Taittiriya (I.v.3) explains further the nature of the Liberated Soul’s Sovereignty: I.v.3-5) (The word ‘Bhu’ connotes Rig Veda, ‘Bhuvah’ Saama Veda, and ‘Svaha’ for

Yajur Veda while Maha is 'Om' or Brahman. Also 'Bhu' is the 'Praana', 'Bhuvah' is 'Apaana', 'Suvah' is 'Vyana', and 'Mahah' is 'Anna' or food. Thus the 'vyahritis' of Brahman are expressed in four significant viz. Brahman as Tri Lokas of 'Bhurbhavassvah'; as three Devas of Agni, Surya and Chandra; three Vedas of Rik-Saama-Yaju and three Pranas viz. Apana-Vyana-Savana. Indeed he who absorbs these details attains supremacy of Brahman to himself as Devas offer a variety of gifts)

IV.iv.18) Pratyaksha upadeshaat chennaadhikakaarika mandalasya ukteh/ Indeed the powers of the Liberated Souls are unlimited. As already mentioned above, these Souls have independent authorities. They have freedom of movement, thought, memory, vision and so on in all the worlds. Chhandogya Upanishad vide VII.xxvi.1-2 refers: Once any person believes and gets convinced that he - or any Individual Self for that matter - happens to be the spring boat of the Praana, hope, memory, space, water, form and look, strength, food, reasoning and intelligence, mental power, speech, knowledge, rites and all such abilities, then indeed that Self himself or each and every Self like himself, is certainly, nay undoubtedly, the Supreme Self himself with all the accomplishments listed and such as those which are even dormant in him but capable of! The definition of one who accomplished Realisation of Truth is free from grief, illness and death; he can foresee each and everything and attain what he desires. He is a symbol of Purity, purity of food, nature, memory, heart, thought, and action. Then Sanatkumara pointed to Narada about spiritual freedom to escape from darkness, impurities of ignorance, attachment to desire and to speed up the bandwagon of knowledge, mind, thought, resolve, meditation and introspection to discover Truth finally as Himself! Once that stage is reached, then he becomes 'Bhagavan' or God like and He knows the source and cause of Existence, its termination, the entries and exits, as also the knowledge and ignorance of Reality.)Thus evidences of Scriptures declare that the Liberated Souls are almost vested with all the traits of Sakara Brahman excepting the acts of Creation-Preservation-and Termination.

IV.iv.19) Vikaaraavartim cha tathaa hi sthitimaah/ Supreme Brahman does not abide by the effects of the Liberated Soul nor it is a fact that that Supreme stays merely in the Solar Orbit. That Supreme is beyond comprehension and is changeless. Chhandogya Upanishad (III.xii.6) clarifies: *Taavaanasya mahimaa tato jyaayaanscha Purushah, Paadosya sarvaa bhutaani tripaadasyaamritam Divi/* (His magnificence extends that far. The Purusha, the all-pervading is boundless. All the Beings are covered by just a foot of that Almighty and the remaining three feet are a mystery. Indeed, he Immortal three footed one is established in His own effulgence!). The reference in the Upanishad is of that what Gayatri asserts that Brahman is surely this which is the space outside and that of the space within the consciousness of the Individual Self; Gayatri by herself is of four feet and six vidhas or categories-the four feet representing meters of Poetry and six forms viz. the beings of speech, earth, body, heart, mind and vital force. Thus the incomprehensible Brahman is surely outstanding in comparison with the qualified Brahman comprising the Liberated Souls!

IV.iv.20) Darshayatscha evam pratyaktakshaanumaane/ Both Upanishadic and Smṛti texts emphasize the relative grandeur of Nirguna and Saguna Brahmas. The earlier is a concept while the latter is cognition. Katha Upanishad (II.ii.14-15): The Self enters inside all the Beings, like Fire enters the world, by assuming varied forms and shapes; this is in its own raw form just like the sky as the body warmth. The Self again enters the world like Air does in varied forms, intensity of speed etc. as the breathing of the Beings. The Self is not disturbed by the sorrows or joys of the Being just as Sun- the eye of the Universe, is totally unaffected by the natural calamities and rejoicings in the world; the superimposition of the illness or the wellness of the concerned body is hardly a matter of concern to the Self as that indeed is supernatural beyond the material world. The Inner Self like the Supreme is therefore totally independent, unique, and all pervasive yet creates myriad forms all of the homogenous and untarnished Purity called Consciousness. It is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses! May there be eternal peace and contentment to withdraw

themselves into introspection and discard the frivolities and absorb the magnificence of the Self that is what Brahman all about! To a genuine query as to how one should know the Supreme Bliss; is it self radiant or not! The reply would inevitably be as to how Sun shines; how the Moon and Stars are luminous; how do one would witness flashes of lightnings on the Sky and indeed how is Fire so beaming and glowing! Are not all these indications of that Brahman whose glory is brilliant!) Katha Upanishad (II.iii.8) further expresses: Unmanifested is the Purusha who is pervasive and indeed without wordly attributes and knowing this a man becomes freed and attains immortality. Mundaka Upanishad (II.ii.10): reveals the same: Right within the luminous sparkle of a golden shath is Brahman, devoid of taints and blemishes and without parts. That Supreme of the highest purity and transparency is indeed the Brightness of the Brightness. That is what all the Seers and Seekers seek withsupreme satisfaction and surprise). Also, Swetaashwatara Upanishad (V.13) also reveals the same truism: The above two stanzas are exact repetitions of Kathopanishad's stanzas of II.ii.13 and15. Indeed, Paramatma is : *Nityo nithyaanaam chetanas chetanaanaam eko buhunaam vidaa dhaatikaamaan/* or is Everlasting among the Everlasting, fund of Enlightenment among those with Enlightenment; the Singular among the multitude and the outstanding bestower of desires. He is the Cause of Causes to be possibly realised by distinction or 'Saamkhyia' and Yoga or Realisation by fixation or sharply targetted like the central 'bindu' or the brightest possible nothingness alone! He is by far the brighter and radiant than Surya, Chandra and the huge galaxy of Stardom, lightnings put together and of much less of Agni's significance! These stanzas are incidentally the repetition of II.ii.11 of Mundaka Upanishad as also vide in Purusha Praapti Yoga of XV Chapter Stanza 6.) Bhagavad Gita proclaims: That distinct Parama pada or the Supreme Place where Surya, Chandra and Agni could never reach is of mine from where none returns!)

IV.iv.21) Bhoga maatra saamyaa lingaaccha/ Moreover, the Liberated Souls do not possess unlimited powers of freedom from shackles as clearly expressed in Upanishads. However, almost all the powers that Hiranyagarbha enjoys are enjoyed by them, that is all his merits are equally passed on the Souls. Also, Kausheetaki Brahmana Upanishad (I.7) is quoted to say that whatever He (Hiranyagarbha) enjoys by way of the nectar enjoyed by Me, for you also it is the thing to be enjoyed like the visions, mind and thoughts, voices and sounds to hear, food tastes , the happiness of procreation due to generative organ, actions by hands and feet, and so on. The qualification however is that all the experiences of the Liberated Souls would be just the same and similar to those of the Saguna Brahma Hiranyagarbha, but for the denial of the right to create, preserve and demolish the worlds!

IV.iv.22) Anaavrittih shabdaat anaavrittih shabdaat/ There indeed there would be no return from their new and lasting existence as supported by Scriptures: Chhandogya Upanishad vide VII.v.1-4 pays a tribute to Brahmacharya or celibacy, yagnya, Strayana and Anaashkaayana leads to the bridge between the two oceans of 'Ara' and 'nya': *Tad arashcha ha vai nyashchaarnavau brahma loke triteeyashyaam ito divi, tad airam madeeyam sarah, tad ashvatthah soma-savanah tadaparaajita puur brahmaanah, prabhuvimitam hiranyam// Tad ya evaitaav aram cha nyam chaarnavau brahma loke brahmacharyena anuvindati, tesham evaisha brahma lokaah tesham sarveshu lokeshu kaamacharo bhavati/*(The means of reaching the bridge mentioned before is defined as Brahmacharya of which one important component is 'Yajna' or sacrifice, literally meaning 'Yah Jnaata' or he who realises! Indeed brahmachaya is through Sacrifice; another explanation would be that 'Yah - jna' or he who has the knowledge of the Sacrifice. The next component of celibacy is named 'Sattraayana' or deliberation and meditation of how to protect one self viz. traayana is protection and Sat is survival of existence; thus Brahamacharya is contemplation of how best to exist! The third component of Brahmacharya is Anushana or fasting; the third stanza above refers to a lake of sumptuous gruel made of food which could be enjoyed under a banyan tree named Somavana in the city of Brahman named Aparajita, where there is a Golden Hall presided by the Lord! In other words, while fasting is an active constitute of celibacy, the person practising fasting dreams of that permanent abode of Brahman, his golden hall, the banyan tree, and the golden city as the destination, by the practice of Brahmacharya!

Now, Katha Upanishad. (II.iii. 16) explains that when the Vital Force exits the body through the Sushumana Nadi then too one gets immortality, apparently by the process of Devayaana and so forth. *Shatamchaikaa cha hridayasya naadyastaasaam murdhaanish srutgaikaa, tayordhvam aayannamritatvam eti vishvannaanya utkramane bhavanti//* (In the process of discernment of ‘Neti, neti’ or not this, not this; and as Brahadaranyaka states: ‘not gross, not subtle, not short’ vide II.iii.6, Brahman by nature being non-dual, is thechangeless, bodiless, inexpressible and unsupporting. Be that as it may, when all the desires sticking to the heart fade off and as the mortal becomes immortal, then it is stated that one attains the Truth of Brahman; that is the state when desires, thoughts and doubts in mind vanish! When all the knots of the heart are demolished- indeed even if the Being were still alive, then the status of ‘mrityomrita’ or ‘Jeevanmukti’ is attained! When all the hundred and one nerves of the heart pass through the ‘sushumna nadi’ or the crown of the head takes to the Uttara Marg or the Solar Path or the Path of Sun then the actual transformation from mortality to Immortality is stated to have taken place: ‘Asato maa sadgamaya tamaso -maa jyotirgamaya, mrityormaamritam gamaya’ vide Brihadaaranyaka upanishad I.i.28; as the body nerves other wise are dysfunctional thus, the final Truth emerges!) Chhandogya Upanishad (VIII.xv.1) elaborates the total process: *Taddhaitad Brahmaa Prajaapataya uvaacha, Prajaapatir manave, Manuh prajaabhyah, Aacharya kulaad vedam adheetya yathaa vidhaanam, Guroh karma atisheshena abhisamaavritya kutumbe sthitvaa, shuchau deshe svaadhyayam adheeyaanah, dhaarmikaan vidadhat, aatmani sarven-driyaani sampratishthaapya ahimamn sarva bhutani anyatra teertebhyah sa khalvevam vartayan yaavad aayusham Brahmam lokam abhisampadyate, na cha punaraavartate, na cha punaraavate//* (Brahma instructed this unique awareness to Prajapati who in chain to Manu and to the Teachers. Practising Brahmacharya by study of Vedas and Scriptures and other duties the Student returns home and become a householder, train his students, beget sons and help them with discipline and virtue. Then withdraw his organs into the Self, practise introspection, terminate into Brahma never to return. This is the True Essence of Mortal Existence and the Beginning of Eternal Bliss!!)]

Stanza Twelve explains: This Individual Self which is common in all the Beings in Creation is equally poised and placid within all and has no emotional impulse of hatred or liking since it is the same entity. Being conditioned by the same ‘Panchendriyas’ in the respective bodies, the mind of the various beings would naturally exhibit dissimilar actions and reactions as reflected by the cause and reaction syndrome yet the Self as such is totally immune from the same even while it remains as a mute evidence. Basically however the Self Consciousness is pure, untained, and transparent! Bhagavad Gita in the Jnaana Yoga Six Adhyaaya 29-30 verses, Lord Krishna affirms: *Sarva bhutastamaatmaanam sarva bhutani chaatmani, Ikshate yoga yuktatmaa sarvatra samadashanah/ Yo maam pashyati sarvatra sarvam cha mayi pashyati, Tasyaaham na pranashyaami sa cha me na pranashyati/* Those Yogis and Siddhas realise me as countless manifestations of the Singular ME with ‘Samyak Drishti’ or Common Vision called Atma Drishti or Inward Vision! Such yogis who discover me in them as elsewhere are near to me as they are near to me too!

In other words, a how indeed a Viveka sheela kushala having considered the atma tatva paripakvata, be able to seek ‘tadaadmya’ or absolute Identity, the Self and the Supreme ought to be the same, irrespective of the play of senses and thoughts that the body carries! Recalling the stanza 12: *Athavaa mukti laabhaayaa dhyeyam tatvam vivekatah, bhiinnam budhvaa hrideaa devam mantrenesham jagad gurum/* Thus the mantraartha would tally with the expanations; the Om Shivaya Mantra Raja be in line with the Ishvara prajojaka upaabhi as of anusandhaana viz. Ayam Shiva shabda- be that as of Sagunaatmaka or Nirgunaatmaka indeed.

[Explanation vide (1) Ishaavasya Upa. VII-VIII and (2) Shvetaashvatara III. iii-xi to xxi

(1)

The Self has no hatred for others since the action-reaction syndrome does not affect it in the least and those Yogis when realise this Reality wonder where is the hatred and where is the love!

VII.) *Yasminsarvaani sarvaani bhutaani atmaivaa bhuud vijaanatah, Tarta ko mohah kah shoka ekatwamanupashyayatah/*

(In the vision of that person whose realisation that all the Beings are the very Self, then where is the sorrow and where is the fantasy or flight of imagination! *Sarvabhuta sthitam yo maam bhajatyekatva maasthitah, Sarvathaa vartamaanopi sa yogi mayivartate/ Gita V.31/*Once there is ‘tadaatmya’ or the Unity of the Self and the Supreme, then such an enlightened person attains the same position as Paramatma even if he moves about in his current existence, since : *Nistraigunye pathi vicharitaam ko vividhih ko nishedhah/*In other words he has no barriers of movement nor of features!)

Paramatma is pervasive, pure, unborn, self existent, body less, and blemishless who allotted duties to all!

VIII) *Sah paryagaat shukram akaayam avranam asnaaviram shuddhm apaapaviddham, kavirmaneeshi paribhuh swayambhuh yaathaataatyatorthaan vyadadhaacchaashvateebhyas samaabhyah/*

(The Self is omnipresent like Space, is symbolic of Purity, without a subtle body, ‘asnaaviram’ or without sinews or tendons, ‘shuddham’ or taintless, ‘apaapaviddham’ or devoid of sins and blemishes, and ‘kavih’ or the omniscient! Brihadaranyaka Upanishad (III.viii.10 -11) explained that Absolute Power was never visioned but indeed the faculty of vision itself! It was never heard but heard but the personification of hearing itself; it was never known for thinking but the Supreme Thinker and manifestation of thought itself; likewise the knower and Seat of Knowledge and Intellect! This Super Power is like the unmanifested ether and is all pervading as the Ultimate and Unknown! This Absolute Power is never seen as it is neither a sense object but the supreme vision itself! It is never heard as it is not an object of hearing but is the Unique Thinker and personification of Thought and Intellect by itself. It is by this Absolute Power that the unmanifested ether is permeated all over. Brahman or that Supreme Energy is indeed the direct and instantaneous Self within all the species and is beyond and afar the several attributes of hunger, thirst, desire, lust, anguish and envy. That Reality is the Ultimate Goal and the Truth of Truth and the Unique! Now, as Hiranyagarbha’s own body was utilised as the Sacrifice, Pajapati’s ‘Ahamasmi’ or I am Myself manifested Purusha and Prakriti

(2)

III.xi-xii) *Sarvaanana shiro greevah sarva bhuta guhaashayah, Sarva vyaatee sa bhagavan tasmaat sarva gatassivah// Mahaan Prabhur vai Purushah satvashaisha pravartakah, sunirmataam imam praaptim Ishaano jyotiravyayah//*

(The Lord of the Universe Parama Shiva is deeply entrenched in the hidden cave of each and every Being as the all pervading and omni present Supreme in one’s own face, head and necks. He is replete with the six principal features of Life viz. *Aishvaryasya samagrasya dharmasya yashasya shriyah, jnaana vairaagyaschaiva shannam Bhaga itiranaa/* or Total Lordship, righteousness, fame, opulence, wisdom and sense of renunciation as explained in Maha Bhagavata Purana. Indeed He possesses the energy of influencing the attainment of the purest and outstanding Prime Source of Imperishable Luminosity and Splendour)

III.xiii-xv) *Angushtha maatrah purushontaraatmaa sadaa janaanaam hridaye sannivishthah, hridaa manveesho manasaabhi klijto yadaa etad vidur amritaaste bhananti// Sahasra sheershaa purushah sahasraahshah ahasra paat, sabhumin vishvato vritwaa ati atisthad dasaangulam// Purusha evedamsarvam yad bhutam yaccha bhavyam utaamritatavasyeshaano yad annenaatirohathi//*

(The Inner Self is hardly of thumb size always resident of his heart the hub of distributing energy arising from Praana the breathing; mind is the charioteer of the organs and senses. Those who realise the significance of the Self knows it all. The Virat Purusha or the Cosmic Person is stated to have

endless number of heads, eyes, and feet of far reaching command and the numerical thousand each of these body parts is by way of suggestive magnitude. The Maha Purusha Ishvara encompasses and envelopes Bhumi on all the sides, but again this is an understatement of ‘dashangulam’ or of ten inches seeking to express in brief as that expression briefly covers Sapta Lokas, Sapta Paataalas, Sapta Dvipas, Sapta Samudras, Sapta Parvatas, and so on apart from the ‘Kaalamaana’ the Eternal Time Schedule! *Purusha eve vedam sarvam*/ or the Maha Purusha Parameshwara is indeed the totality of the Cosmos, of whatever has been, is and will certainly be too! He is the Over Lord of the Universe and of Immortality quite irrespective of the considerations of the Past-Present and Future and what ever grows ‘annatarena’ or based on the basis of food and the resultant vital energy ! Incidentally, the Inner Self is no doubt well within the Body and its actions but clearly unaffected by its acts and their consequences)

Cosmic Person being the Antaratma is unaffected by the Individual body’s actions!

III.xvi-xxi)

The Maha Purusha stands encompassing the entire Universe with His hands and feet on either side, His eyes on either side and ears all over! Bhagavad Gita describes just in the same way vide Thirteenth Chapter, stanza 14: *Sarvatah sarva paani paadam tat savokshi shiro mukham, sarvata shrutimalloke sarvam aavritya tishthati* / The next Stanza of the Upanishad states that the Parama Purusha is indeed the singular point of shelter as truly representing the traits of senses as present among all the human another beings and at the same time is totally devoid of any features or gunas whatsoever. Bhagavad Gita in the very following stanza states similarly: *Sarvendriyagunaa bhaasam sarvendriya vivarjitam, anaktam sarvabubhrucchhaiva nirgunam guna bhoktrucha*/ That is, Bhagavan although is nirguna swarupa or devoid of gunas or characteristics yet he experiences, just for the sake of human and other Beings allows the Antaratma to simulate the experiences of the organs and senses and does allow the same sensations! The next stanza of the Upanishad explains that the Embodied Inner Self or the ‘Antaratma’ also possesses the experience of the ‘nava dvaaras’ or nine body gates and supervises the movements of the body organs enabling the two way traffic of the entry and exit points.

Bhagavad Gita is again quoted from the Karmanyaasa yoga chapter of Five 13 stanza : *Sarva karmaani manasaa sanyasyaate sukham vashee, Nava dwaare puree dehee naiva kutvanna kaaraya*/ or ‘The Antaraatma of the Being concerned is like the one who renounces the responsibilities of the body’s nine gate ways and keeps specific neutrality of the actions but remains unaffected. The human body comprises of the nine gates viz. seven gates on the head itself besides two more on the lower body like the nine gates of the body temple all directed by the mind; indeed the Self or the Inner Conscience is not responsible to the acts of omission and commission but remain as a mute spectator as eventually the Being with the body and its senses would have to experience the sins or virtues and the resultant fruits but the blame or blessing are due to the Individual but not his or her Conscience! Chhandogya Upanishad vide VIII.i.5 is quoted: ‘The Antaratma or the Individual Self is not subject to age, disease, and death; it would be free from sins and the resultant negative impact of sorrow, hunger, thirst, unfulfilled desires of existence and of unfailing will. But if the mind which is the head of the body limbs misdirects vision, speech, and the other concerned senses, understandably the serving agents would obey their master and sins or virtues are recorded on the balance sheet account on the basis of body actions then while such actions cannot be accountable against the inner conscience. The the Self would be a witness to the accounts done as an evidence to the action but is certainly not involved in the actions by themselves! Now to the meaning of the next stanza, the 19th of this Upanishad: This Supreme Entity has neither hands nor feet, can vision without no eyes, hear without ears and think sharply without mind and in short possesses no body parts nor senses; indeed a rare phenomenon but truly existent and active None could possibly know about Him and is known as primordial and ageless disregard of Kaalamaana or the Time Schedule! He is ‘anor aneeyaan’ or subtler than subtle; ‘mahato maheeyan’ or grand as the grander, ‘guhaayaam nihitoshya jantoh’ or exists in the caves of the hearts of all the Beings. He appears bland and immune with reference to the action- reaction set of symptoms; but as needed is responsive to sincere prayers to redeem blemishes

and fulfill wishes. The final stanza of the chapter concludes with a effort of cognition of the Premordial and All prevailing Energy of Parama Shiva as ‘ajaram puranam sarvaatmaanam sarva gatam vibhutva’ or the undecaying, primordial, infinite Supreme who is the One that could break the syndrome of births-deaths-and births again and absorb into the Blissful Eternity!)

Stanza Thirteen

*Namerachi namah prokto jantaa syaajyagadeeshvare,
Tasmaad daasohamityevam matvaa maam praapanyaatmani/*

‘Nama’ and ‘Acha’ shabdas once united together would represent the namaskaara of a saadhaka. Jagadeeshvara be realisable as sarva bhakshaka being the samhaara kaaraka. Thus the prostrative prayer to Parameshvara to spareself as being the Mrityunjaya. The appropriate recitation of the Mrityunjaya Mantra explains the ‘Trayambika Mantra and its explanation as follows:

*Om Trayambakam yajaamahe sugandhim pushtivardhanam,
Urvaarukameva bandhanaat Mrutyormuksheeya Maamrutat/*

(OM, Tryambakaam or Three Eyes or Three Ambaas of Lakshmi-Gouri-Sarasvati ; Yajaamahe or we sing your glory; Sugandhim or of fragrance of knowledge- strength-presence or of knowing-seeing- and feeling of His deeds; Pushtivardhanam or may the Creator promote our well-being; Urvaarookam or deadly diseases or Adhibhoutika-Adhiyatmika-Adhi daivika; eva: types; bandhanaan or overpowered; Mrutyor -meeksheeya or do deliver us from death; Maamrutaat: kindly bestow to us the rejuvenating Amritam or Nectar)

Yet the afore stated mantraaja be recited repeatedly: *karacharanakritamvaakkaayachamvaa shravana nayanam vaa maanasam vaa sarvemeyat kshamasvaa jaya jaya karunaabhde Shri Maha Deva Shambho/* Maha Deva Shambho! What all indiscretions of mine by way of my hands and feet, my speech, my mind and the totality be pardoned , as indeed be the ever generous and kind by nature.

[Explanation vide (1) Taittireereeya Upa. I.ii.18- 25 (2) Bhagavad Gita’s Shraddha Tratyia Vibhaga Yoga- 17.1-23]

(1)

I.ii.18-19) *Na jaayate mriyate vaa vipaschin naayam kutaschin na vabhuva kaschit, Ajo nityah shasvatoyam purano na hanyate hanyamaane shareere// Hantaa chen manyate hatam, Ubhau tau na vijaaneeto naayam hanti na hanyate//*

(The Self of any Individual Being is not only intelligent but is ever conscious; it does not suffer from neither birth and death. It does not originate from any thing and nothing originates from it. It is unborn, eternal, undecaying and primeval. It is not injured, nor has a body to be slain. In fact in case a person wishes to kill him and thinks he has killed the Self, then both remain ignorant of the killing!)

I.ii.20) *Anoraneeyaan mahato maheeyaan atmasya jantornihito guhaayaam, Tam akratuh pashyati veeta shoko dhatu prasaadaan mahimaanam aatmanaah/*

(The Self is subtler than the subtle and far more mammoth like the mammoth, yet easily accommodated in a miniscule size in one’s heart. Only a person who has no attraction for mortal life would perhaps be able to visualise the pulls and pressures of body parts and senses and thereby gets freed from distress. Then only he could possibly realise the Self and proclaim : ‘I am the Self’ and thereby become ‘veeta shoka’ of free from sorrow!)

I.ii.21) *Aaseeno duram vrajati shayano yaati sarvatah, kastam mahamadam Devam madanyo*

jaatumarhati/

(It is this Self or the Consciousness that could travel places and see everything in its memory even being motionless: it is like the typical entity capable of ‘darshana-shravana-manana-vijnana’ or seeing-hearing-recalling and remembering experiences. Yet being conditioned by the body and sensory adjuncts, it is able to positive and negative influences as these experiences are as in a prism.)

I.ii.22) *Ashareeram shareereshu anavasteshva avasthitam, mahantam vibhumaatmaanam matvaa dheero na shochati/*

(Indeed the Self reveals on intense meditation as the state of happiness despite being in the midst of organs and senses as it basically has the nature of Space as the bodiless even the midst of the mortal bodies; that is why the person with knowledge and faith never grieves although it is a very thin line that separates and detaches the Self and the body!)

I.ii.23) *Naayamatmaa pravachanena labhoy na medhayaa na bahunaa shrutena, Yamevaisha vrunutetena labhyastaisha aatmaa vivrunute tanoom svaam/*

(This Self is none too easy to discern through study, learning, intellect and any other means of physical communications. The Self has to be learnt by the Self alone as it needs to be experienced by the Seeker himself and never by a proxy nor any second party! It is only he or she who has to experience the true nature of that Self!)

I.ii.24) *Naa virato dushcharitaan naashanto naasaamitah, Naashantamanaso vaapi pragjnaanenaina maapnuyaat/* (The essential qualifications of eligibility to introspect are to distance from misdemeanour, check the senses under control, keep the mind pointed with concentration and on balance and then only aspire for the knowledge of the Self!)

I.ii.25) *Yasya brahmacha kshatram cha ubhe bhavata yodanah, Mrityur yasyopa -sechanam ka itthaa veda yatraa saha/*

(Indeed how could one differentiate the Self, for which Brahmana-Kshatriyas could be the main food and death takes the position of a food supplement, since both the entities are not different from each other! In other words, who indeed could say with certainty that the Self which is everlasting and the mortal body which is ephemeral are apart, since body is the husk and the Self is the grain!)

(2)

Adhyaaya Seventeen : Shraddhhaa Traya Vibhaga Yoga

Stanzas 1-23:

Arjuna requests Shri Krishna to please explain the features of Sadhakas with devotion to Paramatma as to whether they would be of Saatvika or Raajasika or Taamasika gunas. Lord Krishna explained in detail: Normally every Being with special reference to normal human Beings with the natural instinct of patience are endowed with three gunas or characteristics of Saatvika- Raajasika-Tamasikas. Arjuna! as per the feature of a person, so would be the prevalence of these qualities. A person of Saatvika Guna predominance is normally tied to ‘aachaara-vyavahaaraas’ or of traditional values. They tend to ‘devataa- aaraadhana’ or worship of Gods or Goddesses. Rajasa gunatvas take to worship of yaksha rakshasaas while Tamasikas worship Bhuta Pretas. This is how the human beings with concentrated features are generally classified although the normal human beings do have the pluses and minuses MIX momentarily. All the same the predominance of that mix does define and classify the three gunas of the Beings broadly. For instance, those who are patently the defiants of the Established Shastra Dharmas and seek to concentrated worship of ‘devilish energies’ for temporary gains are of arrogance, show off to the public, excessive bodily and materialistic nature and so on but get doomed too soon or with deferred dooms mainly in their current lives themselves. In fact, even their food habits tend to their ‘guna pravritti’ broadly. For example those with the practice of ‘Tri-Shraddhaas’ of three kinds of yajna- tapo-daanas are of saatvika guna prefer to take to ‘saatvika aahaara’ and reap the advantage of longevity of life- good health as per their age, body strength, good health, happiness and

contentment. But those who are used to salty-sour-pungent- too hot food tend to quick irritations, stomach ailments, thirstiness, constant wet skin, and anger and generally attitudinal ups and downs of mental perversion. Consuming old- improperly cooked, stale, rotten, or mouth shared and impure food is the typical trait of tamasikas. Again agni karyas, yagjnas are performed as a duty but not to expect return fruits are of satvika nature. Rajasa guna is distinct when performing yagnas and vratas if conducted for show, arrogance and one-uppishness or public popularity. Yagjna kaaryas conducted bereft of external and internal purity, inadequate mantra tantras, and impatience or impudence with lack of respect for the 'ritviks' is a patent taamasika karma. Indeed such 'karya kartas' hardly recognize the procedure, anna prasaada as a main part for the physical upkeep of the participants besides suitable remuneration for the ritviks and above all the 'shraddha' the attentive faith and dedication. The most essential inputs of yagjnaa- vratas are not to be deemed as social activities but of self purification and as such the ' Trikarana Shuddhi' or of kaayika-vaachika-maanasika viz physical - vocal and mental purity. Worship of Deva- Brahmana-Guru- Jnanis; physical cleanliness, nishkapata vartana or negation of affected artificial behaviour, celibacy and non violence are the Kaayika Shuddhi . Hurting none-Truthfulness- Encouraging Naturality and 'Svaadhyayaabhyasa' or daily practice of Study-Vocal-Mental application and Introspection are the Vaachika Shuddhi. Pavitra bhaava, prasannata- soumyata- mouna- mano nigrha or of External-Internal cleanliness, reactional approval- tranquil mindedness- silence- and mental control and attention are the traits of Maanasika Shuddhi. The synthesis of the 'trikarana shuddhi' is the 'Maanasika Tapas'. *Shraddhayaa parayaa taptam tavastat trividham naraih, aphalaakaankshibhiryuktaih saatvikam parirakshate/* Trikarana Shuddhi, Niyama baddhata, Aphalaakankanksha is thus the essence of Satvikata Tapas. *Sarkaaramaana pujaartham tapo dambhena chaiva yat, kriyate tadiha proktam raajasam chalamadhruvam/* Expectations of commendations, show for cheap popularity and chanchalata of mind are the typical traits of Raajasika Tapas. *Moodhagraahenaatmano yat peedayaa kriyate tapah, parasyotssaadharaatham vaa tatthaamasa- mudaahritam/* With the mentality of hurting others by mind, word, and action is Tyaamasika Tapas.]

Stanzas 14-15-16

Arsminchhete jagat sarvam tanmayashabdagaamiyet'
Tatdvaanaasshiva ityukam kaaranam Brhma tatparaah/
Naa maayasyaasti lakshmeesha, soham devona shamshayah,
Tasmaad me praapyehaiva Lakshmeem vidyaam sanaatqaneem/
Yasmaadaanada rupqastvam devairganadyase,
Tasmaad me dehiyogeesha, bhadram jnaanam subhaavanam/

Stanza 14 explains the utmost shabda maatra as what ever all be learnt about the sampurna jagat by the veda pramaana by the creative power of Shabda Brahma or the 'cosmic sound' which is endowed with names and forms and is projected in vedic revelations as of the mantras, hymns, prayers and so Vedanta deals with Parama Brahman or 'the Ultimate Reality' which is transcendent and devoid of material names and material forms.

[1]. General brief on Shabda Brahman and Vidya Tatva- (2) Chhandogya Upa. 6.1.4-7 (3) Yagnavalkya's Stuti to Saraswati and restoration of his lost memory of Yajurveda :
(3)

1)

One has to become well established in Shabda Brahman before realizing Parama Brahman. Vedas are not the product of conventional language but the emanation of reality in form of Shabda or the sound which is the sole cause of creation and is eternal. Shabda Brahman or the cosmic sound by

conducting yajnas that help control the senses and the mind; when the mind and the senses are subdued the inner subtle sound is realized as Shabda Brahman. The fundamental theory of Indian classical music, art and poetry is grounded in the theory of Nada Brahman or Shabda Brahman, and is linked with the Vedic religion. The Apra Brahman mentioned by Mandukya Upanishad is Nada Brahman or Shabda Brahman. Shiva Samhita states that whenever and wherever there is causal stress or Divine action, there is vibration or spandana or kampana and wherever there is vibration or movement there sound (Shabda) is inevitable. Pranava shabda – Aum- the primordial Vak Brahma represents shabda which is the root and essence of everything Pranava and Pranava is Vedas, Vedas are Shabda Brahman. Self Consciousness and Atma Chatanya or the Divine are united Shabda Brahman, Vaak Devata linked to Iham and Param residing in that transcendent glory the extends beyond mind and speech. The Swa Swarupas are representative broadly of Chid-Ananda-Ichaa-Jnaana-Kriya the Pancha Maha Shaktis or alternatively Shiva, Shakti, Sadaa Shiva, Ishwara and Shudda Vidya . The Collective Form is named ‘Atyanta Chamatkaara Swa-Swarupa’ and there beyond the Parama Tatwa. The Tatwas in depth: Niyati Tatwa relates to where a Purusha resides specifically. Kaala Tatwa specifies the age, maturity of mind and characteristics , sex, and environment and such. Raaga Tatwa of the Purusha concerned, attachment accessories, aspirations and desires. The Purusha seeks fulfillment of this type of material wants. Bhagavan Maheshwara divisioned the ‘Anda Chatushtaya’ or the Four folded ‘Brahmanda’ viz. Shakti, Maya, Prakriti and Prithvi - or the Energy, the Ignorance/ Make Belief, the Nature and Earth. The entire Universe, replete with Paramatma, is all-resplendent in Abstract Form, Paripurmam or Entirety- He is on top of the Parama Tatwas viz.as detailed. Shuddha Tatwas or the Pure Elements viz. Shiva, Shakti, Sadaashiva, Ishwara, Sadvidya Mayi, and the Parama Tatwas representing the Swaswarupas or the Forms of Individual Selves as the Unique Integrated Maha Tatwa. The Swa Swarupas are representative broadly of Chid-Ananda-Ichaa-Jnaana-Kriya the Pancha Maha Shaktis or alternatively Shiva, Shakti, Sadaa Shiva, Ishwara and Shudda Vidya . The Collective Form is named ‘Atyanta Chamatkaara Swaswarupa’ and there beyond the UNKNOWN!. Now, the Tatwas in depth: Niyati Tatwa relates to where a Purusha resides specifically. Kaala Tatwa specifies the age, maturity of mind and characteristics , sex, and environment and such. Raaga Tatwa of the Purusha concerned, attachment accessories, aspirations and desires. The Purusha seeks fulfillment of this type of material wants. Vidya Tatwa is essentially knowledge based. Indeed knowledge is limitless and as much one acquires, so much more remains. Maha Maya obstructing the clear vision of Pure Consciousness due to ‘Shad Kanchukas’ or Six Layers / Coverings and ‘Malaas’ or defilements of Aanaava, Maayiya and Karma nature, being the inner most, the interior and the outer parts of the husk that cover in three layers before obtaining the pure grain or antaratma with neither desirable nor the totally free from the stains of the pristine Self! Pancha Bhutas, Panchendriyas and Tri-Tatwas viz. Manas, Buddhi and Ahamkara total up to Prakriti. Prakriti is the totality of the 23 products, each produced from the cause and effect cycle and together Prakriti and Purusha activate the entire universe composed of 36 tatwas! From Prakriti upto Earth, creation encases ‘Chaitanyam’ or the Pure Conscious -ness by ‘dehabhava’ as concealed, just as chaff covering the food grain. This Chaitanyam is covered by Maya aided by indriyas or the sense organs or ‘kalaas’ to specific gross physical elements. Thus the process of Creation is composed by seven steps beginning from Shiva-Shakti-Sadashiva-Ishwara-shudda vidya-maya and kala the creativity. Vigjnaana is a flow of Self Awareness and is conceptual only. Kashmiri Shaivism feels that Supreme Consciousness is possible by ‘sambhavopaaya’ or ‘icchopaaya’ or as coincidental or as being desirable. It may be like the myth of a rope as a snake. But surely Maha Maya has no role in this illusion. Finally one concludes that the Self Consciousness and Supreme Consciousness are true mirror images since the former has no role in the pluses and minuses of the mortal bodies as per their panchendriyas, mind, buddhi sustained by vital force prana and the Individual Consciousness is a mute spectator only and surely the photo image of Paramatma!

(2)

VI.i.4-7) Do listen as to how the instruction is valid as clear as a lump of Earth denoting what earth is about: just as all kinds of speech are the basis of speech only, earth too is a reality. A lump of gold would make one realise what are the various ornaments that could be made of that lump; and just as by a nail cutter, one would know what all the kinds of iron that could be made of! All kinds of speech are real and so is the reality of the variety of speech that is possible of!

(3)

Yagjnyavalkya stuti to Vakdevi

Jaganmaata! May you show me mercy as my glow was lost due to my Guru's curse and eventually my memory power was lost too! I am extremely disheartened as I was misled in my 'Vidya'. I beseech you Devi to grant me Jnaana, smriti (memory), Vidya (knowledge), Pratishtha (Distinction), Kavita Shakti (Power of Poetry), capacity to convince pupils and capability to produce excellent writings of Grandhas. Side by side, provide me competent 'sishtyas'. Mother! Kindly bestow on me the ability to shine in the congregations of learned personalities with my thoughts and expression. Unfortunately, the fund of my knowledge evaporated and I request you to revive and reinforce it in a new and exceptional form. Let my Gyan be refurbished just as a seed hidden in a heap of ash is germinated fast and strong. My sincere obeisances to you Brahma Swarupa, Parama Devi, Jyoti Rupa, Sanatani and the Adhishthaari of all Vidyaas. Vaani! this world is as futile and lifeless as a dumb and mad entity without your benign blessings. Without you as the 'Akshara Rupa' or the Personification of 'Aksharas' or the Alphabets that build up the Great Palace of Literature and Expressions, who is worshipped with Chandana, Hima, Kunda, Chandrama, Kumuda and white lotus, this life is dissipated existence. You are the 'Adhishthaana Devata' or the Reigning Deity of 'Visarga', 'Bindu' and 'Maatra' indicative of a half-word, a nil-word and a measure of a word which constitute the rudiments of a Great Piece of Writing or Speech! You are the basis of 'Sankhya' and 'Ganita' or the numbers and measuring units without which there could be no counting or accounting and the quantification and evaluation. Devi! You are the embodiment of Smriti Shakti (Power of Memory), Jnaana Shakti (Power of Knowledge), Buddhi Shakti (Power of Mind) and 'Kalpana Shakti' (Power of Imagination or Thoughts). You are the Ruler of Tongue, Mind, Thought, Speech and any thing to do with brains. When Sanaka Kumaras desired to establish 'Bhrama' (Improbables) and 'Siddhantas' (Theories and hypotheses), Brahma himself faltered and approached Shri Krishna when the latter asked Prajapati to implore and with your active involvement 'Siddhantas' came into existence! When once Prithvi asked Ananta Deva to reveal the secret of Jnaana, Sesha Deva failed to define the Siddhanta and prompted Sage Kashyapa to commend Saraswati and that was how in response to the Sage the wrong principles about Jnaana were demolished and the Siddhantaas were enunciated. When Veda Vyaasa asked Maharshi Valmiki about 'Purana Sutras', the latter cut a sorry figure and urged Vaani to establish the Sutras for a year at Pushkara Kshetra and by her grace Valmiki explained the same in poetic form and thus Vyasa became a Poet of unparalleled excellence not only to script Puranas but also divisioned Vedas! When Indra asked Brihaspati about the Principles of 'Shabda Shastra', the latter meditated for long time and was finally blessed by Devi Saraswati and in turn produced several experts in the Discipline of Shabda, besides Indra. Many Manus, Munis and Manavas were able to worship and secure proficiency in several skills. Brahma, Vishnu, Shiva, Devatas and Danavas were of no exception to extol your Virtues. Mata Saraswati! When thousand faced Sesha Deva, the Pancha mukha Shankara, the Trimukha Brahma were all engaged in deep meditations to Devi, of which significance would be a human being in doing so?

Thus Muni Yagnavalkya was exhausted in pleading Devi Saraswati when his shoulders were dropped and eyes were profusely streaming with water. Then a huge fund of Illumination appeared and Devi

Saraswati blessed the Muni that he would be a highly renowned Poet whose fame and name would be immortalised. Those who read or recite the above Saraswati Stutis with sincerity would reap the powers of Jnaana, Smriti and Buddhi. Even if a 'murkha' (stupid) or a 'durbuddhi' (evil-minded) reads or recites the Stotra for a year, the person concerned would certainly acquire qualities of an intelligent and erudite scholar and Poet of standing. Thus Sarasvathi Stotram was performed in all earnestness by Sage Yajnavalka as he was cursed by his Guru Sage Vysampayana; the Guru committed a serious crime of killing a Brahmana and was atoning for the sin for long time by paying penance and Yajnavalka offered to perform the penance all by himself, and the Guru became furious and asked him to vomit all the Mantras of Yajurveda and quit his Ashram. Yajnavalka prayed to Surya Deva who no doubt gave back the same Veda Mantras but asked to pray to Devi Sarasvati to return his memory. It was in this context that the Sage meditated the Devi by various hymns that She affixed to Vedas the three significant letters 'Anusarga', 'Visarga' and 'Chandravindu'; He recited as per this Substance: "She is the 'Vyakhya' (exposition) of all 'Sastras' and the Presiding Deity of the annotations of these Shastras; that She is the Super Mathematician and invented the count of Numbers and Time; that She is responsible for finalising 'Siddhanthas' (Definite Conclusions) in guiding enlightened Rishis and Human experts); that She is the mammoth Sakti to provide Memory, Knowledge, Intelligence and Imagination and power of Speech; that She resolved arguments of Bhu Devi and Anantha Deva, the doubts of Maharshi Veda Vyasa and Sage Valmiki about certain doubts of 'Purana Sutras', guided Indra and Deva Guru Brihaspati on some critical explanations about 'Sabda Sastra'; that Vishnu, Mahesa and Brahma prayed to Her and so did Devas, Manus, Maharshis, and of course innumerable humans for their own advantages." As Yajnavalkya thus meditated and sang potent Hymns to Devi Sarasvati, She blessed him with sharp memory and Spiritual Knowledge to and he became an Illustrious and erudite Sage remembered for ages for his contribution of fifteen solid chapters of Vedas called 'Vajasniya Samhitas'! Even if an ignoramus prays sincerely the Goddess Sarasvati for a year regularly, he or she would turn intelligent for sure; a dumb person would gain power of speech and an illiterate would secure the capacity and strong will to get educated.]

Stanza 15 explains that Lakshmi sadhaana vidya be as of Veda Vidya too. In case Maha Lashmi prapti be denied then the Jeeva be of jeeva bhaava sthiti and hence the योग्यता Lakshmi prapti be of quintessence.

[1. Brief on Maha Lakshmi 2. Agni Purana on Lakshmi Stotra 3. Devi Bhagavata 4) Shri Sukta

Playful swings of Devi Lakshmi the Goddess of Fortune are as per the heart beats of Lord Vishnu the Preserver of Life. Indeed, as one sows so does one reaps is the quintessence of Existence! This is what pleases Bhaagya-Bhogya-Yogya Lakshmi! This certainly pleases the endless Forms of the Unknown viz. Tri Murtis, Tri Shaktis, and so on which are but the reflections of Antaratma or One's Conscience namely Paramatma! This is the fulfillment of 'varchas-aayush-aarogyam-avidyaacchadanam-dhaanyam -dhanam -pashum- bahuputra laabham-shata samvatsaram-deerghamaayu'. May the Ashta Lakshmi swarupa of 'Adi-Lakshmi-Dhanya Lakshmi-Dhairya Lakshmi-Gaja Lakshmi-Santaana Lakshmi- Vijaya LakshmiVidya Lakshmi-Dhana Lakshmi' bestow fulfillment of 'iham' or the worldly aspirations and 'param' or there after of 'karma yoga' to ascend the higher plane to the 'jnaana yoga' and far further to 'Moksha Yoga'. Indeed, Lord Vishnu is the Owner and Preserver of One's Life Boat being ever present in the journey and stays put firmly as the Antaratma the Inner Conscience, but the Navigator of Life is the Self the 'Jeeva' as per the instruments and the engine of the boat in the form of Panchendriyas and the Mind of the Driver. The role of Devi Lakshmi is the Enforcer of the Swing of Fortune sitting pretty on the swing! Maha Lakshmi assumes innumerable forms of Materialism. Every Being in Srishti especially among human beings- be a man or woman- is essentially selfish or existent for oneself and then for the family and then for others. Indeed a drowning person seeks prioritisation to save the self foremost-then the family and friends and

possibly the rest. But why does he or she follow the same principle instead of expecting in the reverse order! That is to rescue from others- the kith and kin , the Society and the Universe at large! Hence the Principle of Karma! Maha Lakshmi bestows what one deserves! The Manifestation of Bhoga-Bhaagya Maha Lakshmi could only bestow as per one's own Yogyata.

While the Vedas-Upanishads and Puranas are replete with Maha Lashmi's glory, Agni Purana for instance Shri Lakshmi Stotra and benefits : Mahatma Pushkar informed Parashurama that Lord Indra being desirous of retaining Devi Lakshmi in Indraloka for ever in the Form of Rajya Lakshmi. His eulogy to Devi Lakshmi was as follows: Maha Lakshmi! You were materialised from the Ocean, with magnificent eyes that are resplendent and are like opened up Lotus flowers occupying the chest of Vishnu; You are the hall-mark of Purity and the personification of propitiousness. You are the Siddhi, Swaha, Swadha, Sudha, Sandhya, Ratri, Prabha, Bhuti, Medha, Shraddha and Sarasvati. You are the Yagna Vidya, Maha Vidya, Guhya Vidya, and the Provider of Atma Vidya. You are the „Anveekshani“ or the Darshana Shastra, Trayi or the Form of Three Vedas viz. Ruk-Yajur and Sama; the „Vaarta“ or the three most significant professions of human beings viz. Krishi / Agriculture, Goraksha or the security of Cows, Vanijya or business and Danda Niti or the Art of Defence and Attack. You are the Form of „Saumyata“ or of poise and composure; since You are ever-present; You are also the most charming and esteemed. Are you not the singular woman sporting a mace called Kaumudi to defend the virtuous and punish the Evil! You are the Yagnamayi whom Yogis and Maharshis pray to and cogitate about. It is by your grace and magnanimity that the whole World got revived after its erstwhile destruction and is looking full and on-going. With your kindness that all the human beings and their families are fine and the womanfolk, children, households, and existence in general is contented and smooth enough with „Dhana-Dhaanyas“. Once your merciful looks are available, persons are healthy, wealthy, contented without enemies and hindrances. You are indeed the mother of all and Vishnu is the father, controlling and preserving the „charaachara Jagat“ comprising the moveable and immoveable Benigs. You are our self-esteem, our Treasure-Hold, Anna Bhaandaar or Food-reservoir, the entire household, our well being and families; do keep us safe and satisfied Devi! Those whom you leave away, their truthfulness, stability, virtuosity are all deserted instantly. Your benevolence would turn a miserable being surfeit with riches, a vicious entity into an ideal being worthy of reputation, courage, and perfection. A remote glance of yours would bring about a mind-blowing transformation of a human being. Even Brahma would fail in estimating your qualities and how else marginal beings could possibly do! Mother, my earnest prayer to you is to bless me and never ever leave me even by mistake!). As Indra Deva made a Prayer as above, his „Indratva“ lasted long with a steady throne and enjoyed great reputation. Mahatma Pushkar affirmed: *Evam stutaadadaw Shreescha Varamindraaya chepsitam, Susthiratvam cha Rajasya sagraamavijayadikam/ Swastotra paatha shravana karthruunaam Bhukti Muktidam, Shri Stotram satatam tasmaat patthecha shunuyaanarah/* (As Indra praised Devi Maha Lakshmi with her „Amsha“ as Rajyalakshmi, his Kingdom was safe and his enemies were routed in the battle between Devas and Danavas. Those who read and hear this Maha Stotra of Devi Lakshmi would secure prosperity and happiness and as such Mahatma Pushkaraa advised Parashu Rama to the entire humanity to make it a ritual of reading Devi Lashmi's Stotra as often as possible and definitely on Fridays each week.

Lakshmi Puja by Indra with 'shodashopacharaas' (Sixteen Services): An ever grateful Indra to Devi Lashmi then performed formal worship to the restored Swarga Lakshmi as follows commenced with Dhyana: 'Parama Pujya Bhagavati Maha Lakshmi seated on a thousand petalled Lotus illuminated with the lustre of countless Chandras! We are mesmerised to vision your stunning and gorgeous Rupa like that of molten gold wearing silks of extraordinary grace and charismatic smile as the Embodiment of Affluence and Propitiousness. May we deserve the extraordinary fortune of worshipping you in person?' Asanam: *Amulya Ratna saaram cha nirmitam Vishwakarmanaa, Pashyaani prakrush -taani varaani durlabhaani cha, Aasaanamcha vichitram cha Maha Lakshmi*

pragruhnataam/ (Bhagavati Maha Lakshmi! May I offer in your service an invaluable and distinguished seat made of Choicest Jewels specially designed and crafted by Vishwakarma, the Celestial Designer!) Paadyam: *Shuddham Gangodakamidam Sarva Vanditameepsitam, Paapedhma vahni rupam cha gruhyataam Kamalaalay/* (Kamalaalaye! This pure and hallowed Ganga water is borne by the heads of one and all as the same is endeared and revered by them; this is considered as Agni Swarupa which burns off all kinds of sins; do kindly accept it to wash your sacred feet); Arghyam: *Pushpa chandana durvaadi samyuktam Jaahnaveejalam, Shankha garbhastitam shuddham gruhnataam Padma vaasini/* (Padmavaasini! This Ganga water in a Shankha along with flowers, Chandana, Durva and such other consecrated material is offered to you as a welcome drink) Sugandhi Pushpa thailam: *Sugandhi pushpa thailam cha Sugandhaamalaki phalam, Deha Soundrya beejam cha gruhnataam Shri Harey Priye!* (Shri Hari Priye! This fragrant oil extracted from Amala fruit is a pleasing application to enrich physical beauty and skin smoothening; do please allow it to be used as a bathing device); Dhoop : *Vriksha nirya swarupam cha Gandhadravayaadi samyutam, Shri Krishna kaantey dhupam cha pavitram prati-guhyataam/* (Shri Krishna Kantey! I proffer ‘dhoop’ or the aromatic smoke of incense material mixed with a vegetable gum; do kindly accept this smoke offered with sanctity); Chandan: *Malayaachala sambhutam vriksha saaram manoharam, Sugandha yuktam sukhadam Chandanam Devi gruhnataam/* (Devi! this chandana ‘gandha’ which originated from the chandana tree on Malaya mountain is not only sweet-smelling but also provider of coolness; I request you to apply on your body to give soothing effect); Deepam: *Jagacchasthuh swarupam cha dhwaanta pradhwanasa kaaranam, Pradeepam shuddha rupam cha gruhyataam Parameswari/* (Parameswari! Kindly allow this Sacred Light which is the vision of eyes, remover of darkness and a symbol of Purity to please you and light the surroundings); Naivedya: *Naanopahaara rupam cha nanaa rasa samanvitam, Naanaa swaadukaram chaiva Naivedyam Pratigruhnataam/* (Devi! I am tendering this ‘Naivedya’ or the offering of various eats and juices which have been prepared with taste and flavor; I should be obliged if these snacks are consumed to please me). Anna: *Annam Brahma swarupam cha Pranarakshana kaaranam, Tushtidam Pushtidam chaiva Devyaannam pratigruhyataam/* (Devi! Annam/ food is considered to be of Brahma Swarupa; food is also a life saving material which ensures eating-satisfaction and enhances strength in the natural way; I request you to taste this food); Kheer: *Shaalayakshata supakvam cha sharkaraagavya samyutam suswaadu samanoharam, Swaadu yuktam Maha -Lakshmi Paramaannam Pratigruhyataam/* (Maha Lakshmi! This Kheer or cooked rice with sugar and ghee is specially prepared for your taste; please taste this preparation); *Swaastika Mishtaanna: Shakaraa gavya pakvam cha suswaadu sumanoharam, Mayaa niveditam LakshmiSwaastikam pratigruhnataam/* (Lakshmi! This is ‘Mrishta- anna’/Sweet rice called Swastika which is a mix of sugar and ghee in cooked rice which is being offered as a Naivedya to you for your kind acceptance). Phala: *Naanaa vidhani ramyaani pakkvaani cha phalaanicha, Swaaduyuktaani Kamaley gruhyataam phaladaani cha/* (Devi Kamaley! These are various fruits ripe for eating, which are not only sweet luscious but also desire-fulfilling; may I present these juicy fruits for approval). Dughdha: *Surabhistana sambhutam swaadu sumanoharam, Martra -amrutam sugavyam cha gruhnnataamachyuta priye/* (Achyuta Priye! This pure milk which is fresh from Surabhi cow’s udder is meant for Martyaloka residents and is tasty like ambrosia; I beseech you to taste it and gratify me!) Gud / Jaggery: *Suswaada rasa samyuktamikshu vriksha samudbhavam, Agnipakkamati swaadu gudam cha prati- guhyataam/* (Devi! this jaggery has been made of sugarcane juice heated up and solidified; indeed this is very sweet and fresh; please savour this). Mrishtaanna: *Yava godhuma sashyaanaam churna renu samudbhavam, Supakvam guda gavyaaktam Mrishtaannam Devi gruhyataam/* (Devi! This is a sweet preparation made of wheat and ‘Yava’ grains-mix, nicely cooked with jaggery and ghee which too is very appetizing for favour of your taste); Pishtak: *Shasyachurnodbhavam pakkvam Swastikaadi samanvitam, Mayaa niveditam DeviPishtakam pratigruhyataam/* (Devi! This pishtak made of rice powder with Swastika and other signs is a fried and crisp savoury for your taste); Eik/ Sugar cane: *Paarthivo vriksha bhedascha vividha dravya kaaranam, Suswaadurasa samyutam Eikshuscha pratigruhyatam/* (Devi! This sugar cane is an

extraordinary tree on Earth and is a source of several bye products like jaggery, sugar and simple juice from raw cane; this juice is indeed very sweet and succulent; it is my prayer that you may drink up this juice!); Vyanjan: *Sheeta vaayu pradam chaiva daahey cha sukhadam param, Kamaley! Gruhyataam chedam vyajanam shweta chaamaram/* (Kamaley! In this stuffy climate, a white 'chamara'/ hand fan would certainly bring relief and happiness; may I serve you with 'Vyanjana' for your comfort); Taamboola: *Taambulamcha varam ramyam karpuraadi suvaasitam, Jihwaa jaadyacchedakaram Taamboolam Devi gruhyataam/* (Devi! This 'Taamboola' made of tender betel leaves and fragrant materials like 'karpura'/ camphor and other scented edible digestibles would provide freshness and good feeling to your tongue and mouth; may I tender this to you); Jala: *Suvaasitam sheetalamcha pipaasaa naashakaaranam, Jagajjevaa rupamcha jeevanam Devi gruhyataam/* (Devi! To quench thirst, there is nothing like very cold, nicely scented and life-reviving water; do please accept this as well); Maalya: *Deha soundarya bijam cha sadaa Shobha vivardhanam, Kaarpaasaja cha krumijam vasanam Devi gruhyataam/* (Devi! The bouquets and garlands made of a wide variety of fresh and perfumed seasonal flowers provide invaluable joy to the wearers of these as also enhance beauty and grace to them; it is my privilege and unique opportunity to proffer these flowers to you); Achamaneeya: *Punya tirthakam chaiva Vishuddham Suddhidam sadaa, Grhnateem Krishna Kaantey twam ramyamaachaneeyakam/* (Krishna Kaantey! This 'Tirtha jala' which is sanctified on its own as also purify others is highly worthy of 'Achamaneeya'; do accept the same); Shayya: *Ratnasaaraadi nirmaanam pushpachandana samyut, Ratnabhusha bhushaadhyam sutalpam Devi gruhnnataam/* (This invaluable and highly comfortable bed with soft cotton and silk clothing, which is bejewelled and treated with fresh and intoxicating flowers and fragrances, is tendered to you Devi! please do accept this for your relaxation); Apurva Dravya: *Yadyad dravyamapurvam cha Prithivyaapi durlabham, Deva bhushaarbhogyam cha taddrayam Devi gruhnataam/* (Devi! Not only these but whatever invaluable and even impossible materials are available on Earth or elsewhere that are worthy of adorning your body would be available at your nod of head!) After performing the 'Shodashopa -charaas' thus, Indra pleased Devi Lakshmi with the recital of the Moola Mantras which were taught to him by Brahma Deva: These Mantras include: 'Shri Beeja' (Shreem), 'Maya Beeja' (Hreem), 'Kama Beeja' (Kleem), and 'Vani Beeja' (Aim), followed by the word 'Kamalavaasinyai' and further adding the word 'Swaahaa'; the Mantrarajaa would be : SHREEM HREEM KLEEM AIM KAMALAVAASINYAI SWAAHAA/ Kubera recited this Mantra for long time to Devi Lakshmi and attained unprecedented 'Aishwarya' (Wealth); also Daksha Savarni Manu secured unique Sovereignty of 'Sapta Dwipas'. As Bhagavati Maha Lakshmi gave 'darshan' (vision) to Indra Deva, he was overtaken by extreme emotion and praised her .

Stanza Seventeen

*Yasmaat twam neti netaata nanjnyartham maasi vejayam
Tasmaad namosi bhadram me yato jaato namo namah/daa/*

Sakalopadrava rahita-niratishaya- akhanda-eka rasa aananda rupa Paramama Shiva bhava maatra. In other words only the Shivatva only be the singular uniqueness on the universe. 'Jagadsrashta' Parameshvara the Supreme Master of the Universe having realised that at the very beginning, there was nothing except 'tamas' or inactivity, inertia and total sluggishness which might be as well be termed as a state of 'sat-chit-ananda' or Truthfulness and Eternal Joy. Then He initiated the srishti of subtle elements which eventually took to forms and the gross elements of Earth-Water-Radiance-Air and Sky. Now, dividing each of the gross elements- viz. from Aakasha to Vaayu to Agni to Water to Bhumi which were eventually named as the Pancha Maha Bhutas of 'Prithivi- Aapas- Tejas- Vaayu and Aakaasha' - is termed as 'Pancheekarana'. The process involves each of the five elements splitting into two halves and one half of each further spilling into four parts. Thus emerged the Universe by the space splitting into two and one of the halves further splitting into four parts. Like

that each of the elements undergoes divisions. The four of one-eighth parts are now distributed to other elements. Thus air, fire, water and earth each of them get one eighth of Akasha. Similarly the other elements get distributed giving again one full for each of the units. Thus Akasha retains half of its own and one -eighth of other Elements. This process is called Panchekarana or grossification of the five of the Elements in their subtle or fundamental nature. In other words, division of each of the Elements by two equal parts and further into four equal sub parts with each of the other four elements and so on and such 'quintiplication process' is known as 'Panchekarana' or a systematic admixture of all the Pancha Bhutas into a warp-weft process of each formation of weaving a cloth!

As thus Parameshvara manifested Virat Purusha or the Singular Being or the Gigantic Person in the process of Panchekarana, initiates the action as the fourth part facilitates the appearance of organs and action. 'pancheekarana'; the self consciousness of the Beings is protected by the gross elements. In other words, individual consciousness is activated and the cycle of Pancha Bhutas- Panchendriyas- Pancha Koshas and so on gets into place. Paramatma the Avyakta with perhaps but a particle of Illusion or Maya thus rotates the Universe and Its Beings converts into ACTION and thus the gross-subtle-and causal. Indeed THAT begets THESE- THIS-and THAT again and again. Each of the Beings of Three Forms of Gross and so on, Tri Gunas, Three Stages of Life of Birth- Death- and Birth again, and of Three 'Avasthas' of Jaagrat- Svapna- Sushupti or Awakeness-Dream state and Deep Sleep are subjected to the potter wheel of the Cycle of Time, which keeps whirling-whirling-and whirl again endlessly! In other words, the concept of Maya the Illusion - the hard outer shell of the body hiding the Antaratma the Interior Soul basically anchored to Material Sources. This in turn is based on Tamas or Ignorance, Rajas or Passion, Sathva the Essential Goodness. The examples of firewood, smoke and fire are cited as Brahma the Creator, Vishnu the Sustainer, and Ishvara the negation of Maya. The feature of Tamas is akin to material well being characterised by women, wealth, power and evil. The Rajas is akin to acquisition of knowledge, devotion, yoga and sacrifice and finally the Satva or Dharma and the release of Inner energy to align with the Supreme through the layers of Hiranyagarbha- Maha Purusha- the Body- Pancha Bhutas- Panchendriyas and the further Panchekarana!

Stanza Eighteen

*Shivam Shivamathaapraaptah Shivaayeti nigadhyase, '
Shivaaya! Me tatha praaptyaa Shivaayam kuru sarvadaa/*

'Namah ' shabdaardha be realised as Shiva. 'Prabandhaka and Virodhi rahita nisseema nirantara taaratanya shumya kevala aanandarupa prapti' be realised as Shivaaya. In other words, beyond the proposed and opposed view points, the attainment of ever blissful and composite form and formless Maha Deva be ever possible to the richly well deserved. Praaptaaprata- Saakaara Niraakaara- Guna Nirguna Maheshvara be the Maha Shabdaardha be ' Om Namasshivaaya Maha Mantra' goodhardha. Paramatma is pervasive, pure, unborn, self existent, body less, and blemishless who allotted duties to all! Ishaavaasya vide VIII) *Sah paryagaat shukram akaayam avranam asnaaviram shuddham apaapaviddham, kavirmaneeshi paribhuh swayambhuh yaathaatyatorthaan vyadadhaacchaashva-teebhyas samaabhyah/* (The Self is omnipresent like Space, is symbolic of Purity, without a subtle body, 'asnaaviram' or without sinews or tendons, 'shuddham' or taintless, 'apaapaviddham' or devoid of sins and blemishes, and 'kavir' or the omniscient! Further Brihadaranyaka Upanishad (III.viii.10 -11) explained that Absolute Power was never visioned but indeed the faculty of vision itself! It was never heard but heard but the personification of hearing itself; it was never known for thinking but the Supreme Thinker and manifestation of thought itself; likewise the knower and Seat of Knowledge and Intellect! This Super Power is like the unmanifested ether and is all pervading as the Ultimate and Unknown! This Absolute Power is never seen as it is neither a sense object but the supreme vision itself! It is never heard as it is not an object of hearing but is the Unique Thinker and personification

of Thought and Intellect by itself. It is by this Absolute Power that the unmanifested ether is permeated all over. Brahman or that Supreme Energy is indeed the direct and instantaneous Self within all the species and is beyond and afar the several attributes of hunger, thirst, desire, lust, anguish and envy. That Reality is the Ultimate Goal and the Truth of Truth and the Unique! Now, as Hiranyagarbha's own body was utilised as the Sacrifice, Pajapati's 'Ahamasmi' or I am Myself manifested Purusha and Prakriti. Brihadaranyaka Upanishad (I.iv.17) further explains that the wife and son performed virtuous deeds and rites dutifully, created the Individual Self, praana, mind, vision, hearing capacity viz. the Panchendriyas and functions ; Devas, and Deva Tulya ganas, human and various beings and further detailing Naama- Rupa- Karma or Name-Form- Work of the innumerable nucleuses or their chores.

Stanza Nineteen

*Shivaam yaato Mahabhadra namohaam maayayaa dhruvam,
Tato namaaya mahyaam mah Shivaayam kuru sarvsathaa/*

Maha kalyaana rupa Maha Deva! You are the prati bhava of Brahma Vidya and Alangita. Indeed Invisible Shiva called 'Alinga' is the root of the visible 'Linga' or 'Prakriti'/Shaivi /Maya or the Universe. Thus indeed the visible Linga (Prakriti) is Shiva Swarupa itself. The synthesis of the Alinga and Linga is known as the 'Aoutthama' Linga, which is devoid of 'Gunas' or characteristics. The Alinga Paramatma is Infinite, Constant and All-Pervasive as also the Unique Trimurti Rupa performing the three deeds of Srishti- Sthiti-Samhara in the manifestations of Brahma-Vishnu and Shiva as the Beeja (Seed) Swarupa. Prakriti or yoni is created by as many as twenty-six inputs viz. *Maha Tatwa* (Supreme Manifestation), *Ahamkara* (the Great Consciousness) comprising the *Tri Gunaas* or Tamo-Rajaasa-Satwa Gunas or features; The Tamasa Ahamkara creates *Tanmatras* or Subtle Forms of Matter viz. the foremost Tanmatra of Shabda (Sound) leading to Akaasha (Sky); Akaasha creating the Sparsha (Touch) Tanmatra; the Sparsha creating Vayu (Air), the Vayu creating the Rupa (Form) Tanmatra; Rupa Tanmatra creating Tejas or Radiance (Agni); Agni creating Rasa (Taste) Tanmatra; Rasa creating Jala or Water; Water creating Gandha (Smell) Tanmatra; and Gandha creating Prithvi / Earth; thus there is a perfect link between *Pancha Tanmatras and Pancha Bhutas*. Now the Saatwika Ahamkara created *Pancha Jnanendriyas*, *Pancha Karmandriyas* and *Manasa* or Mind; the Pancha Jnanendriyas are Twak (Skin for Touch), Chakshu (Eyes of Vision), Nasika (Nose for Smell), Jihva (Tongue for Taste) and Shrotra (Ears for Hearing); the Pancha Karmandriyas are Vaak (Speech), Payu (anus), Upastha (Marmendriya), Hasta (Hands) and Paada (Feet). As the twenty six inputs of Mahatawa-Ahamkara-Tri Guna- Pancha Tanmatras-Pancha Bhuta- Pancha Jnaanendriya- Pancha Karmandriya and Manas were ready and in Position, there manifested Brahmanda the Golden Egg with Brahma seated inside along with Vishnu and Shiva who too floated over the Maha Jala (as distinguished from Water as a component of Pancha Bhutas) of a volume of ten times more than that of the Golden Egg; of MahaVayu ten times more than that of the volume of Maha Jala and of Mahaakaasha or the Greater Sky of ten times further of the volume of Maha Vayu. Interestingly, there are several such Brahmandaas in the Maha Srishti, explains Linga Purana.!

Thus Shivaardha explains that the prapancha rupaatma Brahma rupa bhasita kalyaana rupa. The Shaanu Parameshvara be thus interplayed as Sakaama saadhaka Shiva with the interaction of Prakriti. Hence emerged the Unique Shabda : Om Namah Shivaaya: Linga Purana further explains on the Unique Namasshivaaya shabda juxtaposed with Akaara-Ukaara- Makaara Naada Swarupas.

[Explanation vide Linga Purana on (1) Connotation of Omkaara and analysis of Alphabets related to Shiva's Body Parts-

As the sound of AUM emerged from the right side of the Maha Linga, there appeared Sanatana Bhagavan; from Him, the sound of ‘A kaara’ came, followed by ‘U Kaara’ and ‘Ma kaara’ and the sound in between was the ‘Naada Swarupa’; the extraordinary radiance of Surya came from the Northern direction as the pious form of U kara or of Pavaka; Makara was of Chandra Mandala and above it was the Suddha Sphatika Rupa or Pure Crystal Form representing Maha Deva in Tureeya Awastha or the Prime and Pristine Form. This Form was Unique, devoid of Duality, of Sunya or Nothingness; of Purity and Immunity and of no beginning-middle- termination. Indeed that was the Spring of Ananda or Sheer Joy as also the synthesis of Tri Vedas represented by Tri Murtis and the sure way leading to Maha Deva!)

Maharshis who knew Vedas and the Omkara Swarupa of Maha Deva analysed the Alphabets in Sanskrit and explained as follows: ‘A’ kaara constituted His broad forehead; ‘E’ kaara was the left Eye; ‘U’ kaara his Southern Ear; ‘Aa’ kaara his left ear; ‘Ru’ kara his right Kapola; ‘Ruukaara’ the left kapola; ‘lu lu’ is the partition of his nasal divisions; ‘ea’ - kaaras his big lips; ‘oau’ kaara his teeth; the consonants ‘Ka-kha-ga- gha-jnaa’ constituted his five right hands while the consonants ‘cha-ccha- ja- jja-na’ were his left five hands; other two sets of consonants viz. ‘ta-tha-da-dha-na’ and ‘pa-pha-ba- bha-ma’ were his right and left five feet respectively; Shiva’s ‘udara’ or belly represented ‘paa’ kaara; ‘pha’ kara his right side of his body; ‘Va’ kara his left side; the letter ‘Vaa’ and ‘bha’ kaaras represented his shoulders; the letter ‘Ma’ kaara his ‘Uridaya’ or heart; ‘Ya- ra-la-va-sa-sha’ represented Shiva’s body-dhatu; ‘ha’ kara represented His Atma and ‘Kha’ kaara denoted Shiva’s anger.

Stanza Twenty

*Shivameddhi yato jnaaptvaa Shavaayastwam prapadyase,
Nate maayaa yato jnyaaptwaa nqamo vedaih pramutyate
Namoham cha Shivaayoham namo mahyam namo namah/*

Since the ‘atmaakaara vritti jnaana’ be replete with Parama Shiva bhaava praapta maatra, then the avidya nashta be the resultant. Normally a person is differentiated by his nature and nurture. These tendencies tend to influence the proclivities of Vidya and Avidya or Ignorance and Knowledge. Even as both have to cross the gates of death, one prepares for crossing it with not much of concern to other worldliness but of material ends while others due to Vidya or Awareness of higher worlds seek to resort to work and wisdom. Now these tendencies are the follow-up of the previous lives called ‘Prarabdha’ or the carry forward. That indeed was the nature of a person who has just transmigrated with the load of his ‘paapa punyas’ or merits and demerits at the termination of the previous life. On the other hand, it might be interesting to note that Avidya needs to be recognised its due role since in its absence, how could Vidya flourish and be an instrument for Realisation just as when one always lives in darkness would there be a comparison possible for enlightenment! After all in the absence of Avidya what would be the reason and incentive for an individual’s freedom from the bondage of mind, panchendriyas and the thick screen of ‘Maya’! Svetaashvatara Upa. IV.10 clarifies lucidly: ‘Maayaam tu prakritim viddhi, Maayinaam tu Maheshvaram, Tasyaavayava bhutah tu vyaaptam sarvam idam jagat’; in other words: Maya as Prakriti is the material cause which is derived from Consciousness and follows the behest as a limiting adjunct of the Supreme Brahman; put in another way Prakriti the Maya is the tool of the Almighty to conceal His Reality and the Great Truth! The Mother of the Universe in totality creates the real and unreal nature of it, protects it from the interplay of, and balancing between, the Tri Gunas of Satvika-Raajasa and Taamasika features and withdraws it periodically as perkaala maana decided by the Over Lord, even without ever affecting Him! In other words, Devi Bhagavata Purana (I.ii.5) declares: ‘Srishtvaakhilam jagadidam sadasad swarupam, Shaktyaa svayaa trigunyaa paripaati Vishvam, Samhartya kalpa samaye ramate tathaikaa, Taam Sarva Vishva jananeem manasaa smaraami/(This Universe of Truth and Untruth Forms is controlled

by the wielding power of Maya; she indeed is the plenipotentiary as it were of Brahman the Supreme conferring all powers to act independently as originated by Him.

Hence the jnaanaavastha be rooted to maayaa heena nirguna bhava be the most quintessential ingredient for the Paramashiva jnaana prapti.

Stanza Twenty further explains:

As the Golden Expression of Om Nanah Shivaaya be expressed repetitively then that be the face to face contradiction of Maya Pravritti. Further the Panchakshari Vidyaadhikaara of pathana-shravana-nidhidyaasaadhikaara was awarded to chatur varnaas including strees and the nimna jaati prajas too as per Suta Samhita vide 2.5.22. Shiva bhaktaas be thus enabled to undertake the nitya japa.

[Explanation on (1) Bhasma vide Linga Purana (2) Rudraksha vide Padma Purana

(1)

Significance of Bhasma: Bhagavan Shiva further analysed the significance of **Bhasma** which was product of Agni Karyaas like daily homas and Yagnas; the burning of ‘Sthavara Jangamaas’ by Fire would result in Ash:

Bhasmattadvihitam Sarvam Pavitramidamuttamam, Bhasmaanaa Veeryamaasyaaya Bhutaani parishanchati/ Agnikaaryam cha yah krutwaa karishyati triyaayusham, Bhasmana mama veeryena muchyatey Sarva kilbishey/ Bhaasatey –tyeva yadbhasma shubham bhaavayatey cha yat, Bhakshanaat Sarva ;paapaanaam bhasmeyti parikeertitam/ Ushmapaah Pitaro Jneyaa Devaa vai Somasambhavaah, Agnishomaatmakam Sarvam Jagarsthaavara jangamam/ Ahamagnirmahaa tejaah Somaschaishaa Mahaambikaa, Ahamagnischa Somascha Prakrutyaa Purushah Swayam/ Tasmaadbhasmam Mahaa Bhaagaa madveeryamiti chochyatey, Swarveeryam vapushaa chaiva dhaarameti vai sthitaya/ Tadaaprabhruti lokeshu rakshaarthamashubheshyucha/ Bhasmaanaa kriyatey raksha sutikaanaam gruheshucha/ Bhasmasnaana vishuddhaatmaa Jita Krodho Jitendriyah, Matsameepam Samaagamya na bhuyo vinivartatey/ Vratam Pashupata yogam kapilam chaiva nirmitam, Purvam Pashupatim hyetannirmitam tadanuttamam/

(Uttama Bhasma is produced by the scorching of the wood of trees and other materials of Nature. Shiva stated that by way of Bhasma, he carried his virility to human beings. Bhasma generated by Agni Karyaas while reciting the Mantras like ‘Triyaamshu’ is basically is the bye-product of Shiva’s ‘veerya’ and demolishes all kinds of Sins. This ‘bhasita’ or the radiant product emerges from Shiva’s Body and is responsible for the **Bhakshana of Mahaa Paapaas** and hence it is called **Bhasma**. Mahadeva further explained that the word ‘Ushmapa’ or hot and burnt material is ‘Pitreeshwar’ or the material consumed by the Lord of Pitraas, while Devataas consume Amrita or Soma Rasa; Agni is of Soma Swarupa; Shiva is Agni and Soma rupi is Devi Ambika; Shiva is Purusha and Ambika is Prakruti. This is the reason why Bhasma is called Shiva’s veerya as his Veerya is generated from Shiva’s body. Thus Bhasma destroys Evil and Inauspiciousness / ‘Ashubha’ anywhere especially in households; any person taking a bath and applies Bhasma is stated to be eligible for performing the Sacred Paashupata Vrata Kapila Yoga and is assured of Bandha vimochana or the shackles of Samsara to Shiva Loka. If a person resorts to Bhasma Snaana and performs Shiva Dhyana, then thousands of ‘Akaryas’ or misdeeds get destroyed like Agni burns off immoralities and turpitude. Application of Bhasma after Snaana and Shiva Dhyana three times a day would fetch ‘Gaanapatya’; if that person performs Shiva Worship at Smashaana or burial grounds along with the observance of the above deeds viz. Pavitra Snaana-Bhasmaalankarana-Shiva Dhyana and worship thrice daily would secure Ashta Siddhis of Anima-Garima, Vasyitya etc. Performance of Kamika Vrata and Pashupata Vrata before Shiva Linga without the impact of Shadvagraas, Rajo-Tamogunaas and perfect equanimity besides the prerequisites of Snaana-Bhasma-Dhyana- Puja-Naivedyas etc. would qualify Kalpaanta Rudra Prapti. Maha Deva further stated that He had originally scripted Srishti without Lajja (Shame), Moha (Attachment), Bhaya (Fear) and such aberrations. Even now all Beings including Devas, Munis and human beings are born naked since no person could become Jitendriya, since features like Kshama (Forgiveness), Dhairya (Courage), Ahimsa or Non-Violence, Vairagya or Other-Worldliness

constitute the most superior Vastras. Thus any mocking, criticism, protests and curses against Mahatmas and Siddhhas caused by Ahamkara (Ego) and Ignorance would tantamount to 'Maha Paapaas' attracting the wrath of Maha Deva even against Saptarshis who were cursed back by him, while their curses against Shiva proved to be boons to the Universe since Shiva Lingas were manifested for promoting Bhakti in the Trilokas as sure means of Shiva Prapti.

(2)

In a congregation of Brahmanas, Veda Vyas explained the significance of 'Rudrakshas', their origin and methodology of wearing them. A person wearing a Rudraksha Mala with Brahma-grandhis and performs Japa-Daana-Stotra-Mantra-Deva Puja or any other propitious Task is stated to have executed the best possible worship ever. In Satya Yuga of the yore, a fearful Danava named Tripura had Brahma Deva's boons of invincibility against Devas and harassed them besides all virtuous human beings, Sages and other species. When Devas approached Maha Deva and described the atrocities perpetrated by the Asura, Shiva got perturbed and pulled out his powerful 'Aajagava' Dhanush and despatched his 'Vikaraal' named arrow and from his Divya Drishti (Celestial Vision) tracked Tripura down after extensive battle and killed him finally. In this tedious task, Maha Deva sweated profusely and the skin moisture of Maha Deva got materialised as a huge Tree of Rudrakshas (Eyes of Rudra). As Kartikeya asked Maha Deva about the significance of the Seeds of the Tree, the latter described that wearing a mala (garland) of Rudrakshas bestowed auspiciousness and acted like a shield against diseases, poverty, unhappiness, and discontentment in life. Those who wear Rudrakshas would immediately assume the personality of confidence, equanimity and maturity. If one wore Rudraksha on his head and died, the person concerned would immediately break the cycle of rebirths and secure salvation.

Eka Mukhi' symbolises Shiva and its Ruling Planet is Surya recommended to wear on Mondays for power, wealth and fame to ward off heart diseases and its Mantra is stated to be 'Om Namah Shivaaya Om Hreem Namah'; 'Dwi Mukhi' symbolises 'Ardha Naare -eswara' or Shiva and Parvati with Moon as the Ruling Planet recommended to wear on Mondays for mental peace and mystic powers and its Mantra is 'Om Namah'; 'Tri Mukhi' symbolises Agni and the Ruling Planet is Mars, recommended for wearing on Mondays for Physical Health, Knowledge and Divine Powers and its Mantra is: Om Kleem Namah/ Om Namah Shivaaya Namah; 'Chatur Mukhi' Rudraksha symbolises Brahma and the Ruling Planet is Mercury best worn on Mondays for curing paralysis, nervous tension and mental diseases and its Mantra is : Om Hreem Namah; the 'Pancha Mukhi' symbolises Rudra and the Ruling Planet is Jupiter affecting Liver, Kidneys, diabetes and obesity, meant for elimination of enemies and the Mantra is: Om Hreem Namah- it is stated that apart from the wearing of Ekamukhi, Pancha Mukhi is also rated high for wearing; The 'Shashtya Mukhi' symbolises Kartikeya and the Ruling Planet is Venus (Shukra) meant for attaining Concentration, Confidence, Success and Family life and for the benefit for reproductive organs while the relevant Mantra is Om Hreem Hroom; Maha Lakshmi symbolises the 'Sapta Mukhi' and the Ruling Planet is Saturn meant to cure muscular pain and impotence which is to be borne with red thread as the desired objectives are prosperity and well being and the relevant Mantra is Om Huum Namaha; the 'Ashta Mukhi' Rudraksha symbolises Ganesha and the Ruling Planet is Rahu aiming at concentration and business tactics normally preferred by Vaishyas and sought to set right lung disorder and skin problem and the Mantra is Om Ganeshaya Namah; the 'Nava Mukhi' Rudraksha symbolises Durga and the Planetary Head is Kethu, bestowing courage, destruction of enemies and capacity to strike back and is meant for relief body pains and lung-bowel disorders, relevant Mantra being Om Hreem Hum Namah; the 'Dasa Mukhi' Rudraksha worn on Sundays represents Maha Vishnu symbolising Ten Avatars, pacifying all the ill-effects of Nine Planets and destroying Evil Spirits like Piscachas, Goblins, Thieves etc. the relevant Mantra being Shri Narayaneya Shri Vaishnavy Namah; Like the Eka Mukhi and the Pancha Mukhi, the Ekadasha Mukhi Rudraksha is also reckoned very potent and useful representing Ekadasha Rudras (also stated alternatively as symbolising Hanuman) bestowing knowledge, Yoga and devotion as also protecting neuro-physiology if worn on Mondays by reciting the Mantra viz. Om Shri Rudraaya Namah; the 'Dwadasha Mukhi' Rudraksha symbolising 'Dwadasha Adityas' with Surya as the Ruling Planet bestows Kingships, Leadership, courage and self-confidence, granting excellent health and great

success in Life; Wearing the ‘Trayodasha Mukhi’ Rudraksha symbolising Indra and Kamadeva with Venus as the Ruling Planet provides unmistakable pleasures of life and even hypnotic powers and a ‘Chaturdasha Mukhi’ Rudraksha which is stated to be a rarity is of the class or standing of Eka Mukhi, Pancha Mukhi and Ekadasha Mukhi and represents Maha Deva Himself with Saturn as the Ruling Planet and providing the most contented Life in ‘Iham’(the Present) and ‘Param’ (After-Life) as it has to be worn by reciting the Mantra: Om Namah Sivaaya. It is said that close contact of Rudrakshas with body parts like head, neck, heart, and hands protect the persons with medical values from depression, stress, diabetes, cancer, heart / blood related diseases!]

Stanzas Twenty One-Twenty Two - Twenty Three

*Namo namaaya shuddhhaaya mangalqaayaaya namo namah,
Namo masanam Shambho niraakaaraaya te namah/
Nirgunam nishkriyam shaantimityaadyaah shrutayo jaguh
Namo Brahma niraakaaraam Shivaayam Shiva sarvadaa
Atoham cha nama bhadra! Shivoham na shamshayah/*

As the learned humans with the manas tatva feeling that Parameshvara be of the aparoksha atma tatva. Once the Aham pratyaya be utilised then the mayaajanita paroksha drishti be totally camouflaged. In the ‘aham pratyaya’ is the line of distinction of the maya janita pratipaadita while Paramatma is indeed the niraakaara. Maha rahita shuddha mangala rupa be segregated from the niraakaara Brahman. What all about is the paradox of life is the karmaanubhaavana and bhaavaanu bhaavana and once the shareerika and mind set application be corrected and introspection be resorted to then there be the gateway to the Real Self. The Self enters inside all the Beings, like Fire enters the world, by assuming varied forms and shapes; this is in its own raw form just like the sky as the body warmth. The Self again enters the world like Air does in varied forms, intensity of speed etc. as the breathing of the Beings. The Self is not disturbed by the sorrows or joys of the Being just as Sun- the eye of the Universe, is totally unaffected by the natural calamities and rejoicings in the world; the superimposition of the illness or the wellness of the concerned body is hardly a matter of concern to the Self as that indeed is supernatural beyond the material world. The Inner Self like the Supreme is therefore totally independent, unique, and all pervasive yet creates myriad forms all of the homogenous and untarnished Purity called Consciousness. It is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses!

Stanza Twenty Two Three combined as of *Nirgunam nishkriyam shaantimityaadyaah shrutayo jaguh Namo Brahma niraakaaraam Shivaayam Shiva sarvadaa Atoham cha nama bhadra! Shivoham na shamshayah/* Maha Deva Shambu is realisable as of Saguna and Nirguna alike. Vedaas assert that as vikaara rahita niraakaara. Nirguna Brahman allows to focus on Brahman’s eternal qualities rather than getting distracted by different names and forms. All the same, Saguna Brahman is perceived is as Saguna Brahman. This means that Brahman has a form, identity and purpose, which may vary over time. Saguna Brahman see deities as a way for people to understand Brahman’s vast nature. These deities help Hindu worshippers to focus on images or statues, also known as murtis. This type of devotion is known as bhakti and is one of the ways identified .

Stanza Twenty Three’s vyaakhya further

Padmapadaacharya’s concluding vyaakhyaana is as follows:

*Vyakhyaanavaratnaanaam maalaam vijnamanoramaam,
Macchhankarahridbhaashaam haranaamaabhidhyo vyadhaat/*

Padmaacharya’s Trivamshati Padya Mouktika Maala Vyakhya under the Panchakshari Vidya of ‘Om Namah Shivaaya Saadhana’ or the Spiritual Practice be anchored to concentrated and ripened

endeavor. That be the gradual evolution from the self 's methodology of awakeness, dream, deep sleep with a view to inculcate the self consciousness to Super Consciousness to 'nirvishashana' without remainders, forms, except for the sake of upasana without bheda bhaava of ' neti neti' or 'not this-not that' and ultimately the Aham Brahmaasmi Tatwa.

[Vyaakhya references of Padmaacharya vide select Upanishads: Brihadaranyaka- Isha-Shvetaashvatara- Chhaangogya- Kena-Atreya- Kathopa- Kaivalya

The Vyakha of Padmaacharya be as of the coverage of Brihadaranyaka' Fifth Chapter of the Upanishad with as many as fifteen Brahmanas opens up with the causative fullness and derivative causation or the Cause and Effect Analysis stating: *OM/ Purnamadah Purnamidam Purna at purnamudachyate, Purnasya Purnamaadaaya Purnameva-avashishyate/* Para Brahma is full and total; this Antaratma or the Individual Self Consciousness is full and total too. From 'Karyatmaka Purnatwa' or this causative fullness is manifested into the fullness of 'Karanaatmaka Purnatwa' or the derivative fullness. In other words, the Individual Self shrouded by the screen of Ignorance or Unawareness due all over its bodily form and sensual form, gets identified and unified to Fullness. In other words the above Mantra describes that from infinite cause the infinite effect is evidenced or from Infinite Universe, Infinite Brahman is evidenced or *Asatomaasadgamaya* or From Non-Reality to Reality or From Darkness to Luminosity! The Chapter further states that Damayita-Daana-Daya or Control-Charity-Compassion are three seeds of virtue. May Prajapati bless the mortals in their efforts; may His hri-da-ya or happiness- powers and benedictions to his trusted followers- be bestowed! Since Prajapati's heart qualifies the Beings likewise, he provides Jnaana or Knowledge to them and the resultant Sat-Yat or the Murtha or Gross and Amurta or Subtle Rupas of Brahman ie. the gross form by way of Pancha Bhutatmika Jagat leading to Arishad Vargas and their remedies of 'Saadhana' and 'Satkarma'! Indeed Brahman manifests as Water-Sun-and Bhur-Bhuva-Swah while Mind of an Individual is the key indicator of the Truth and Untruth or Reality and Falsity.

The Vyakhya of Padmaacharya be as of 'Ishaavaasyopanishad : Isha Upanishad's very opening stanza states: *Om/ Ishaavaasyamodam sarvam yatkincha jagatyam jagat, tena tyaktena bhunjeetha maa gridhah kasyasviddhanam/* or Detachment and Deliberation are the rudiments of Reliasing the Supreme. The further stanzas teach the following: Righteous action irrespective of fruits begets further longevity to keep pursuing the path of enlightenment; Involvement of evil actions caused by panchendriyas like vision, hearing, touch, breathing, generation accentuated by mind blinds the Essential Truth and the pace of recovery would be too slow even nil; Unity of Self and the Supreme is evident and harnessing body parts and senses is of paramountcy to reiterate that essential Truth; both the Inner Self and the Supreme are stable yet on the move, nearby yet distantly unrealised, right within but without calling for intense introspection; the Self has no hatred for others since the action-reaction syndrome does not affect it in the least and those Yogis when realise this Reality wonder where there is hatred and what is the love; As there is 'tadaadmya' or absolute Identity, the Self and Supreme ought to be the same, irrespective of the play of senses and thoughts that the body carries; the Supreme is all pervading, unborn, bodyless yet allots clear instructions to follow by all entities; Pursuit of the path of Vidya and Avidya ie Knowledge against blind Ignorance needs to be distinguished since the latter enter the portals like rites, rituals and Sacrifices or get stuck to karma kaanda alone but Vidya is the higher plane of Learning ; Fruits of Vidya on the ascent path by wisdom, meditation and Karma or Work defined and duly blended; Knowledge and Ignorance both cross life and death but the former gets bliss while the latter gives rebirth; Prakriti or Maya and Purusha are manifest/ unmanifest but what is really worthy of worship be distinguished clearly; maya creates, preserves, destroys and recreates but the Driving Force is the Supreme; worship to Maya and Hiranyagarbha differs -one by 'Karma' another by 'dharmaacharana' and detachment; Truth and Immortality are concealed under the thick blanket of ignorance, may Surya open the Solar Orbit and

let the golden vessel unveil Brahman or in other words worship to Solar Orbit reveals a golden disc and a Face within as Brahman ; solar Orbit discloses the Truth that Brahman is Surya Himself as it represents vision, the signs of death as also Bhur-Bhuvah-Swaha; Eternal Truth as divulged by worshipers is the Golden Disc or the Solar Orb and that the Supreme is Vayu the Vital Force; Vidya or Avidya, Deed or Misdeed, but the Ultimate Reality is Death and Agni. Thus Karmacharana be utilised to conquer ‘mrityu’ and and utilise atma jnaana to accomplish ‘Amritatva’: *Avidyayaa mrityumteertvaa, vidyaya amritamasnute//*

The Vyakhya of Padmaacharya be as of the Shvetaashvatara Upanishad’s Fourth and Fifth Chapters describing the myriad forms yet the Singular Form of the Supreme. The Eternal Paradox of Existence of Beings is described in this connection by an analogy of two birds viz. Suparna and Sayuja both being companions cinging to the same tree, one eating sweet fruits and another refraining from eating at all, thus one enjoying the sweetness of life even becoming slaves of the evil influences with no regard of moralities of life but another exercising restraint despite temptations and calculating consequences. Sankhya Siddhanta of Duality of the Supreme is discarded. Indeed the pull of Maya and Prakriti tends to blind the Beings to such an extent that the negativity of life invariably results to the succumbing to the cycle of births and deaths and the karma and dharma accounts are very rarely balanced let alone cancel off to attain Realisation of Rudra, the Pashupati natha subtly hidden in the Inner Self or Antaratma of all the Beings as Tat-tvam-asi or Thou art Thou!

The Vyakhya of Padmaacharya be as of the Chhandogya’s Chapter Six of sixteen sections: Futility of Teachings lands in arrogance but not the realisation of Truth ii) ‘Adviteeya’ or the singularity of existence manifests surprising plurality all rolled out of the same Uniqueness iii) Andaja, Jeevaja and Udbhuja or born out of eggs, reproduction or sprouts iv) Having explained omissions of Sun, Moon, Lightnings, the three folded forms of Agni, Aapas and Prithvi, the three basic colours of red-white-black have been highlighted for merger into Oneness v) Three folded forms of Food-Water-Heat as evidenced by and emerging from Manas or Mind-Breathing and Speech vi) Svetaketu however doubted as to how mind was the product of food vii) Mind indeed is the dominant factor for the survival of food viii) Uddalaka explains to Svetketu about TAT TWAM ASI ix) Like bees collect honey from flowers, Truth or that Antaratma of all the Beings is similar too x) Rivers flow in the same direction and so do various Beings remain as the same species as they are born, yet the common thread of Antaratma is retained always xi) The illustration of a live banyan tree since got dried up is dead but the Eternal Soul moves on further xii) Tiny and wasteful seed of a massive banyan tree is realisable only by the mind and faith as that explains its subtle essence of the Self in which indeed is the truth! xiii) More explicitly explained is the salt dissolved in water which is the Supreme Self as AHAM BRAHMA ASMI! xiv) Practical knowledge reveals that how a kidnapped Gandhara citizen once freed was restored back home by his own general awareness, guidance and required action as that is the Subtle Essence of regaining the Self; indeed That is That! xv) A dying person loses speech, mind, energy and body warmth ready for merger into the Subtle Essence xvi) In the mortal world, justice is delayed but never denied; retribution and recompense are real and definite; indeed THOU ART THAT! THAT IS THE TRUTH AND THE SELF!

The Vyaakhya of Padmacharya be as of the Kenopanishad’s ‘Manas’ or Mind as remote controlled by Almighty indeed. How does one realise this Almighty. The Teachings are invariably directed to two paths viz. Paraa Vidya and Aparaa Vidya. The former Knowledge is intended to achieve ‘Sadyo Mukti’ or of short term Liberation and Aparaa Vidya aims at superior learning to accomplish ‘Krama Mukti’. The Paraa Vidya seeks to overcome desires by way of Mind from the pulls and pressures of material desires by way of Abstinences, Sacrifices, Charities and such other acts of ‘Karma Kanda’ or ‘Karma Yoga’, while ‘Aparaa Vidya’ necessarily involves elevated levels of ‘Atma Samskara’ or of purification of mind and thought and focus on Inner Consciousness by way of demolishing the thick

walls of Ignorance by way of ‘Samyak Drishti’ or Inward Vision as reflected in, and unification of the Self with the Supreme leading up the ladder of ‘Krama Mukti’. Paraa Vidya is essentially anchored to Saama Veda of the ‘Gayatra Saama’ School highlighting Sacrifices, Rites, and Meditations controlled by Manas and Praana or the Mind and Vital Energy as further controlling actions and their far reaching effects. It is stated that there are three Lokas attainable viz. the Manushya-Pitru- and of Devas. The world of Humans is attained through sons alone, that of Pitru Devas by way of Sacrifices and Deeds of Virtue, and of the Worlds of Devas by higher learning. While the Individual Self is unaffected by the deeds of virtue or vice, Brahmans seek to upgrade themselves by study of Vedas, yagjnas, daanaas, sacrifices, penances, fastings, etc. Karma kaanda attains offspring, wealth, fulfillment of material ends, and finally turns persons as ascetics and terminates their lives; yet the Self is unattached and whatever the body and mind does has no bearing on the Karma Phala. Thus the return of the Self be it from Swarga or Pitru Loka, after rebirth occurs even after the exhaustion of temporary Liberation. But why not seek indeed the Aparaa Vidya or Superior Learning to earn ‘krama mukti’ and secure ‘Tadaatmya’ or Unification of Jeevatma and Paramatma by way of Self-Realisation! Kena Upanishad with Four Chapters of thirty five verses opens with the interrogation as to who indeed is the driving force of one’s life and the reply is that one’s mind is the cause supported by Praana the Vital Force but its Remote and Real Instructor is one’s own Conscience. The infrastructural set up of the Mind comprises the ‘Panchendriyas’ or functionaries of the body and these five are divided into five each of jaanendriyas or sensory organs and a set of Karmendriyas or body parts enabling the execution of the acts as speech, vision, hearing, touching, and generation all as directed by mind and remote controlled by the Conscience of Self. But indeed the Cause and Effect pattern of the Conscience causing the Praana and mind further effecting the body organs and senses is irrelevant for the simple reason of the Antaratma which is the Supreme Brahman would be far beyond comprehension of humans and Devas alike. The further stanzas of the First Chapter thus explain that the essence of Inner consciousness is neither of the faculty of ‘Vaak’ alone, nor of Manas, nor of Chakshu nor of Manas or all the faculties put together. The Second Chapter mentions of a teacher posing a question to the students whether anybody knows about Brahman; some replies of the most competent students were heard; they all provided partial replies as some mentioned of the significance of speech; some of vision, some of Mind, and so on recalling the story of a blind man seeking to highlight one part of the body or another and deduce that an elephant was a head-its trunk-its tail-feet-etc. One of the disciples agrees that he does not know about Brahman but he does not consider that he does not realise that he does not know either; since he who claims that he knows indeed does not know. It is known to him to whom It is unknown; he does not know to whom It is known. The Supreme is not an object even of extraordinary knowledge but of immense introspection and Self Realisation; it is neither perception nor comprehension but only intuition. Thus, to know one does not know but desires to know yet It remains unknown is all what all one knows! Once on realising the Supreme Truth, the Individual becomes aware that the Inner Consciousness or the Antaratma itself is within itself as the Paramatma.

The Vyaakhya of Padmaachaarya be as of Atreya Upanishad referring to the Almighty Brahman would enter each and every Being from Brahma to a piece of grass as Antaratma or the Self-Conscience. The easiest yet the most difficult question ever is *Kah ayam atmaa* or which is that Self worship worthy! The reply would be the Antaratma or the Inner Consciousness: the expressions such as ‘Samjnaanam’ or the emotive sentence being the state of consciousness, ‘vigjnaanam’ or worldly awareness or knowledge, ‘pragjnaanam’ or instant mental responsiveness, ‘medha’ or brain power and retention capacity, ‘drishti’ or discernment and perception through senses, ‘mathih’ or capacity to think pros and cons, ‘manisha’ or masterminded skill of planning, ‘juutih’ or capacity of forbearance, smriti or memory power, sankalpa or ability to initiate and decide, ‘kratuh’ or tenacity and dedication, asuh or calculated sustenance, ‘kaamah’ or craving obsession all ending up in ‘Vashah’ or forceful possession; all these are rolled into one word viz. Conscience or the super imposition of the totality of

senses viz. speech, vision, touch, taste and generation. It indeed that kind of ascent of self consciousness that submerges karta-karma-kriya into Brahman, once mortals attain at least of intervals of Immortality if not Brahmatva itself!

The Vyakhya of Padmaacharya be as of Kaivalyopanishad that emphasises the fundamental necessity of overcoming the strong hold and clutches of the Make Belief of Maya and Prakriti or Agjnaana or Ignorance and gradually ascend the steps of Arishad Vargas of Kaama- Krodha- Lobha-Moha- Mada- Matsaras and opening the successive screens of Intospection and opening the petals of the Hridaya Kamala. This is enabled by Yoga- dhyaana- Mrityunjaya Japa- Samsaara bandhana vimukti- vigjnaana- experience of Jaagrat-Swapna-Sushupta tri -avasthaas; overcoming the impact of Maya at each of the respective stages of normal life span- gradual resistance of the Pancha Karmendiyas and Pancha Jnaanendriyaas respectively of skin, eyes, ears, nose, and releases aside from sparsha, darshana, shrotra, shvaasa/ aaghaana, and visarjana or the senses of touch- vision-hearing and speech- breathing and smelling and the relieving-- all motivated by mind and activated with praana the vital energy. This apart, the roots established of the Pancheindriyas of the mortal bodies too get snapped with the mortal turning immortal. Yet, the Self re-enters in successive bodies yet again and again in the eternal Kaala maana the Time Cycle, repeatedly as a piece of grass, or an insect, a bird, a jalachara, an animal or the human being in thi charaachara jagat or the mobile or immobile. The process of rebirth is fundamentally based on the Karma or the good or bad impact of the preceeding actions of the previous birth- death-rebirth series as what is called the ‘sanchita’ or of the carry- forward pluses and minuses and of ‘prarabdha’ or the on going life! As the Universe and its Charaachara Jagat, especially the human beings seek to happiness in their own ways and means; they pass through gradations of happines and contentment. These levels of flows vary in the three states of one’s own consciousness while being awoken or dreams or dreamlessness of sub consciousness. Even birds, animals or fish might perhaps go into trances of such a stage of senselessness! These stages might be of drops to flows of streams- rivers and so on but finally submerge into oceans and the individual selves most ultimately onto Pure Consciousness and thus to Parama Shiva the Eternal! Thus the Singular Paramatma is the Ultimate from whom the Universe containing one and all from grass pieces to Devas-Trimurtis and their in born abilities is manifested or de-manifested as the Supreme with his better half or the Prakriti!

The Vyakhya of Padmacharya be as of Kathopanishad

Absolute Truth is the Unmisakable Unity of Supreme Self and the Self within, despite the mortal body and its influences; after death too the darkness of ignorance persists till the Realisation of their Unity!

II. iii.1) *Urthva mulovaakshaakha eshoshvattah sanaatanah, tadeva shukram tad brahma, tad evaamritam uchyate, Tasmin lokaah shrutaah sarve tadu naateti kaschana, etad vai tat/*

(Now, the cause and effect manifestation is discussed since the gigantic peepul tree with its root emerging of Brahman the immortal and the worlds emerging therefrom. The sprawling tree is replete with innumerable extensions of features ranging from Pancha Bhutas of the Five Elements, Devas, Dishas, and Virtues on one side even along with defending energies of the Universe as relieving points and on the other hand a huge multitude of evils, births and deaths, old age, sorrows, diseases, struggles, besides material attractions all over! Yet Brahman puts the lid on the totality of situations, alike on the pluses and minuses, yet with the defined boundaries and the ground regulations well in place! Indeed That is That!)

II.iii.2-3) *Yadidam kim cha jagat sarvam praana ejati nihsritam, Mahadbhayam vajramudyatam, ya etadviramritaaste bhavanti// Bhayaadasyaagnistapati bhayaattapati Suryah, Bhayaadinrascha Vaayuscha Mrityurdhaavati panchamah/*

(It is due to the over all control of the Universe by Brahman that the latter is existent, emergent and ever active; He is an awe inspiring phenomenon of the nature of a ‘vajramudyatam’ or an upraised thunderbolt. Those who knows of this reality are appreciated and blessed. It is a truism that owing to Brahman’s dread that Fire burns, Sun shines, Indra, Air and Agni as also Dharma Raja or Death assume their responsibilities to the letter and spirit of His command!)

II.iii.4-5) *Iha ched ashakad boddhum praak shareerasya visrasah, tatah sargeshu lokeshu shareeratvaayakalpate// Yathaadarshe tathaatmani yathaa svapne tathaa pitroloke, yathaapsu pareeva dadrishe tadhaa gandhava loke chaayaa tapayor iva brahmaloke/*

(Having thus referred to the command of the Universe by Brahma, there is no escape from the inevitable cause and effect syndrome and whatever deeds are performed are wholly accountable before the body falls off and retributions and rewards are to follow inevitably. Hence efforts ought to be made for the realisation of the Self before the tenure of the body, considering the urgency of the temporary existence more so human life being the best opportunity and who knows whether this boon might recur or worsen! Presuming that the intellectual level and the purity of mind of the body encasing the Self is fair and further considering that the degree of transparency or haziness of the mirror of the Self looking into, the person concerned could, as in the state of a dream, vision the images of pitru loka, gandharva loka, and even Brahma Loka in the Self’s mirror)

II.iii.6-8) *Indriyaanaam prithag bhavam udayaastamanaayau cha yat, prudhag utpadyamaanaanam matvaa dhiro na shochati// Indriyebhuyah param manasah satvamuttamam, Tatvaadadhi mahaanatmaa mahatovyaktamuttamam//*

(If once a person realises that the sense of perception and absorptive capacity of organs is not the same- for instance vision of eyes, or hearing capability of ears, movement capacity of the hands or legs or levels of mental thinking etc. varies as these are from the various subtle elements concerned, then the intelligent person does not worry much as the knower of the Self is immune from such abilities or disabilities of the body; this is so because the Self-not the body parts-is beyond sorrow and of such bodily shortcomings! Now, the mind or its essence viz. intellect is beyond Mahat who is overtaken by Purusha the pervasive)

II.iii.9-11) *Na samdrushe tishthanti rupamasya, na chakshushaa pashyati kaschanainam: hridaa maneeshaa manasaabhi klupto yetad vidur amritaaste bhavanti// Yadaa panchavatishtante jnaanaai manasaa saha, buddhicha na vichestati, taam aahuh paramaam gatim//Taam yogamiti manyante sthiraamindriya dhaaranam, Apramattastadaabhavati yogo hi prabhavaapyayau//*

(Brahman’s firm is far beyond the normal vision by the eyes. But, He is visualised by ‘hrida’, ‘maneeshaa’, ‘manasa’ or by heart, Intellect and by thought of mind only that He is perceivable; those who are aware of this fact would pave the way for Immortality. The highest state of Yoga in the extraordinary context when the ‘Panchendriyas’ or organs and senses are truly rested into union and synthesised with mind and intellect, that is Yoga. That situation calls for ‘sthiraam indriya dhaaranaam’ or the balanced and stable control of senses with no distraction of mind whatsoever but uniformly concentrating on Brahman. The term Yoga is unfortunately interpreted as a mere breathing exercise not knowing the spirit of synthesising the body and senses- absolute stability of mind- dissolution of thoughts and total concentration aided of course by breathing control! This state envisages the negation of seeing, hearing, speaking, thinking, and breath control topped by meditation on the single and singular state bordering death like situation!)

II.iii.12-13) *Naiva vaachaa na manasaa praptum shakyaona chakshushaa, Asteeti bruvatonyatra katham tad upalabhyate// Asteeti evopalabhasyah tatva bhaavena chobhayoh, Asteete evopalabdhasya tatva bhaavah praseedati//*

(If Brahman were not to be the object of attainment through speech, nor through mind and its purified thoughts, nor even through any such means, then the fundamental question would arise whether that amorphous substance existed at all! The reply is: ‘Asteeti bruvatonyatra katham tad upalabhyate’ ie apart from those who are dedicated and faithful, the Great Scriptures emphasise that non availability of the means of discovery would not be an excuse for non-existence of Brahman; in fact the theory of

non existence would appear perverse! After all, besides the proof of Scriptures, even the logic of cause and effect amplifies that the root of the world has proof of dissolution and if so which would be that driving force except the Supreme who is now sought to be proved as the Self Consciousness or the Individual Self! Since now the analysis is about the Supreme and the Self being unified, one has to ascertain about the ways and means of Self-Realisation! Now as is asserted : ‘yadbhaavah tattva bhaavena’ the Supreme is the Self Itself! It is that Self which needs to be realised as existing; indeed, It really is: like Earth and other Elements are real, like Surya Chandra Nakshatras are real, like the attributes of body and senses are real, the Antaratma is real too, the Paramatma is real and the unity of both these is real too! And That is That! The only question mark that remains is how to realise this ‘Ayakta- Shashvata- Ananta- Aja- Avyaya Vishnu who is right within you!’)

II.iii.14-16) *Yadaa sarve pramuchyante kaamaa yesya hridi shrutaah, atha martyormrito bhavatyatra Brahma samaashnute// Yadaa sarve pratibhidhyante hridayasyeha granthayah, atha martyomruto bhavati etaavad anushaashanam// Shatamchaikaa cha hridayasya naadyastaasaam murdhaanishrutgaikaa, tayordhvam aayannamritatvam eti vishvannaanya utkramane bhavanti//*

(In the process of discernment of ‘Neti, neti’ or not this, not this; and as Brahadaranyaka states: ‘not gross, not subtle, not short’ vide II.iii.6, Brahman by nature being non-dual, is the changeless, bodiless, inexpressible and unsupporting. Be that as it may, when all the desires sticking to the heart fade off and as the mortal becomes immortal, then it is stated that one attains the Truth of Brahman; that is the state when desires, thoughts and doubts in mind vanish! When all the knots of the heart are demolished- indeed even if the Being were still alive, then the status of ‘mrityomrita’ or ‘Jeevanmukti’ is attained! When all the hundred and one nerves of the heart pass through the ‘sushumna nadi’ or the crown of the head takes to the Uttara Marg or the Solar Path or the Path of Sun then the actual transformation from mortality to Immortality is stated to have taken place: ‘Asato maa sadgamaya tamaso -maa jyotirgamaya, mrityormamritam gamaya’ vide Brihadaranyaka upanishad I.i.28; as the body nerves other wise are dysfunctional thus, the final Truth emerges!)

II.iii.17) *Angushtha maatrah Purushontaraatmaa sadaa janaanaam hridaye samnivisthaah, Tam svaccha shareetaat pravrihen munjaad iveshikaam dhairyena: tam vidyaacchukramamritam tam vidyaacchukramamritamiti/*

(Ultimately, Purusha the Self as existing in the indwelling abode of heart is stated to be of a thumb size Reality and it is essential to segregate that Reality from the body of Self like the stalk of the munja grass and visualise the Absolute Consciousness from the body as the ‘Shukraamrutam’ or the Pure and Clean Substance that is unadulterated and Ever Serene Immortality; indeed as the Serene Immortality!)

Vyakhya of Padmacharya be as of Kaivalyopanishad

Kaivalya Upanishad emphasises the fundamental necessity of overcoming the strong hold and clutches of the False Belief of Maya and Prakriti or Agjnaana or Ignorance and gradually ascend the steps of Arishad Vargas of Kaama- Krodha- Lobha-Moha- Mada- Matsaras and opening the successive screens of Introspection and opening the petals of the Hridaya Kamala. This is enabled by Yoga- dhyaana- Mrityunjaya Japa- Samsaara bandhana vimukti- vigjnaana- experience of Jaagrat-Swapna-Sushupta tri -avasthaas; overcoming the impact of Maya at each of the respective stages of normal life span- gradual resistance of the Pancha Karmendriyas and Pancha Jnaanendriyaas respectively of skin, eyes, ears, nose, and releases aside from sparsha, darshana, shrotra, shvaasa/ aaghaana, and visarjana or the senses of touch- vision-hearing and speech- breathing and smelling and the relieving-- all motivated by mind and activated with praana the vital energy. This apart, the roots established of the Panchendriyas of the mortal bodies too get snapped with the mortal turning immortal. Yet, the Self re-enters in successive bodies yet again and again in the eternal Kaala maana the Time Cycle, repeatedly as a piece of grass, or an insect, a bird, a jalachara, an animal or the human being in this charaachara jagat or the mobile or immobile. The process of rebirth is fundamentally based on the Karma or the good or bad impact of the preceeding actions of the previous birth- death-

rebirth series as what is called the ‘sanchita’ or of the carry- forward pluses and minuses and of ‘prarabdha’ or the on going life! As the Universe and its Charaachara Jagat, especially the human beings seek to happiness in their own ways and means; they pass through gradations of happiness and contentment. These levels of flows vary in the three states of one’s own consciousness while being awoken or dreams or dreamlessness of sub consciousness. Even birds, animals or fish might perhaps go into trances of such a stage of senselessness! These stages might be of drops to flows of streams- rivers and so on but finally submerge into oceans and the individual selves most ultimately onto Pure Consciousness and thus to Parama Shiva the Eternal! Thus the Singular Paramatma is the Ultimate from whom the Universe containing one and all from grass pieces to Devas-Trimurtis and their in born abilities is manifested or de-manifested as the Supreme with his better half or the Prakriti!

Vyakhya of Padmaacharya vide Significant Maha Vakyas of the Upanishads

Asato maa sadgamaya, Tamasomaa Jyotir gamaya, mrityormaa jyotir gamaya/ ---Purnamadah Purnamidam Purnaatpurnamudachyate, Purnasya Purnamaadayaa Purnameva avashishyate// Brihadaranyaka(I.iii.28)

Purushasya prayatovaan manasi sampadyate, manah praane, praanas tejasi, tejahparashyaam devataayam/ Sa ya eshonimaa aitat atmyam idam sarvam, tatsatyam sa atmana: Tat tvam asi// Chhandogya (VI.viii.7)

Om, Atmaa vaa idameka evaagra aaseet, naanyat kinchanamishat, Sa ikishata lokaannu srijat iti/- Aitreya (I.i.1) Om Ishaavaasyamidam sarvam yatkimcha jagatyaam jagat, tena tyaktena bhunjeethaa maa gridhah kasyasvid dhanam/ Isha (I);

Satyam vada, Dharmam chara swaadhyaan maa pramadah, Satyam na pramaditavyam, bhutai pramaditavyam, deva pitru karmaabhyaam na pramaditavyam.// Maatrudevo bhava, Pitru devobhava, Achaarya devo bhava, Atithidevo bhava, yaani anavadyaani karmaani taani sevita –vyaani no itaraani, yaani asmaakam suchartraani, taani tvasyopasyaani no itaraani// Taittiriya (Taittiriya I.xi.1-2)

Sahasra sheershaa purushah sahasraakshah sahasra sahasrapat sabhumn vishvatovritvaa ati atishad dashaangulam, purusha evedam sarvamyad bhutam yaccha bhavyam utaamri -tatvasyeshaano yad annenaati -rohati// (Shvetaashvatara III.xiv)

QUINTESENCE OF MAANASOLLAASA MAADHURI- BHAGAVAN DAKSHINA MURTI STOTRA- SURESHVAREEYAM

Introductory - 18 pages approx.

Shri Dakshinaamurti Stotram with appropriate explanations

*viśvaṃ darpaṇadrśyamānanagarītulyaṃ nijāntargataṃ
paśyannātmani māyayā bahirivodbhūtaṃ yathā nidrayā |
yaḥ sāṅsātkurute prabodhasamaye svātmānamevādvayaṃ
tasmai śrī gurumūrtaye nama idam śrīdakṣiṇāmūrtaye || 1 ||
bījasyāntarivāṅkuro jagadidaṃ prāṇnirvikalpaṃ punaḥ
māyākalpitadeśakālakalanāvaicitryacitrīkṛtaṃ |
māyāvīva vijṛmbhayatyapi mahāyogīva yaḥsvecchayā*

tasmai śrī gurumūrtaye nama idam śrīdakṣiṇāmūrtaye || 2||
 yasyaiva sphuraṇam sadātmakamasatkalpārthagam bhāsate
 sākṣāttattvamasīti vedavacasā yo bodhayatyāśritān |
 yatsākṣātkaraṇādbhavennapunarāvṛttirbhavāmbhonidhau
 tasmai śrī gurumūrtaye nama idam śrīdakṣiṇāmūrtaye || 3||
 nānācchidraghaṭodarasthitamahādīpaprabhābhāsvaram
 jñānam yasya tu cakṣurādikaraṇadvārā bahiḥspandate |
 jānāmīti tameva bhāntamanubhātyetatsamastam jagat
 tasmai śrī gurumūrtaye nama idam śrīdakṣiṇāmūrtaye || 4||
 deham prāṇamapīndriyāṇyapi calām buddhiṃ ca śūnyam viduḥ
 strībālāndhajaḍopamāstvahamiti bhrāntā bhr̥ṣam vādinah |
 māyāśaktivilāsakalpitamahāvvyāmohasamhāriṇe
 tasmai śrī gurumūrtaye nama idam śrīdakṣiṇāmūrtaye || 5||
 rāhugrastadivākarendusadṛśo māyāsamācchādanāt
 sanmātraḥ karaṇopasaṃharaṇato yo'bhūtsusuptaḥ pumān |
 prāgasvāpsamiti prabodhasamaye yaḥ pratyabhijñāyate
 tasmai śrī gurumūrtaye nama idam śrīdakṣiṇāmūrtaye || 6||
 bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
 vyāvṛttisvanuvartamānamahamityantaḥ sphurantaḥ sadā |
 svātmānam prakaṭīkaroti bhajatām yo mudrayā bhadrayā
 tasmai śrī gurumūrtaye nama idam śrīdakṣiṇāmūrtaye || 7||
 viśvam paśyati kāryakāraṇatayā svasvāmisaṃbandhataḥ
 śiṣyācāryatayā tathaiva pitrputrādyātmanā bhedataḥ |
 svapne jāgrati vā eṣa puruṣo māyāparibhramitaḥ
 tasmai śrī gurumūrtaye nama idam śrīdakṣiṇāmūrtaye || 8||
 bhūrambhāṃsyana'lo'nilo'mbaramaharnātho himāmśuḥ pumān
 ityābhāti carācarātmakamidaṃ yasyaiva mūrtyaṣṭakam |
 nānyatkiñcana vidyate vimṛśatām yasmātparasmādvibhoḥ
 tasmai śrī gurumūrtaye nama idam śrīdakṣiṇāmūrtaye || 9||
 Sarvatmikamitisphutoukritamivamstave tainaassya shravanaat
 Tainaassya shravanaat tatharthananaad samkeertanaat
 sarvātmavamahāvibhūtiṣahitaṃ syādīśvaratvaṃ svataḥ
 siddhyettatpunaraṣṭadhā pariṇataṃ caīśvaryamavyāha/

Stanza 1:

Prostrations to Bhagavan Dakshinaamurti, the unique teacher of Brahma Jnaana the knowledge of Brahman through silence, who is surrounded by disciples, who by themselves be Rishis and erudite scholars in Veda Vedangas teaching as to how the universal objects be of passing existence ever subject to momentary existence be of mind boggling variations of forms, shapes, colors and so on as of perplexing variety of appearances. Though they appear as they would, the idea of their reality be given up. When the objects of this universe be regarded, one's own mental consciousness be freed from hurdles of samsara and gradually get closer and closer and be anchored to the inward vision of Brahman the Unknown. Then like an actor, a wise person replete with worldly concerns with

assumed faith subject to certain limitations. As the huge boulder lying in the bed of a river would remain unmoved, although the jala pravaahaas be ever continuous, so be the names and forms constantly changing, Brahman be ever relentless and constant. Bhagavan further sermoned that as the sky with all of its contents is reflected in a flawless mirror, so be the aakaasha with all the universe within it is reflected on the singular and partless Brahman, who is stated as of nothing but absolute consciousness and existent for ever. As per the example of without visioning the mirror it would not be possible to view the objects relected there in, likewise wherefrom could there be any awareness of names, forms and features muchless of their substratum, far less of their existence, consciousness and bliss! Having realised of Brahman as existence, conscisness and bliss, one should anchor the mind firmly on that Unknown unvisionable. .

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Stanza 2:

*bījasyāntarivāṅkuro jagadidaṃ prānnirvikalpaṃ punaḥ
māyākalpitadeśakālakalanāvaicitryacitrīkṛtam ।
māyāvīva vijṛmbhayatyapi mahāyogīva yaḥsvecchayā
tasmai śrī gurumūrtaye nama idaṃ śrīdakṣiṇāmūrtaye ॥ 2॥*

My prostrations to Bhagavan Dakshinamurti! The teacher of teachers whose hasta kamalaas hold the signage of chinmudra as of the representation of the shloka: *Om purnamadah purnamidam purnaata purnamudachyate, purnasya purnamaadaaya purnamevaavashishyate, om shanti,shanti, shantih/Om*, That is Wholeness, This Wholeness - From Wholeness comes Wholeness -Though this Wholeness is taken from that Wholeness-This Wholeness remains .or That Wholeness comes from this wholeness while that wholness remains whole as of Shanti-shanti-shantih. Hence Bhagavan Dakshinamurti, the Triloka Guru, as seated on the ground under the shade of the banyan tree, being the destroyer of the miseries of birth-death-and rebirth again repeatedly grant us the Eternal Truth as Satyameva Jayate.

Stanza Three:

*yasyaiva sphuraṇaṃ sadātmakamasatkalpārthagaṃ bhāsate
sākṣāttattvamasīti vedavacasā yo bodhayatyāśritān ।
yatsākṣātkaraṇādbhavennapunarāvṛttirbhavāmbhonidhau
tasmai śrī gurumūrtaye nama idaṃ śrīdakṣiṇāmūrtaye ॥ 3॥*

Wonderous indeed! Under the tree are the aged disciples around the youthful Guru. He taught them with silence, but the doubts of the disciples were all dispelled.

[Jagathaarana be the Avyakta Paramatma as Mundakopanishad explains vide III.ii.9) :

A great accomplisher of the Supreme Brahman hardly realises his status as indeed he is already merged in that flood of Radiance. None in his erstwhile clan would ever be aware of that position. Even while alive, he would be as: ‘tarati shokam’ or overcomes grief of mind; ‘tarati paamaanam’ or is in the state of a blemishlessness or as of the state of a ‘Sthitaprajna’; ‘guhaagrandhibhyaha vimuktah’ or freed from the knots of the unknown cave hidden in a mortal heart as shrouded by ignorance and Maya of existence; and as ‘ Amartah’ or the Immortal and Eternal)

Stanza Four

*nānācchidraghaṭodarasthitamahādīpaprabhābhāsvaraṃ
jñānaṃ yasya tu cakṣurādikaraṇadvārā bahiḥspandate ।*

*jānāmīti tameva bhāntamanubhātyetatsamastam jagat
tasmai śrī gurumūrtaye nama idam śrīdakṣiṇāmūrtaye ||*

Prostrations to Bhagavan Dakshina Murti, the abode of all learning, the healer of all those who suffer from the disease of saṃsara, and the teacher of the Jagad Guru. The sarvasya jagat be indeed replete with sarvatra agjnaana as shrouded by the Maya that camouflages the Absolute Truth by an almost blinding and all enveloping net as positioned firmly and spread across all over the length and breadth of the Universe. This has been cast as Maya the Make Believe and the Supreme Almighty himself is the Originator of this Maya with which He weilds endless powers. Indeed those very blessed ones who are able to vision through this thick screen of a maze become Immortal themselves! This Highest Reality is identified with that unique and unparalleled Unknown as therrere is no place for a second one as the creator, preserver and withdrawer of all the Beings at the end of periodical intervals. Essentially Maha Deva is the embodimemt of destructive powers while His alternate form is of creation and protection as well but the Utimate Swarupa is of the Great Dissolution! This this Single Form is of Atman yet The Pratyag Atman too; hence the Self as well as the Supreme Self as of being the Rupam rupam praturupam! This Singularity is the Origin and of ramification or of Plurality or of Multiplication as the Maha Deva is of face to face, an eye to eye, arm by arm, foot by foot and so on.

Stanza Five

*deham prāṇamapīndriyāṇyapi calām buddhiṃ ca śūnyam viduḥ
strībālāndhajaḍopamāstvahamiti bhrāntā bhr̥śam vādinah |
māyāsaktivilāsakalpitamahāvvyāmohasamhāriṇe
tasmai śrī gurumūrtaye nama idam śrīdakṣiṇāmūrtaye || 5||*

Prostrations to Gurottama Bhagavan Dakṣhinamurti who is ever pure and ever calm, the embodiment of pure knowledge and who is but the indicative meaning of Praṇava the AUM the Supreme. (5)
The dehadhaaris with pranendriyas, with budhi mandatwam are ever subject to Tapatrayas of Adhi Bhoudika or Ailments of Physical Nature; Adhyatmika or of Mental-Psychological Nature; and Adhi Daivika or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control-besides Ishana Trayas of Praneshana-the bond of Life, Dareshana or the bond of wife, Putreshana or the bond of progeny, Dhaneshana or the bond of wealth, Sukheshana or the love of happiness and contentment and Dharmeshana or the quest of Virtue; but the first three bonds of life above are the strongest ie the Ishanatrayas. Further they are subject to Triguna of Saatvika, Rajo Guna and Tamo Guna; There is no set identity of the Gunas but are intermingled and rapidly changeable. A person who is Good basically might spurt out into anger and pride and change over in the same breath to fear. But surely the resultant impact would be disastrous. An unfulfilled desire would lead to anger. Anger leads to obsession. Obsession leads to failure of memory and focussed thinking and lack of memory leads to mental balance! The dehadharis are also subject to Trividha Kankshaas or three Natural Aspirations as of Kanta, Kanaka and Keerti or Physical -Material-Fame and of Tryagnis of Kama /Lust, Krodha or Anger, Kshudha or Hunger.

Stanza Six

*rāhugrastadivākarendusadṛśo māyāsamācchādanāt
sanmātraḥ karaṇopasaṃharaṇato yo'bhūtsusuptaḥ pumān |
prāgasvāpsamiti prabodhasamaye yaḥ pratyabhijñāyate
tasmai śrī gurumūrtaye nama idam śrīdakṣiṇāmūrtaye || 6||*

Prostrations to Bhagavan Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence. Just as Surya Chandra Devas are periodically eclipsed by Rahu, the Pure Consciousness is eclipsed by Maya for a spiritually ignorant persons. A spiritually elevated Soul can enter that state of Unborn Deep Sleep (i.e. Pure Consciousness) by withdrawing Sense Organs to such an extent that Only the Real Essence remains. That state of Pure Consciousness is experienced during Spiritual Awakening whereby one could perceive before sleep or before being eclipsed by Maya.

Stanza Seven

*bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
vyāvṛttāsvanuvartamānamahamityantaḥ sphurantaṁ sadā |
svātmānaṁ prakaṭīkaroti bhajatāṁ yo mudrayā bhadrayā
tasmai śrī gurumūrtaye nama idam śrīdakṣiṇāmūrtaye || 7||*

Prostrations to Bhagavan Dakshinamurthy who awakens the glory of Paramatma right within the Self during baalya-koumaara-yavana-varbhakya during waking and other states dreaming, deep sleep, Turiya and thus in all conditions. The Antaratma is ever of self manifested luminosity as the 'I' consciousness within, free from sarvaavasthaas but at the same time present in All Conditions, as the Chidrupa. The Inner Guru Awakens this Knowledge of One's Own Atman to those who Surrender to Him; this Knowledge which is represented by the Auspicious Cin-Mudra, 7.4: Salutations to Him, the Personification of Our Inner Guru Who Awakens this Knowledge through His Profound Silence.

Stanza Eight

*viśvaṁ paśyati kāryakāraṇatayā svasvāmisaṁbandhataḥ
śiṣyācāryatayā tathaiva pitṛputrādyātmanā bhedataḥ |
svapne jāgrati vā eṣa puruṣo māyāparibhrāmitaḥ
tasmai śrī gurumūrtaye nama idam śrīdakṣiṇāmūrtaye || 8||*

Prostrations to Bhagavan Dakshinamurti who awakens the glory of the Antarata within us through His Profound Silence. The Differentiations that a Being could visualise the Universe as the Cause and Effect, as of the Possessor-Possession Relations, as of the Disciple-Teacher, and also as Father- son son relations etc, are all Differentiations within the Antaratma. That be so in Dream or Waking state, as the Unnique Purusha is always present, and as if Maya Wanders over and gives rise to Differentiations.

Stanza Nine

*bhūrambhāmsyanalo'nilo'mbaramaharnātho himāṁśuḥ pumān
ityābhāti carācarātmakamidaṁ yasyaiva mūrtyaṣṭakam |
nānyatkiñcana vidyate vimṛśatāṁ yasmātparasṁdvibhoḥ
tasmai śrī gurumūrtaye nama idam śrīdakṣiṇāmūrtaye || 9||*

Prostrations to Bhagavan Dakshina Murti who awakens the glorious splendor and magnificence of Paramatma as indeed the Pancha Bhutaas of Prithivi-Aapas-Tejas-Vayu-Akaashas- Surya Chandras and Jeevaas of Moving and Immobile Manifestations. Apart from the Antarama there could not exist anything; Yogis who reflect and meditate within discover THAT as the Essence from which Everything Originates, discover THAT as THIS as the Eternal Essence. In the ultimate analysis, Brahman is Bliss; it is from bliss that the Universe is initiated from, preserved along and terminated

into! This Ultimate Truth is realised after prolonged and intensified disclosure by Bhrigu as imparted by Varuna Deva in several stages and layers of revelations stating from ‘Annam Paramatma’ to ‘Praano Brahmeti’ to ‘Mano Brahmeti’ to ‘Vijnaanam Brahmeti’ to finally ‘Anando Brahmeti’! He who realises thus is totally saturated with bliss as the unique possessor and enjoyer of the essence of food, the best of the quality of Life, of progeny, cattle, auspiciousness, fulfillment of life and acme of glory! A step by step revelation of Paramatma the Embodiment of Ecstasy is a process of evolution from existence of Life supported by Food or nourishment, activated by ‘Pancha Pranas’, driven and reinforced by mental strength, strengthened and qualified by a strong base of knowledge and finally surfeited with an enormous mass of Ultimate Spiritual Ecstasy designated as Bliss! The analysis of Brahman is a balance of macrocosmic complex structure of Brahman/ Paramatma made of Pancha Bhutas or Five Elements, besides the Celestial Forms of Surya-Chandra Nakshatras, Indra, Prajapati and Brahman to the microcosmic mirror form of Antaraatma embodied by Nature with Panchendriyas, essence of food, praana, manas, vijnana, topped up by Mahadananda the Brahman!

Stanza Ten

*Sarvatmikamitisphutoukritamivamstave tainaassya shravanaat
Tainaassya shravanaat tatharthananaad samkeertanaat
sarvātmavamahāvibhūṭisahitaṁ syādiśvaratvaṁ svataḥ
siddhyettatpunaraṣṭadhā pariṇataṁ caīśvaryamavyāhatam || 10||*

Prastrations to Bhagavan Dakshinamurthy who awakens the glory and splendour of the Atman within us through His profound quietude since the Divine Essence in All is made clear in this Stanza. Hence by its shravana-pathava and niddhidhyaasa be listening to It, and Glorifying it. Then one comes endowed with the Greatness of the Knowledge of the Divine Essence present in All. Hence perhaps the Divine Essence by Itself could Awaken within him after that again, the Eightfold Manifestations of Divine Powers or Ashta Siddhis unimpeded. These Siddhis are Ashta Siddhis - Supernatural Powers are Anima or the ability of miniaturising oneself; Mahima is turning one self giant like; Laghima is the capacity to get oneself unusually light; Garima is to make the Self too gross and heavy; Prapti is to achieve any kind of mental desire; Prakamya or providing fulfillment of other's wishes; Vashitwa or capacity to control any other Party; Ishitwa or fully dominating over others as wished. Among many other Siddhis include Para Kaaya Pravesha or totally entering other's body and even Soul; Doora Shravana or distant hearing, Doora Darshana or Distant Vision or ability to see things or actions any where from other places; Manojavam or reaching a place as fast as a thought as also thought reading; Kamarupa or assuming the physical form of another Being-be it a moving species or an immobile like a mountain etc; Swachchanda Maranam or the gift to die at one's own wish; Deva Saha Kreedā Anudarshanam or the gift to view Deva Devis playing among themselves; Yatha Sankalpa Siddhi or accomplishing any thing by a mere thought; and so on.

QUINTESSANCE OF MANASOLLAASA MAADHURI- BHAGAVAN DAKSHIMA MURTI STOTRA- SURESHVAREEYAM

Chaper One

Stanza One

Now the Prapradhamollaasa with Mangalopacharana
*Mangalam dishatu me Vinaayako, Mangalam dishatu Sarasvati
Mangalam dishatu me Maheshvari, Mangalam me Sadaadhiva/*

Stanza Two

*Atmalaabhaatparō laabho naarasteeti munamayo viduh
Tallabhartham kavihstouti swaatmaanam Parameshvaram/*

One's own Antaratma is the sarva saakshi, be that in the stage of Jaagradavastha being of the Vishayaanubhaba, swapna kaala vaasana nirmaana, sushupti dashaantara gata bhaabaabhaava shunyata. Thus the atma swarupa be of nitya praapti. Prapti shabda denotes the agjnaana nirmulana. As what ever be of the 'prapti' or accomplished then the manana-nidhidhyaasa-sarva parityaaga drishti as of 'sat-nyasa' or the high status of parmaardha bhava maatra.

[Explanation vide Aapastamba Dharma Sutraas 1.22-2 are quoted on Sarva Vishaya Parityaaga vide I Praśna 1. Patala 8. Khandā 22. thus:

That Brahmanottamaa, who is a vidwan visualising and introspecting Paramatma in all the Beings be having his vision transparent and would truly excel himself being in the state of heavenly bliss., indeed in heaven, becoming a beacon of light to others. It is 'That' which is consciousness itself and subtler than the thread of the lotus-fibre, pervading the entirety of the universe. It is 'That' which is different from the worldly knowledge, obtained by the senses and identical with its objects, possessive of Absolute Knowledge'. From 'That', which divides Itself, springing and ever assuming countless Forms. It is 'That' which is the primary cause; 'That' which is eternal, That which is unchangeable. Indeed this is a hazy rationalisation of Paramatma. But all kinds of misleading and distorted explanations be rectified only intense will power, meditation, renunciation, and yoga. An earnest human seeks to eradicate liabilities, blunders and day to day responsibilities such as anger, exultation, anguish, anxiety, covetousness, delusion, maliciousness, hypocrisy, lying, gluttony, calumny, envy, selfish desire, secret hatred, neglect to keep the senses in subjection, neglect to the mind, freedom from stinginess, hostility; truthfulness, moderation in eating, silencing slander, freedom from envy, self-denying generosity, avoiding the acceptance of gifts, straightforwardness, affability, tranquility, selfdiscipline, peace with all created beings, concentration of the mind and the contemplation of the Inner Self.

[Vishleshana on Self Awareness vide(1) Chhandogya Upa.VII.v. 1 -3 (2) Bhagavad Gita III Jnaana Yoga on Atma Samyamana chapter vii and (3) Kashmiri Shaivism-Stanzas 82-83

(1)

Chhandogya Upanishad

Sturdy Self Belief, Will Power, Application of Mind to situations demanding dynamism of thought and action to make realisation possible :

VII.v.1-3) **Chittam:** Having made the Sankalpa or a firm decision, then the perseverance and staying power of what has been resolved would be the sustenance that needs to be followed up; the chitta or the intelligence to hold despite obstacles is thus superior to the will. As one deserves and desires, he wills, decides and ascertains as how to give a practical shape to the realisation of the goal; in the process he resorts to think, propel the organ of speech to utter mantras and perform the rites. It is possible that there might be shortcomings and the application of intelligence would need to be supplemented from other sources; in other words, one needs to meditate on the thought process and wherever felt necessary make amendments as rigidities should be softened. Indeed, all possible omissions and commissions in the approach be incorporated and the modus operandi be revised as felt needed on a dynamic graph. The proverb states that most of the sections of the Society never even launch a project as they are basically diffident and know of their limitations; some handful of these do launch the project but as several hindrances crop up somewhere on way give up as tension overtakes their strong- enough will; but those very very few in millions face all the obstacles and finally reach the goal dropping many on the sideways! All these actions of perseverance emerge from

thought and practical application of intelligence! Thus he who may be literally solitary to seek Brahman ought to contemplate and reflect deeply on intelligence in the form of Will Power to attain the absolute and unqualified world of Brahman as far as Will Power prevails!) **Meditation / Dhyanam and Contemplation are superior to Will Power-VII.vi.1-2)** ‘Dhyaanam’ or meditation is more effective than the consideration of Will Power since after all the Self Determination has to pave way for Meditation. The process of meditation to Brahman is not a simple task! Primarily, one has to conquer the material world centering the Earth. Then the contemplation needs to surmount ‘Dyauh’ or the Intermediate Space. It is not an easy task to overcome the pulls and pressures of the Swarga by ‘dhyana’. Then meditation of the glory of water and the high mountains needs to be prevailed upon. Then comes yet another intensity of humanity and divinity which has such a strong pull that is simply unimaginable and that complexity of that tough intensity is a near impossibility! Those among human beings who had already scaled the dizzy elevations and summits of glory in the pursuit of Brahman are not only few and far between but even of the stature of Naradas and Maharshis slip down the valleys of failures out of jealousies and pettinesses. Such situations abound when meditation becomes warranted against pinnacles of meditation! It is stated that he who meditates on Meditation, he who is identified with what Meditation is all about, he attains freedom of movement of thought, action and deed; and he who is identified with meditation is indeed the Reality of Meditation itself!

Vijnanam - Enlightenment as facilitated by the fund of knowledge takes a further step forward to realise Brahman

VII.vii.1-2) Indeed, dhyanam or contemplation is possible on the strength of knowledge and enlightenment! Knowledge is amassing huge funds of empirical information and facts, while Vijnanam is the capacity for assimilation and understanding which is the bottom of ‘Critical Analysis! Now, he who meditates on such deep and close assessment of Brahman, might be able to understand the range and depth of Brahman! But alas, none is sure to gauge the range and depth of Brahman as the proverbial origin and depth of Shiva Linga remains enigmatic! He who meditates Brahman might have a hope on the understanding of what kind of Truth that he is!

II) Bhagavad Gita- Jnana Yoga on Atma Samyamana chapter vii

Indeed it is possible to accomplish everlasting ‘Atma Shanti’ or Self Fulfillment. A ‘jitendriya’ or the controller of Panchendriyas or Sensory Organs of Realisation and Action is certainly able to do so. The ‘karma bandhas’ or of cyclical nature of ‘Arishdvargas’ or the proverbial Six Enemies of Desire- Anger- Jealousy - Intolerance - Arrogance- Possession, each of which impacting another. Every human being is subject to desires; if the desires are not fulfilled, there would be disappointment and eventual frustration; this further shapes up as anger which results in lack of the mental poise and imbalance. If one is able to control desires and dislikes, then there can be regulation of mind and least disturbance of peace. This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the ‘buddhi’ or the Intellect / Mind the bridle. The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie. the eyes-ears- mouth-nose-reproductive cum excretory organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind. Further, the ‘nava dwaaraas’ or the nine gates / gates viz. two eyes, two nostrils, two ears, one mouth, the anus and the genital condition the living entities and are responsible for the actions as motivated by the mind need not at all deter the latter and keep the self composed; after all these are as good as the nine outlets of a body which be even considered as a sacred Devalaya or a Temple. After all, the Almighty does not entrust the duty either of karma or karma kartrutva or karma phala to a human being. It is the ‘prakriti svabhava’ or a natural tendency. Why do the humans adopt that is merely the act of Nature by virtue of Maya or Illusion which the Self is not able to resist; that cover of Maya be gradually lifted up by SAADHANA. Indeed again,

Paramatma never ever incites nor encourages ‘punya paapa karma’ but leaves the fruits to the individual alone and it is the drama enacted by Prakriti alone and makes a toy of the Beings. Now, since one is helpless against the play of Prakriti, the singular way out is by ‘saadhana’ alone. Again, Paramatma neither accepts nor rejects one’s deeds and is totally immune; the ignorant human beings get dragged into controversies due again owing to the shroud of Maya and it is only after the Light of Awareness is lit, that could lead to ‘samyak drishti’. The deeds of omission and commission are earned totally and ought to reap the fruits doubtless. As the clouds of ‘Agjnaana’ are cleared only, would not the radiance Sun rays shine! It is then that the Luster of ‘Jnaana’ would gradually reveal the ‘vastu tatva’ or of Nature and Naturalities! ‘Mamo buddhi’ or the Mental Energy of a human thus directed and applied to Parameshvara with the serious and sharp tool of ‘saadhana’ that the ‘agjnaana kalmasha’ and take steps forward to ‘Punaraavritti’ or a break to the cycle of ‘Punarjanma’. A true Jnaani with applied practice of ‘vidyaa vinayata’ or of mature knowledge and behavioral pattern would earn ‘samyak drishti’ or of equanimous vision would treat a brahmana of traditionality versus a low class human even consuming dog meat, or a cow or even another animal visions that composure, poise and mental stability. One might wonder that such ‘sama drishti’ is rather not possible of ‘samaanatva’ regardless of the objectivity of tradition, caste, creed, sex, nature ! This type of typical ‘Advaita Drishti’ and Absolute Vision would revert and swing back to the original of ‘Aham Brahmaasmi’ or ‘Thou art Thou’; then only the ‘bhoutika’ or the physical impulses get totally cleared, and indeed that type of ‘saadhana’ could reach the goal of ‘Janma raahitya’. Lighting of Lamps is a continous Effort of Saadhana to reach that kind of Utopia which envelopes the strategy to destroy the opposing forces- build-explore-cogitate and power plan. That what Saadhana is all about

(3)

Kashmiri Shaivism of ‘Paramaadha Saara’

Stanzas 82-83: Having accomplished the Maha Tatwa Maheshwara and his own self- awareness , the jnaani would become totally fulfilled with Pure Consciousness which is the symbol of the Paramatma bypassing the path of jnaana and tearing off he shackles of ‘tamasa’, the veil of ignorance and darkness. He as an expert of Spirituality following this route to be able to discover the process of avoiding the inevitable cycle of deaths and rebirths again and again. Thus Parameshwara would fulfill the wish of the Spiritual Being even while the latter continues in his human frame to attain absolute freedom. Viewed in another stand point, this human being who drinks his own ‘pith’ of the body or the material experiences from his skull by way austerities would now be able to drink nectar instead! This nectar is what flows from the pure consciouness of Bhairava Mahadeva’s feet and eventually experiences and relishes the sense of merger finally with the abstract! In other words the Maha Tatwa Maheshwara by the Being’s awareness should cross then this bank of the river of ‘agjnyaanaatrutwa’ to the other bank of ‘jnaanaatrutwa’ to when this human discovers bliss. To a query as to who could become Parameshwara Shiva! The reply is that he who could realise the true import of Shiva as the omnipresent, omni scient and omni potent energy of fathomlessness as also the destroyer of muliplicity to replace with Unity or Singularity and the spring of ever manifested bliss; that phenomenon is what Shiva! The way that the original question is asked , the high spiritualist would indeed define what Shivatwa is all out then that Spiritual Expert ought to know the reply. This outstanding awareness flows out from the great seas of Agamas, coupled with his ‘jnaana paripakwata’ or to sift the ‘mithya and satya’ or the illusion of materialism and the everlasting Truth of one’s existence. This paripakvata or the fruition of manasa-vaachaa- karmana or the fullness of what is thought-stated and acted upon would shape up somewhat empirically and from out of the grist of the mills of the realisation would actually land on one’s lap; that invaluable gift is the awareness of Shiva! The Ultimate Secret is that this analyst of jnaana-samskaara- kriya would open up his windows and with that enormous light flowing all over find himself as a mirror image of Shiva

Himself! *Teerthe s wapacha grihe vaa nashta smritirapi parityajan deham, jnaana samakaala muktah kaivalyam yaati hathashokah/* It is immaterial that such a 'jeevan mukta' or he who is freed from the death and birth recycling always but still alive despite his being the mirror image of Parameshwara Himself, whether he leaves his mortal body in a punya kshetra like Prayaga, Pushkara or Kurukhetra or in a rotten outcasts's hut ! The phrase 'mukta kaivalyam' signifies the end result! Indeed that Mahatma liberates himself into Shiva. It may be that in several cases, the 'Jnaana Purusha' concerned might lose his memory of his earlier life on account of the forsaking his body memory pursuant to the termination of the three vital inputs viz. vaayu, pitta or bile and slesha or phlegm and as the body gets inert like dead wood or stone and loses consciousness rather involuntarily. It would be no concern whatever that his memory gets defunct as his essential consciousness targetted to the Supreme as his vital energy leaves the body gets absorbed into the Supreme consciousness. The attainment is the avoidance of Maya Prakriti's hold, as the Being has got absorbed into pure consciousness and of Shivatwa!]

Stanza Three

*Sweccchayaa srushtam aavishya vishvam yah manasisthitah
Stotrena stuuyatenena sa eva Parameshvarah/*

The chaitanya rupa of Parameshvara be indeed rooted to Antahkarana. Brahma Sutras explain: One could comprehend the basis of Awareness about the original cause of Existence and of the Universe. It is only by that Supreme Conciousness that the Ancient Sceiptures seek to comprehend but not by a secondary Source of what is loosely designated as the Self Consciousness or Pradhana as Sankhya Yogas seek to interpret; indeed Pradhana is not the meaning of the Self as an individual is Brahman and is not a separate entity either. This is what Upanishads and Sceiptures based on the ancient Scripts handed down the ages about the awareness of Brahman from whom the Universe originates, sustains, terminates and regerminates again and again; it is that Supreme Energy as the Source of Vedas, which is the uniform topic of Vedanta Scripts, who is admitted to be the Cause of the World as argued and decidedly established. These Sutras are also meant for those who are confounded sometimes that Brahman is not the 'Koshamaya' or of Pancha Koshas or body sheaths of Annamaya-Pranamaya-Manomaya-Vijnanamaya and Anandamaya as based on Pradhana Samkhya Thought but is indeed the Supreme Self of Nirguna Niraakara or alternatively of the 'Saakaara Saguna Swarupa' or of Form and features viz. the Magnificent Bliss that is in turn reflected as the Antaratma or of the Individual Self of all the Beings in Srishti. It is this Blissful Brahman who is not only the Antaratma or the Individual Conciousness; this Paramartma is not only Antaratma, but also the Pancha Bhutas, Space, Light, the Praana or Vital Force, the Illumination within and without. It is that Singular Entity, The Bhokta and the Bhojya or the Cause and the Effect, the Material Cuase, the one inside the 'Daharakasha' or the Sky within the invisible cavity of the Heart and the Sky above, the Pancha Bhutas, the Unseen Viashvanara, the Panchendriyas, Sleep and Death, The Chatur Varnas, and above all the Cause an Effect. Indeed, Brahman is the Material Cause of the Univerese and of the very existence!

[Vishleshana vide Brahma Sutras I.iv.3-5]

I.iv.3) Tadadhinatvaadatharvat/ Another misleading theory persists that in case the Unspecified Space is filled in as Maya, could that be Pradhana! Brihadaranya (III.viii.11) did mention: 'This Absolute Power is never seen by any sense object and as such no evidence since it is the ability of vision by itself; it is never heard, or thought since these are objects of hearing or of thoughts. He is never Known but is the Knower!' But then to consider this statemetent even as Maya still cannot negate the Swetaswara Upanishad. (IV. 10): Know then that Prakriti is Maya and the great wielder of Maya is Maheshwara who is the Great Lord! This whole World is pervaded by Beings that are part of His!). It

may be conceded that the Lord allows a role to be given to Maya but He is doubtless superior to her; but the view of Sankhyas is totally different as they feel that Pradhana is Brahman which is demolished!

I.iv.4) Jaitvaavachanaat/ Another view of Sankhyas is that Avyakta or Maya or the Unspecified Space may no doubt be admissible as being subservient to Purusha but the term Purusha should as well be Pradhana! Pradhana is presented in the Sankhya Smriti as a thing to be known for freedom or detachment of the Soul from Nature due to the knowledge Gunas and that Pradhana might has Supernatural Powers too as in the case of Purusha the Soul. Against this argument, it needs to be mentioned that the term ‘Avyakta’ as Maya is being used as a mere epithet for Maya but basically the meaning would be that Brahman is Unknown to Beings! Indeed, on this count Pradhana cannot be the Supreme Soul! As per Sankhya Philosophy, the differentiation of Prakriti and Purusha is a precondition of Salvation. But no Scripture like any of the Upanishad. requires that the awareness of Pradhana and Matter is to be known for worship. The only realization should be: ‘Tad Vishnou paramam padam’ or the Highest Place is of Vishnu and that discriminating intellect and control of body and mind facilitates attainment of Salvation!

I.iv.5) Vadateeti chenna Praagjino hi prakaranaat/ (Sankhyas declare that Upanishads like Katha (I.iii.15) indirectly mention about Pradhana of Pragjnaa but that claim is misplaced). The relevant Stanza states: The essence of Upanishads is to exhort to stay away from the jaws of death and seek proximity to what is titled as ‘Ahabdam-asparsham-arupam-avyayam’ or **That** which is soundless, touchless, formless and endless, but is ‘arasam, nityam, agandham, anaadyantam, mahatam, param dhruvam’ or tasteless, constant, odourless, and devoid of origin and termination or truly changeless). ‘That’ indeed is the typical description of the Supreme Self. It is not only misleading and totally misplaced description that Sankhyas claim and wish about Pradhana the non-existent. Various references to the Supreme Conscious Self are all being claimed with no reference at all to any other Entity! Katha Upanishad. in fact makes several references in the Chapter I.iii.11 to 13: indeed, there is nothing higher than Purusha; he is the culmination, he is the highest goal; ‘He is hidden in all Beings and hence he does not appear as the Self-(apparently as the Supreme Self); and ‘The discriminating man should merge Speech into Mind’). Every where the references are to the Supreme only.

Stanza Three explains further that Parameshvara had swayam manifested Maya Shakti Trayam of Icchha Shakti-Jnaana Shakti-and Kjriya Shakti. Srishti Moola Kaarana was Ishvara’s Iccha- Jnaana and Kriya of trividha bheda. *Sa dviteeya maicchat* explains Brihadaranyaka Upa 1.4.1-3:

(I.iv.1) At the beginning, it was only the Purushaakaara or human like Atma who found that there was none else and thus he pronounced himself as ‘Ahamasmi’ or ‘I am Myself’. Till date one addresses the self likewise. Since he would have practised Dharma in his earlier incarnation and now he was the very first without a contender, he said to himself that whatever evils might have existed in the past would have been burnt and as such he claimed the status of Purusha the Virat or Viraja.)

(I.iv.2) Initially he was afraid of loneliness but eventually satisfied himself that since he did not visualise anybody else then there was absolutely no threat to his claim of being the independent Prajapati himself!) (I.iv.3) Yet, he was not too happy and hearty as he was a lonely Purusha and he felt like creating a Prakriti with whom he could keep company with; he therefore tore off half of his body into two and thus created a husband and wife and as such an ‘arthabrigal’ or two halves of same food emerged, as explained by Yagjnyavalka, same the total space was occupied two manifestations, and from their union, human beings were born.)

Similarly Chhandogya up explains :VI.ii.3) Then thus Singular Existence resolved to create many and to start manifested Agni; that Agni saw and decided to create many and created water. This indeed was eventually later that whenever or whosoever suffers by way of sweat, that is apparently created

from Fire; that is how water is a product of heat!) VI.ii.4) Now these waters too felt that they should be many and created in excellent forms and this is how water in the form of rains created bountiful food; indeed thus food emerged from waters undoubtedly!

Stanza Three continues to explain further that both the samishti and vyashti rupaas are in the samsaara or the universe. The Upanishads give us knowledge about the balance of vyashti or of individual, Samishti or Societal and Parameshti or of universe and their innate relationship. Upanishads teach as to which path to walk in order to lead a happy and prosperous life for the whole world. Upanishads have the ability to bestow the spirit, mind, intellect and spiritual divine bliss beyond reason. Upanishads give such knowledge that is very easy and accessible, which can be adopted by any human being in the world. Adequate discussion has been done in the Upanishads on moral life, study, social order, good governance, Purushardhas of Dharmarthas kaama mokshaas. Thus by following the Vedic Injunctions the agnaana pravritti be gradually cleared.

Now one's own buddhi drushyatva. Sarvatha vishuddha chaitanya swarupa be noted as the antithesis of buddhi vritti which is like whirl-pool as of a wave of thought that arises in the Antahkarana. Vrittis are modifications of the mind. They are the effect of Avidya. When Avidya is destroyed by Jnana, Vrittis get absorbed in Brahman. Vrittis arise from the Chitta or mind arising from one's own svabhava of Antahkarana, causing 'avarana-bhanga' or removing the veil of 'sthula avidya' that envelops the objects. It helps the evolution of a man till he attains perfection of Jivanmukti. It is Vritti that opens the Kundalini in a Jnani in the Ajna Chakra and joins it in Sahasrara. This is one path. Chitta is the mental substance. Vritti or thought-wave is a modification of that mental substance. It is a process. Just as waves and bubbles arise from the surface of the ocean, so also these Vrittis arise from the surface of the mind-ocean. Just as rays emanate from the sun, so also these mental rays (modification of Vrittis) emanate from the mind-sun. Just as the sun merges itself in the horizon at sunset by collecting all its rays, so also you will have to merge in that Sun of suns, Absolute Consciousness, Eternal Peace by collecting all the dissipated mental rays and dissolving the mind itself. The function of a Vritti in the mind is to cause Avarana-Bhanga (removal of the veil of ignorance covering objects). Sthula Avidya or gross ignorance is enveloping all objects. When the veil is removed, perception of objects becomes possible. The Vritti removes the Avarana or layer of ignorance. Vrittis have been classified into five kinds: Mano-Vritti, Buddhi Vritti, Sakshi Vritti, Akhandakara Vritti and Akhanda Ekarasa Vritti. Once, Akhandakara Vritti is generated which is also, yet indeed there is no Vritti in Brahman. When all the Vrittis die, Samskaras and the frame of the mind remain. Samskaras can only be fried up by Nirbija-Samadhi.

Stanzas Four-Five-Six-Seven

*Asti prakaashat iti vyavahaarah pravrittate
Taschaastivam prakaashatvam kasminnatte pratishthitam/
Ki teshu teshu vaartheshu kim vaa sarvaatmaneeshvare,
Ishvartatvancha jeevatvam sarvaatvancha kodrisham/
Jaaneeyaattavartham jeevah kim tajnaanasya saadhanam,
Jnaanaastasya phalam kim syadekatatvamcha katham bhavet/
Sarvagjna sarva kartaa cha katham aatmaa bhavishyati
Shishyam prateesthaam prucchantam vaktumaarabhate guruh/*

The general meaning of the above stanzas could be that enlightened 'aastika vidwanas' as of 'prasiddha anubhava shaalis' be ever absorbed in devotion of Sarveshvara bhaavana. Indeed how to explain the Parameshvara bhavana to the ignoramus. How indeed be the jeeva bhaavana and Ishvara bhava be differentiated. The explanation might be as follows: balancing of the totality of worldly

affairs and the minute sukshma jevaatma bhavana be never possible as that pursuit should be beyond the warp and woof of the cloth of Creation, Nature and Universe. Brihararanyaka Upanishad vide III.vi.1 explains that with a view to describe the nature of Brahman-who indeed is the Self within all the beings- the Elements of Nature from Earth to Sky arranged within one another are being discussed as to how the Elements of Nature from Earth as the starting point are skillfully arranged like the warp and woof of a cloth! Earth is permeated with water, water is pervaded by Vayu/ Air, Air by the Sky; and Sky is infused with Gandharvas or the celestial minstrels and Gandharvas by Surya, and Surya by Chandra, Chandra by the Stars, Stars are overshadowed by Devas, Devalokas are overlooked by Indra, Indra loka is protected by the world of Viraja and the Viraja Loka finally by the world of Hiranyagarbha. Beyond the Hiranyagarbha Loka indeed the Supreme Self is the vyaktvyakta Parameshvara and one need to suffice and peg upto that level itself, as that indeed is the Truth of the Truth! The Individual Self would indeed be beyond the barriers of Putreshana, Vitteshana, Lokeshana as also Khshudha, Pipaasa, Shoka, Moha, Jara and Mrityu.

Stanza Eight

antarasminnime lokā antarvisvamidam jagat ।

bahirvanmāyayā"bhāti darpaṇe svaśarīravat ॥ 8॥

The totality of the Universe as one could see-feel-hear-think about- is and should be filled in by Paramatma. That Brahman however is the in the swashareera's daharaakaasha as a darpana sthita Paramatma There are two major explanations involved in this stanza viz. 'That' manifested the Universe as explained lucidly vide Taittireeya Brahmana and 'This' Brahman is the darpana pratibimba maatra.

[Explanation vide (1) Taittireeya Brahmana II.ix.1 on The'parama rahasyam' of Upanishads or essence of teaching is of Unity of the Supreme and the Self (2) Chhandogya Upa. Chapter 8,1 on Daharaakaasha

(1)

The'parama rahasyam' of Upanishads or essence of teaching is of Unity of the Supreme and the Self II.ix.1) Once enlightenment dawns in the mind and thought of a person due both to knowledge, constant introspection and 'Satkarma' or the cumulative fruits of births and rebirths, that blessed Soul conquers fear by unveiling the Reality that despite the play of misleading signals sounded by 'Panchendriyas' and the mind too, the Great Bliss is within the Self ! The person bemoans that through out the perpetual cycle of births-deaths-and births again and again, as to why wisdom did not dawn so far and why was the past tense prevailed with more of misdeeds than the acts of virtue and justice! So far he has been misdirected to wag the mouth and speech, to witness evil acts, to taste wrong foods, to smell foul, to refrain against evil hearing, to walk the wrong lanes, to handle evil acts wantonly , to entertain all the unjust feelings and thoughts in mind and misuse the organs of generation! It is none too late however to search for the Inner Consciousness as the reflection of the Supreme at least now that the object of search is neither on the Skies nor Clouds, in the wind, fire, water, Sun or Moon or elsewhere but indeed the nearest, nay, that Itself as That or This! This is indeed the most secret of revelations of Upanishads, Vedas and the Totality of Knowledge redesignated as the consummation of Bliss!

(2)

Despite the non-dual Reality of the Self and the Supreme as exists in the Lotus Heart of 'Daharaakaasha' or the Small Space, one's own body parts are responsible for deeds and the Self is but a mute spectator !

VIII.i.1) Harih Om! There is a need to enable normal understanding to identify the Individual Self with the Absolute and Superlative Self; this is especially to conceive the Object with qualities like

organs and senses in the mortal world viz. the Self, as juxtaposed with the Ultimate Reality in terms of Space, Time and other derivative features of the Pancha Bhutas or Five Elements. This is why normal knowledge of mortal conditons vis-à-vis the macro view of higher and applied situation becomes needed. Therefore then, a lotus like small space viz. 'daharaakaasa' within the dwelling place of Brahman is viewed for the understanding. The inference is that Brahman has manifested himself in the form of an Individual Soul called Existence and even as the latter is totally detached, there are officials of that abode who are responsible for the maintenance of that abode which is purely temporary ; once that Individual Soul-which is but a reflection of Brahman himself- is transferred then a new abode gets ready and the Manifested Brahman called Individual Self- is migrated too again on temporary duty. Thus the mirror images of the Original Brahman keep moving to varying abodes on purely temporary basis! But the original is always intact and the duplicate reflections are in circulation from birth to birth of the mortal bodies!) VIII.i.2-3) As one enquires that since at the abode of Brahman there was a lotus space then what would be that small space that would have to be realised! The reply has to be as follows: That specific space within the heart is as huge and cosmic as space outside within which are enveloped the heaven and earth, Fire and Air, Surya and Chandra, lightnings and Stardom, and so on! Whatever one perceives in the Universe is but a part of the unknown!) VIII.i.4-5) The next query would be that if all aspirations and desires of the Beings are fulfilled in the abode of Brahman, then how about old age, diseases and such problems occurred, and what would be the answer to such natural mis-happenings! Then the answer would be that Brahman would not be victim of age, disease, death. Indeed this is always so in the true abode of Brahman where only positive blessings are derived. This is Brahman or the Self that has no decay, disease and death; it would be free from sins, and the resultant negative impact of sorrow, hunger, thirst, unfulfilled desires and unfailing will. But if the mind which is the head of body limbs misdirects vision, speech and the concerned senses, understandably the serving agents would obey their master and sins or virtues as the case might be are recorded on the balance sheet of Fate, while the Self or the Inner Conscience which for sure is not responsible for the acts of ommission and commission would remain as a mute spectator! Eventually the Being with its body adjuncts would have to suffer or enjoy the consequences; the blame or blessing is thus not, repeat not, due to the Self or Brahman since both being the same of Purity, but perhaps to what is called Fate or the balance sheet account on the basis of the body actions!) VIII.i.6) Just as the deeds of evil are exhausted the results get diminished, the impact of virtuous deeds too gets lessened. Therefore, those who depart from this world without realising the Self as instructed by teachers or on their own efforts continue to be in the endless chain of births and deaths . But the select handful who succeed enjoy freedom of movement and enjoy bliss)]

Stanza Nine

svapne svāntargatam viśvaṃ yathā pṛthagivekṣyate ।

tathaiva jāgratkāle'pi prapañco'yaṃ vivicyatām ॥ 9॥

During the swapnaavastha the anubhuta padaardha jeeva or the self experience of a human being be experiencing as of what the jagradavastha's are prominent. In that Jaagarita sthaana or the State of Wakefulness one enjoys the Bahirprajna or the awareness of the happenings around in relation to the objects on the open Society as he is equipped with saptaangas or seven limbs to see, hear, smell and breathe, move about, feel, generate and clear out and above all think. Chhandogya Upanishad vide V.xviii.2 explains about the consciousness of the objects outside as indeed that of an imagery of Heaven as head, Surya as the eyes, Air as Praana, Sky as the middle portion of the body, water as the bladder, Earth as the two feet, sacrificial altar as the chest, kusha grass as his hair; Garhapatyagni as his heart; Aavaahaarya Pachana Agni as the mind, and Aavavaneeya Agni or that into food as oblation as his mouth. Thus He the Viashvanara Self is possessed of Saptangas. Now, He is also possessive of

ekonavimshati mukhah or nineteen mouths-viz. ‘pancha jnanendriyas’ or five senses of perception and ‘pancha karmendriyas’ or five organs of action, besides ‘pancha praanas’ of ‘praana-apaana-udaana-vyaana-samaana’ as also the mind again comprising the faculty of thinking- intellect-ego and wisdom or what one calls as judgment.

Stanza Ten

svapne svasattaivārthānām sattā nānyeti niścītā ।

ko jāgrati viśeṣo'sti jaḍānāmāśu nāśinām ॥ 10॥

Now in the its sphere of activity is the dream state or sub-consciousness. One’s consciousness is in-rooted or inward bound and looking within; it is possessed of seven body limbs and nineteen mouths, and is capable of experiencing the joy of subtle objects. This Taijasa which is essentially stationed in ‘svapna sthaana’ is no doubt active otherwise too but since there are direct means of awareness by way of mental vibrations, it is dormant excepting in the dream stage when it gets activated. ‘swapnaanubhuta padaardhas’ are worthy of negligence. Their experiences are built on the jagradavastaanubha vikaraas and are hallucinations arising due to lack of inferiority and fear complexes. Dream stage sleep, is known for as rapid side to side eye movement, brain activity, and heavy breathing. Sleep changes as one gets affected deeply in deeper reality that really already controls one’s life during the stage of awakeness.. Anything that alarms you too much when awake. So that you know it’s your true peaceful ‘deeper reality that enables your natural living.

[Explanation vide Brihadaranyaka Upanishad aptly explains vide IV.iii.9- to 10

An individual possesses two places of stay viz. his present birth and the next birth, while there is a dream stage which is an interval of the two. Now, over and above the waking and dream states there are two worlds between which the individual-self bears resemblance to knowledge or awareness in the unbroken series of deaths and births. In the waking state the individual self gets mixed up with the purpose of body organs and their functions, awareness or intelligence, the mind and thoughts and the extraneous influences as also the action-reaction syndrome. But in the dream stage the organs and senses remain inoperative and the self gets disintegrated except with the mind. Actual sufferings and of joys are experienced in reality of the wakeful state while in the dream state such experiences are merely imagined due to the activity of mind. During the sleep, the Self takes along the material of the everhappening experiences of the world and tears himself apart to build his own world of ‘so called’ reality since existence itself is unreal. One might however wonder after all the sense objects are experienced in dreams just as in the case of waking state then how could one deduce that the organs do not function too! In the next stanza the reply is given: In the dream stage, the individual self creates his own world, puts his body aside and creates himself with chariots, horses, highways for the chariots. In actuality, he might not have pleasures, enjoyments, fame and name, material prosperity, swimming pools, tanks and rivers or whatever unfulfilled desires; contrarily at the same time, he might imagine fears and failures, defeats and even deaths. After all, the individual is the agent of making unreal things real; his wishes as horses and apprehensions as possibilities. It is through the light of the Self that he sits, moves about, works and and returns. The Pure Intelligence termed as the light of the Self would thus illuminate that body and its organs through the mind and allows the acts to function accordingly as per the latter’s dictates, since the Self is but an Agent! Thus returning to the concept of ‘Taijasa’, the mind assumes *Antah prajna* or sub-consciousness becoming aware of the internal objects and these appear as real.

IV.iii. 10) In the dream state, the Individual self creates his own world, puts his body aside and creates himself with chariots, horses, highways for the chariots. In actuality, he might not have pleasures,

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Stanza Eleven.

Swapne prakāśo bhāvānām svaprakāśānna hītarah ।.

jāgratyapi tathaiveti niścinvanti vipāścitaḥ ॥ 11॥

During the swapnaavastha, the rajju-sarpa bhranti be possibly hallucinated or have delusioned about. All the same, it's no secret that sleep is one of the most important activities for good health. When one sleeps bodies take time to repair muscles, grow bones, manage hormones and sort out memories. During this stage: eye movements are typically slow and rolling heartbeat and breathing slow down, muscles begin to relax. During this stage, arousal from sleep is difficult, heartbeat and breathing are at their slowest rate, no eye movements, body is fully relaxed, yet brain waves are present, tissue repair and growth, and cell regeneration occurs as also immune system strengthens.

[Brief vide Goudapaada .K 14-16: of Mandukyopanshad explains

‘Swapna’ or the dream state refers to false perception as one confuses a rope for a serpent while ‘nidra’ or sleep means plain sleep suggestive of darkness when reality is non recognizable. Thus sleep and dream are of the states of Vishva and Taijasa as the cause and effects. But prajna is conditioned by sleep only as the causal state, while Turiya is unaffected by the cause and effect syndrome! Dream is falsity and sleep is unaware of Reality. When the limitations of both dream and sleep are lifted, one enters *Turiya padam* or the state of Turiya is achieved as neither of sleep nor of awakeness is applicable. Then the jeeva or the transmigrating Soul is awakened from the cover of Maya then there are no feelings or sentiments, no perceptions nor knowledge of erstwhile awakeness. Then the individual realises: Thou art That; and That is Ajam or birthless, Anidram or sleepless, Asvapnam or dreamless, Advaitam or non dual or only the Self as in the Turiya state)]

Stanzas Twelve and Thirteen

nidrayā darśitānarthānna paśyati yathotthitaḥ ।

samyagjñānodayādūrdhvaṁ tathā viśvaṁ na paśyati ॥ 12॥

anādimāyayā supto yadā jīvaḥ prabudhyate ।

ajanmanidramasvapnamadvaitaṁ budhyate tadā ॥ 13॥

Stanza Twelve explains that once the dosha parihaara swabhava be dawning in a human being as of naimittika nyaaya or as a fleeting enlightenment, likewise one's nidraswabhava and the repercutient agjnaana swabhaava dosha as once the jagradavastha be dawned. Be this realised that the sarvaadhishtaana rupa be stated as the agjnaana nirmulana. That enables samyak drishti. In this context, Bhagavad Gita Adhyaya Five on Karma Sanyaasa Yoga be explanation worthy as of relevant portion:

[Explanation on Samyak Drishti vide Bhagavad Gita Panchamodhyaaya on Karma Sanyaasa Yoga's relevant stanzas

Stanzas 14-26: Bhagavan never entrusts to Beings either of the kartuva or of karmaacharana or do's or don't's to perform nor the end results of what the Jeevaas perform . These are all of one's own 'prakriti svabhaavas' or of natural phenomena inbuilt into them. Besides the Society and the surroundings play an active role in their likes and dislikes and as such this is all the resultant characteristics of the play of Prakriti and Make Belief. Once born, in the childhood stage, the selfish motive would be just nascent and are influenced by the parents but gradually egoistic tendencies grow with age and so the desires, their denial leads to anger, then frustration or passing joys on fulfilment, complexes of inferiority or superiority with comparisons of neighbours or friends and non fulfilment leads to imbalance of behavior, moodiness and so on. Thus desire is the root cause. But Parameshwara never accepts or rejects the pluses and minuses of a Being and the ignorant Beings are drowned in ignorance and desires. They hardly accomplish 'jnaana' and the radiance of 'samyak drishti' or of balanced view becomes illusive like a mirage. Yet, once the clouds of ignorance are illuminated by Jnaana Surya or celestial awareness which leads to the eventuality of rebirth. 'Samadrishti' or of the viewpoint of impartiality and composure accords to the jnaana in essence is the awareness of a wellversed Pandita or a dog meat eating lowest chandala, or a pig or a cow; such indeed is the sama buddhi or sama drishti! Explained other wise : Maheshwara never accepts nor compromises puny-paapaas or the balance sheet of minuses and much less the pluses either The jeevas in samsara are invariably the victims of the varying shades of agjnaana or darkness. Only when the agjnaana is totally dissolved, then only the radiance of Jnaana Surya is able to fructify and evolve 'Samyak Drishti' or the Vision of All Round Equilibrium. The punya paapa accounts of anybody have to be accounted for by one's self and indeed these are most certainly to be paid for. Lord Ishwara Himself is the Evidence. Due to agjnana, Individuals might be self misdirected in this behalf and get illusory. As soon as the cover of illusion is cleared then like dark clouds get cleared and the radiance reveals clearly the reality of vastu tarwa or of the materialistic world! Thus the self experience of a person of spirituality is ever pure and he himself awakens the essence of divinity. [But the normal public reaction is totally different; general feeling would be totally different as the caution to general public should be that a tiger was entering the street although even a cruel animal could be of Narayana swarupa! As such the public atmosphere is bound to upset the individual view point. All the same even without having to adjust in the public, one could still develop equanimity at the individual level.

Arjuna! The interaction of the impulses of the sensory organs and material attractions are quite transient and momentary and so are the end results. Hence persons of maturity are either not too happy nor unhappy at the passing phases of life. Once before the death, resistance and disregard to such experiences as caused by kama krodhaadi mental aberrations and of equanimity of mind is a true Yogi with 'atma shanti' or true peace of mind. Eventually, he assumes the characteristics of Prara Brahma swarupa and the resultant parh of kaivalya. Thus the gradual dissipation of the impact of kamakrodhaadi enemies to the Self come off victorious in the battle of materialism are well- qualified for Brahma kaivalya. One might not ever brood over that stage of bliss only after death, but most certainly experienced right within one's life. Maheshwara never accepts nor compromises puny-paapaas or the balance sheet of minuses and much less the pluses either The jeevas in samsara are invariably the victims of the varying shades of agjnaana or darkness. Only when the agjnaana is totally dissolved, then only the radiance of Jnaana Surya is able to fructify and evolve 'Samyak Drishti' or the Vision of All Round Equilibrium. The punya paapa accounts of anybody have to be accounted for by one's self and indeed these are most certainly to be paid for. Lord Ishwara Himself is the Evidence. Due to agjnana, Individuals might be self misdirected in this behalf and get illusory. As soon as the cover of illusion is cleared then like dark clouds get cleared and the radiance reveals clearly the reality of vastu tarwa or of the materialistic world! Thus the self experience of a person of spirituality is ever pure and he himself awakens the essence of divinity]

Further explanation on Stanzas 14-26: Bhagavan never entrusts to Beings either of the kartuva or of karmaacharana or do's or don't's to perform nor the end results of what the Jeevaas perform . These are all of one's own 'prakriti svabhaavas' or of natural phenomena inbuilt into them. Besides the Society and the surroundings play an active role in their likes and dislikes and as such this is all the resultant characteritics of the play of Prakriti and Make Belief. Once born, in the childhood stage, the selfish motive would be just nascent and are influenced by the parents but gradually egoistic tendencies grow with age and so the desires, their denial leads to anger, then frustration or passing joys on fulfilment, complexes of inferiority or superiority with comparisons of neighbours or friends and non fulfilment leads to imbalance of behavior, moodiness and so on. Thus desire is the root cause. But Parameshwara never accepts or rejects the pluses and minuses of a Being and the ignorant Beings are drowned in ignorance and desires. They hardly accomplish 'jnaana' and the radiance of 'samyak drishtti' or of balanced view becomes illusive like a mirage. Yet, once the clouds of ignorance are illuminated by Jnaana Surya or celestial awareness which leads to the eventuality of rebirth. 'Samadrishti' or of the viewpoint of impartiality and composure accords to the jnaana in essence is the awareness of a wellversed Pandita or a dog meat eating lowest chandala, or a pig or a cow; such indeed is the sama buddhi or sama drishti! Explained other wise : Maheshwara never accepts nor compromises puny-paapaas or the balance sheet of minuses and much less the pluses either The jeevas in samsara are invariably the victims of the varying shades of agjnaana or darkness. Only when the agjnaana is totally dissolved, then only the radiance of Jnaana Surya is able to fructify and evolve 'Samyak Drishti' or the Vision of All Round Equilibrium. The punya paapa accounts of anybody have to be accounted for by one's self and indeed these are most certainly to be paid for. Lord Ishwara Himself is the Evidence. Due to agjnana, Individuals might be self misdirected in this behalf and get illusory. As soon as the cover of illusion is cleared then like dark clouds get cleared and the radiance reveals clearly the reality of vastu tarwa or of the materialistic world! Thus the self experience of a person of spirituality is ever pure and he himself awakens the essence of divinity. [But the normal public reaction is totally different; general feeling would be totally different as the caution to general public should be that a tiger was entering the street although even a cruel animal could be of Narayana swarupa! As such the public atmosphere is bound to upset the individual view point. All the same even without having to adjust in the public, one could still develop equanimity at the individual level.

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Stanza Thirteen:

Explains as to how be of the Brahma Jnaana durlabhatva. Aneka Janma punya phala rupa on pravritti be involved: In Pravritti Maarga one would constantly experience sufferings, misunderstandings, disappointments or passing times of happiness and contentment but rarely the feelings of equipoise..To be on the path of 'Nivritti' means a life of peace and quiet- both outwardly and inwardly. One's 'antahkarana' or the psyche invariably full of desires be rid of 'Nivritti maarga' by jnaana or knowledge. Vedic dharma is twofold, characterized by Pravritti (karmik and societal action) and Nivritti (inward contemplation). There be one impulse in one's minds prompting to 'do' and another impulse not to. There is one set of ideas in the mind always struggling to get outside through the channels of the senses, and behind that, although it may be thin and weak, there is an infinitely small voice which suggests there against. Hence the celestial words of the phenomena of Pravritti and Nivritti, stimulating forward and another circling inward. Thus Pravritti is the act of enjoying material and sensual pleasures as is a natural instinct in all human beings. It means to live amidst worldly duties and interests with the senses and actions directed primarily towards the external world. The happiness derived out of it is defined as 'Preyas' the path of pleasure resulting from sociatal urges on the Path of Pleasure. Nivritti, on the other hand, is the act of abstaining from material and sensual enjoyment. It calls for a sacrifice on the part of the individual to give up all worldly pleasures. It is the path of 'turning back' of the path of turning within towards spiritual contemplation, and placing the Almighty at the centre of one's existence even after fulfilling family and professional duties. According to Vedic concept both pravritti-marga, and nivritti-marga have the basis of spiritual or religious life. In animal life there is only pravritti-marga. Pravritti-marga means sense enjoyment, and nivritti-marga means spiritual advancement. In the life of animals and demons, there is no conception of nivritti-marga, nor is there any actual conception of pravritti-marga. Pravritti-marga maintains that even though one has the propensity for sense gratification, he can gratify his senses according to the directions of the Vedic injunctions.

[Taittiriya Upanishad is quoted vide II.iii.6-13]

II.iii.6-8) (If once a person realises that the sense of perception and absorptive capacity of organs is not the same- for instance vision of eyes, or hearing capability of ears, movement capacity of the hands or legs or levels of mental thinking etc. varies as these are from the various subtle elements concerned, then the intelligent person does not worry much as the knower of the Self is immune from such abilities or disabilities of the body; this is so because the Self-not the body parts-is beyond sorrow and of such bodily shortcomings! Now, the mind or its essence viz. intellect is beyond Mahat who is overtaken by Purusha the pervasive)

II.iii.9-11) Brahman's firm is far beyond the normal vision by the eyes. But, He is visualised by 'hrida', 'maneesha', 'manasa' or by heart, Intellect and by thought of mind only that He is perceivable; those who are aware of this fact would pave the way for Immortality. The highest state of Yoga in the extraordinary context when the 'Panchendriyas' or organs and senses are truly rested into union and synthesised with mind and intellect, that is Yoga. That situation calls for 'sthiraam indriya dhaaranaam' or the balanced and stable control of senses with no distraction of mind whatsoever but uniformly concentrating on Brahman. The term Yoga is unfortunately interpreted as a mere breathing exercise not knowing the spirit of synthesising the body and senses- absolute stability of mind- dissolution of thoughts and total concentration aided of course by breathing control! This state envisages the negation of seeing, hearing, speaking, thinking, and breath control topped by meditation on the single and singular state bordering death like situation!)

II.iii.12-13) If Brahman were not to be the object of attainment through speech, nor through mind and its purified thoughts, nor even through any such means, then the fundamental question would arise

whether that amorphous substance existed at all! The reply is: ‘Asteeti bruvatonyatra katham tad upalabhyate’ ie apart from those who are dedicated and faithful, the Great Scriptures emphasise that non availability of the means of discovery would not be an excuse for non-existence of Brahman; in fact the theory of non existence would appear perverse! After all, besides the proof of Scriptures, even the logic of cause and effect amplifies that the root of the world has proof of dissolution and if so which would be that driving force except the Supreme who is now sought to be proved as the Self Consciousness or the Individual Self! Since now the analysis is about the Supreme and the Self being unified, one has to ascertain about the ways and means of Self-Realisation! Now as is asserted : ‘yadbhaavah tattva bhaavena’ the Supreme is the Self Itself! It is that Self which needs to be realised as existing; indeed, It really is: like Earth and other Elements are real, like Surya Chandra Nakshatras are real, like the attributes of body and senses are real, the Antaratma is real too, the Paramatma is real and the unity of both these is real too! And That is That! The only question mark that remains is how to realise this ‘Ayakta- Shashvata- Ananta- Aja- Avyaya Vishnu who is right within you!’]

Stanza Thirteen continued: Maya is ever impacting the jeeva bhavana from times immemorial alike on the jagradavasta- and swapnaavasthaas. In the dream stage too one could be identified by one’s naama-linga jeeva bhava. That is why Adi Shankaraachaarya opined that Parabrahmaanveshana ought to be taught by a competent Guru Deva.

Mundakopanishad vide 1.2.12 states:

Having analysed the effectiveness of observing ‘Karma kaanda’ or the Rituals and all the other acts of worldly virtues, a Vaidika Brahmana resorts to introspection and then with the agni samidhas in hand approaches a Preceptor who is a reputed Brahma Vetta with the singular query of what next ; he supplicates the Preceptor as in his introspection he becomes aware that Karma is at the most a stepping stone of Brahma Tatva but not the direct product of Karma! Thus the Brahmana who realised the significance of the role of a preceptor approaches the Preceptor with his heart as clean and organs and senses too under full control and sincerely begs of him to teach the essence of Brahma Tatva! Indeed a Preceptor too has to be duly qualified as one whose conscience is clean, devoid of blemishes, conceit, dispassionate, self controlled, erudite in veda vedangas, and has spent his erstwhile life in chastity is stated to be well qualified to expound the Theory of Brahma Tatva!

Explanation vide Bhagavad Gita Adhyaaya Four Jnaana yoga too quoted the utmost need for an able Preceptor: Stanzas 34-42:

Arjuna! Just as you had been drowned in a misleading flow of infatuation a while ago, you ought to lose your control of senses and enter into a different type of being awoken to jnaana and maturity of thought and of introspection. Indeed there would have to be a suitable guide you to restrain from a misleading psyche as such a guide would have to be selfless and his considered viewpoint to be considered with a cogitative mind instead of agitated mentality. Once one’s awareness is dawned then only appropriate experience of ‘Jnaana’ the brightness is generated in place of ‘agjnana’ the darkness. Even if you were among the worst of sinners, you could navigate through the sinful and fierce waters with the help and support of a proper guide. There several instances of brave men getting shaky and flippant minded do suddenly realise their sinful timidity and suddenly accomplish ‘jnaana’- ‘jna’ or knowledge against ‘na’ or its negation! There had been several personalities in such jnaanis then -now - and hereafter too that selfless preceptors change the course of depraved sinners! Arjuna! Just as the fullfledged flames of Fire turn wooden pieces to ashes, karmas or human deeds are turned to ashes by Jnaanaagni! As clarified already karmas are threefolded: Aagaami karma - sanchita karma- prarabdha karma. Aagami is what one is expected on the basis of the previous record of the plus and negative accounts; sanchita karma or whatever doings of the positive or negative current accounts of a bank

balance are truly temporary and once awareness is accorded, immediate corrective measures could be rectified and might not be the strong reason for rebirth as degraded beings. But praarabha karma accounts are sealed and ought to be experienced most inescapably like an arrow shot whose repurcussions are distinct. Having thus analysed the effects of Karma, the abstraction of 'Jnaana' or the Awareness of the Supreme is definable as clean- transparent- unreserved- and a definitive pointer to 'Paramaatha Maarga'. There are two distinct ways and means to the awakening of Jnaana and both are the bridges as cemented and well paved by faith and determination ; one is by way of guidance of a guru and another is 'Atmasaakshaatkaara' or Self Realisation even without the external aid. The latter is the result of direct Supreme Message while the former by the guidance of a Preceptor is far more practicable. In either way the definitive prerequisites of Jnaana prapti are utmost faith, control of karma- jnaandriyas and most certainly of the restraint of horse like mind. In other words, negation of frivolous nature of materialism, and presence of unreserved faith in the positiveness of a guide or of one's own self-consciousness, both based on veda-shastra knowledge, without nagging doubtfulness as compared to doubt clearances as smacked of tamasika nature are among the essential prerequisites of Parama Jnaana. Arjuna! whosoever with the guidance of enlightenment of jnaana is able to sever the doubtful mentality with the assistance of 'nishkaama karmas' or deeds without desires and objectives could perform their dutiful actions and observe 'atma nishtha', then the end results of their actions is purely incidental only]

Stanzas Fourteen and Fifteen

śrutyā" cāryaprasādena yogābhyāsavaśena ca ।

īśvarānugraheṇāpi svātmabodho yadā bhavet ॥ 14॥

bhuktaṃ yathā' nnaṃ kuṣṣiṣṭhaṃ svātmātvenaiva paśyati ।

pūrṇāhantākāḷitaṃ viśvaṃ yogīśvarastathā ॥ 15॥

The Stanzas explain that only the Veda Vedaangaas only possess the capability of explaining the 'appoorva samardhyata' to teach the connotation and implications inside out. That is why the shraddhhalus seek to hear the lessons of atma jnana. This was taught for generations after generations. Chhandogya Upanishad hence explains: III.xi.4-5) Brahma stated this basic truth to Prajapati, the latter confirmed it to Manu; Manu to his progeny; to the eldest son Uddalaka Aruni, his father spoke of this indeed was such; but of what Brahman stated should only be conveyed confidentially to the eldest son or to a competent disciple) III.xi.6) Indeed, he should not impart this truism to none else whatsoever, even though he is offered the Earth surrounded by water filled with the totality of wealth; this secret is most certainly and undeniably far more significant than that, and emphatically far more significant than this! That is why the 'tana-mana-dhana sarvatra' be the duty of an ardent shishya from a capable guru and hence the vedic statement : Guruh Brahma- Gurur Vishnu -Gurur Devo Maheshvara.

Further import of the stanzas explains that one's 'chittaikekaarataabhayasa' or one's own practice of extremely concentrated mental equilibrium be of quintessence as the basic ingredient of atma saakshaat kaarana. Nishkaama karmaanushthaana as taught by the Guru Brahma.

[Brihadaraanyaka explains Nishkaama karma: IV.iv.21-22

[IV.iv.21) Any intelligent contender of what is Brahman needs no doubt the pull-up of a guide within the ambit of Scriptures, but has to basically possess intuitive knowledge; this kind of knowledge is the result of renunciation by way of withdrawal of senses and high degree of introspection. Economy of

words and restriction of Speech are high value assets and lesser the recourse of material world and preference for meditation are added advantages!)

IV.iv.22) So far in this Brahmana, descriptions have been given about the release of the Inner Self consequent on death, the physical conditions prevalent at the time of death, how a being transmigrates from one body to another, the beginning of the quest for Brahma, how Vidwans looked about this quest, the methodology followed by Brahmavettaas and the prescribed Scriptures in this context, the variations in the approaches to realise Brahman especially in respect of the role of Pure Intelligence and Ignorance, the decisive positions of Atmaginas in the search of Brahman, the unique significance of the Paramatma, Brahma Nishtha, and now a Preface to *that* Self and proposal about the Sadhana is being discussed: 'That' distinctive and singular is identified with intellect in the midst of organs and senses. It lies in the elemental ether which is in the heart and is the commander, protector and the dividing line of worlds. Brahmanas seek to realise 'That' through the learning of Vedas, Sacrifices, charities, austerities, and moderate use of enjoyments. In fact, 'grihastas' eventually become 'Sanyasis' or monks discarding homes, families, children, wealth and reach the stage of abandon and reject desires. Then they start the quest of the Truth and Illumination by the process of systematic elimination stating: *neti, neti* or not this, not this! This is because of the established scriptural evidences as well as 'tarka' or reasonings backed by Knowledge, Vidya and most importantly the Intuition called perception instinct. Then the realisation arrives in the process Examination: Is it perceivable, does it decay, is it attached; is it fettered, does it suffer injuries; the reply being an emphatic 'no', then the self examination begins: Have I done a good act, say a sacrifice, charity, desires, renunciation, acquisition of the 'relevant' knowledge and so on. Once the Individual reaches the stage of 'no return', then the pluses and minuses hardly matter to him at that most volatile stage when doubts cease to prick the Inner Conscience; indeed at that state or threshold of Realisation, the Self becomes devoid of merits or demerits since the evils are burnt into ashes like the blazing Fire burns the fuel, the impurities of gold are ridden and conviction firmly conquers and the Vision of The Brilliant Truth of the Self being the Supreme prevails!)]

[Mundakopnishad explains the role of Maya and the cause of repetitive rebirths vide III.ii.1-4)

Indeed, the persons of great knowledge and enlightenment having become desireless seek to overcome the eventuality of rebirth and concentrate on the worship of the Supreme Abode of Brahman. But, those who continue the pursuit of some desirable ends, even while brooding on the virtues in general, do have some of their wishes still unfulfilled and thus continue the cycle of rebirth due to the fact that the totality of causes is yet to be destroyed! The Self is not possible of accomplishment neither 'pravachanena' or by extensive and intensive study, nor 'medhaaya' that is by way of high level of absorption and power of comprehension, nor 'bahudha shrutena' that is by hearing the preachings by many Learned persons: this is only available by passionate thirst and unique dedication as a singular Mission of Life: 'esha atmaa tasya vivrunute svayam tanum' or by one's own gift as a Self Revelation! All kinds of spiritual disciplines including knowledge, absence of delusions as created by the play of Maya, high level abstinence are no doubt among the proactive factors, but the Will of Almighty would be the supreme factor! In any case, the definite climate is created for the attainment of the Self by the negation of principles as it is not in the realms of possibility by one's succumbing to forces as weakness of mind and its lack of resolve, susceptibility to delusions, knowledge without monasticism and so on.]

Now the explanation of jnaana sadhana vishayaka prashna. Sadhna, in general may refer to any effort/ action (Karma) that is put to achieve a specific goal. Even though sadhana includes rituals and practices like mantra japa, havana, puja and so on, Sadhna may refer to any spiritual effort put by an individual. It may be a person deciding to speak only truth, to lead a non-corrupt life or to remain

celibate throughout his life, all these are sadhna only. The key is, the effort must be put with sincerity and must be practised relentlessly. Further, any activity practiced in harmony with surrounding nature and the entire cosmos constitute a spiritual sadhana. Every sadhana is an action i.e. Karma, hence many argue that no amount of sadhna or karma could deliver enlightenment as it can be attained only by the Atma Jnaana. Sadhana helps an individual to develop this surrender and dedication and achieve the Adhikaara. The goal of any spiritual sadhana is to increase concentration and make the mind still. It helps to make an individual detached and become a Stitahprajna and of stable equilibrium of manvaachaa-karmana culminating to bliss. Hence what actually Sadhana does is to burn away the burden of past karmas that are blocking one's journey towards the source. Hence, the ultimate end result of any spiritual Sadhana is Enlightenment and complete merger as of taadaatmya.

Stanzas Sixteen-Seventeen and Eighteen

yathā swapne nṛpo bhūtvā bhuktvā bhogānyathepsitān ।

caturaṅgalopetaḥ śatruṃ jitvā raṇāṅgaṇe ॥ 16॥

parātparājīto bhūtvā vanam prāpya tapaścaraṇaḥ ।

muhūrtamātramātmānam manyate kalpajīvinam ॥ 17॥

tathaiva jāgratkāle'pi manorājyaṃ karotyasaḥ ।

kālanadyogahayogena kṣīṇamāyurna paśyati ॥ 18॥

Just as in the swapnaavastha, the Self as of the foot soldiers- cavalry- elephantry and charioteers of a King be rushing onto the battle field against the opponent for a victory, similarly the swatantraanubhuti of Ishvara bhavananubhuti be too attainable indeed. This be as of the swapnaavastha drishtaanta. In other words, the dream of a jeeva be to gradually roll on to the deep sleep. as a huge fish swims alternately on the eastern and western banks of a river, the Self has no difference in either of the states of existence viz. that of wakefulness or dream as it is not overpowered by the organs and senses resulting in motivations, desires and actions as by nature free to act on its own fully independent, free to act on its own, enlightened and Pure. Similarly as a hawk flying free and roams in all directions as it pleases and desirous of taking rest and relaxation reaches its nest and falls asleep. The Self too so connected with the results of its contact with body parts and actions as covered by the veil of ignorance in the waking state desires rest into deep sleep. Thus the transcendence or the superiormost excellence of the Self is established in the three stages of awakeness-dream stage and sushupti. In the second quarter and its sphere of activity is the dream state or sub-consciousness. Its consciousness is in-rooted or inward bound and looking within; it is possessed of seven body limbs and nineteen mouths, and is capable of experiencing the joy of subtle objects. This Taijasa which is essentially stationed in 'swapna sthaana' is no doubt active otherwise too but since there are direct means of awareness by way of mental vibrations, it is dormant excepting in the dream stage when it gets activated.

But when the swapnaavastha be terminated, the jaagrad kaaleenaanubhavaas as of maayaa janita vaastavita of panchendriyaas and their tanmaatras bhaavanaas of sukha dukkhaas. As the worldly matters impact individual bodies their respective physical sensory organs receive the signals and result in joys or sorrows but such sensations are momentary and need not disturb the body equilibrium. As such need not be worried, much less about till the terminal point which too follows yet another birth. Meanwhile in the ongoing life, 'prakriti niyamas' or natural laws prevail such as the seasons of summer- winter-rains and so on which are inevitable and need to be experienced without exceptions. Joys and sorrows, Profits and losses, Victories and defeats are in the hands of 'karma phalita' or the fruits of the past and present deeds of virtue or otherwise. Yet, you ought to perform

your duty irrespective of the final result, lest you become the victim of sinfulness disregard of the fruit since dutifulness could never be a substitute to the end result.

Stanza Nineteen

meghacchannom'sumālīva māyayā mohito'dhikam ।

kiñcitkartā ca kiñcijjñō lakṣyate paramēśvaraḥ ॥ 19॥

As the groups of clouds be surrounding Surya Deva, then the Surya bimba by the meghaavrita and be of saamaanya prakaasha. Like wise Ishvara Jnaana and of the sarva shakti prabhaava be camouflaged by alpajnaana and alpashakti yuktaas. Amshuman Pratyaksha Surya be ever garlanded with countless kirana samuhas which get manifested with the ushah kaala , reach the peak by the madhyana and gradually whither down by the saayamkaala. The tejasvi Surya Deva by the Self alone be the meghaanvita with the sayoga of Vaayu Deva. Likewise, the swayam Maya be explained as the Nirguma Parbrahma the avyakta-shaasvataanta. Hence the shuddhha tatvapradhaana Maaya Shakti is but a corollary of the Omniscient. This indeed is the atmajnana of the viginaana vetthas. *Moho naama viveka bhaavah/* Viveka bhaava is thus the antithesis of maayaajanita vastavika parinaama. Praktyashya Bhaskara Darshana is indeed a boon to 'charaachara Jagat' as well as a standing and ready reminder to us human beings to sincerely observe the established principles of Dharma-Nyaya- and Karma expected of us without expecting results! Even Bhaskara Deva performs His duties! Who commands Him to do so! Only Pratyaksha Bhaskara Himself has to explain! The more a limited human mind about Pratyaksha Bhasara introspects, the deeper one gets unclear and hazy about this eternal phenomenon! Prima facie, descriptions of Puranas appear to have succeeded in explaining the 'ifs and buts' and the peripherals ; Upanishads seem to defy intensive definition and Vedas too -on the face of it- have reached the semblances of precision about what is Readily Seen yet Unknown! Perhaps only Jnanis like Maharshis and Devas with access to 'nirukta' or the 'gupta jnaana' possess the Unknown and Undefined. As the vortex like guess work continues for ever; one is reminded of the analogy the proverbial elephant and the blind!

[Explanation on Surya Ratha and the ever stable Pratyaksha Surya rotates the Universe and the directions vide Vishnu Purana]

Surya Deva's chariot occupies an area of nine thousand yojanas and twice is the area of its 'Ishaa Danda' or the area between the 'Juuva' or Yugaartha and the 'Ratha'. The chariot is drawn by Seven Chhandas or Horses viz. Gayatri, Brihati, Ushnik, Jagati, Trishthup, Anushthup and Pankti. Actually, Suryodaya and Suryastaya are mere concepts since he is constant and stable; counting from the East of Manasottrara Mountain, the Kaala- Chakramoves on Eastward to Indra, Southward to Yamaloka, west weard to Varuna loka and northward to Chandraloka and the Head quarters of Indra, Yama, Varuna and Chandrarespectively are Vasvoukasaara, Samyamani, Sukhaa and Vibhavari. In otherwords, along with Jyotish Chakra, Bhagavan Bhanu is seen rushing Southward. By mid day, he is fully visible at Indraloka followed by the other lokas prescribedviz. Yama-Varuna and Chandra and by the next morning again repeats its course. Sunrise and Sunset thus occur at the same position, since persons at the various Dishas-Vidishaas or Directions-Sub Directions witness the constant Surya Deva as they move and vision morning- mid day-evening-night and again morning and so on in the reverse movement!). Hence Sun Rise and Sunset are regulated to East and West; actually the manner in which Sun shines in the East, he also shines in the reverse; he is stated to stay put at Brahma Sabha and in the process of revolution of Kala Chakra, Dishas and Vidishas get lit or get dark and the lighten portion of the Universe become the day and the darkened areas get the night positions.

Hey Dwija! Just as a potter rotates a wheel, Sun and Earth witness parts of day and nights). From the time of Chakra's start of the revolution from the lowest point of the wheel towards the North is called Uttarayana and Surya is stated to be visible in Makara Raashi, followed by Kumbha Raashi and further on to Meena Raashi. As the three Raashis are over, the duration of day and night become equivalent or in other words, Sun passes through Bhu-Madhya Rekha. Thereafter, the duration of day time starts increasing and that of nights dwindling. Subsequently, Mesha, Vrisha and Mithuna Raashis pass over; at the end of Mithuna Raashi as Karka Raashi is entered into then Surya's direction changes from North to the Southern Direction and that phase is called Dakshinaayana. Just as a person tends to speed up descent from the top to the bottom, the speed of Kala Chakra gets picked up by the velocity of Vayu /wind and thus the duration of time quickens; during Dakshinaayana, the day time is stated to take thirteen and half revolutions of Nakshtras around Surya which is normally performed within twelve Muhurtas(thirty muhurthas make a day-night); but during the night time, the speed slows down and takes eighteen Muhurthas. During Uttarayana, Surya's speed quickens in the nights and slows down during the days and vice versa. Another conclusion is that during the Sandhya timings viz. Vyushti / Prabhat of day -breaks and Usha or night falls, the Vyashti time is of Brahma Swarupa Omkara and Gayatri and who ever worships Gayatri at that time with 'jala'would destroy the Rakshasaas; if they further recite the Mantra viz. *Suryo Jyotih* as the first Aahuti of Agnihotra they would be awakening and enlightening Surya Deva; thereafter: The mere recitation of Omkaara Vishwam-Tejo Prajna Rupam-Tridhama Yuktam-Vishnum-Vedaadhipatim would destroy Raakshasaas. The Inner Radiance of Nirvikara Vishnu is Surya: Omkara is his Vaachaka and is the instant prompter of terminating Rakshasaas. Prompted by the Omkara, that Jyoti called Vishnu gets into full action in blistering Mandeha-called Rakshasas; that is the reason why the Sandhyopaasana Karma should never ever be neglected!

Sishumara Chakra / Jyotisha Chakra : On the Sky, one could find a dolphin like formation of a Starry Design at the tail of which is Dhruva, who rotates on its own axis and also induces the rotation around Chandra, Surya, other Planets as also Nakshatras as well; in fact, all the Planets and Stars get hooked to Dhruva by the force of Vayu.Sishumara is the hinge of Sarveshwara Narayana tied on to Dhruva and further clutched to Surya.Sishumara is coiled with its head down, Ashvini Kumars at its feet,; Varuna and Aryama are at thighs,Mitra at the anus; Agni, Mahendra, Kashyapa and Dhruva at its tail; on the top of the tail is Prajapati, Sapta Rishis at the hip position; body skin pores with Nakshatras; Upper chin as Agasti, lower chin as Yama; Mars as its mouth; genitals Saturn, Guru as neck back; Surya as chest; Moon as mind; Venus as navel; heart as Narayana Himself; life air as Mercury and so on. Rahu and Ketu the Sub-Heavenn Planets are right under Surya Deva.

Surya attracts water from various sources for eight months in a year and facilitates rains for four months a year and rains enable crops of food and fodder for all the Beings. Surya also enables the upkeep of Chandra and the latter in turn produces 'Abhra'by interacting with Vayu further creating Dhooma (Steam) produced by Agni and Sky leading to Meghas or clouds. As per the Time schedule prescribed by Vidhata, 'Abhra Jala' as preserved in the clouds is released pure water with the help of Vayu onto Bhumi. Surya Deva attracts water from four main sources viz. Rivers, Samudra, various water-bodies from Bhumi, and Pranis. The Akasha Ganga attracted by Surya Deva would straight away release the water by way of rains from clouds without the process of transformation to 'Abhras' afore-mentioned. Needless to say that the water by way of rains as per the above process, is like Amrit or the Principal and Unparalleled source of Life for the production of food grains, Aoushadhis, Yagnas, and worships besides and countless various deeds. Thus, the main Adhara of Surya is Dhruva and Dhruva is dependent on Narayana and Narayana is settled in Sishumaara!

Stanzas Twenty-Twenty One- Twenty Two

yadyatkaroti jñāti tasmintasminpareśvaraḥ ।
rājā vidvān svasāmarthyādīśvaro'yamitūryate ॥ 20॥
jñānakriye śivenaikyātsaṅkrānte sarvajanuṣu ।
īśvaratvaṃ ca jīvānāṃ siddhaṃ tacchaktisaṅgamāt ॥ 21॥
ayaṃ ghaṭo'yaṃ paṭa ityevaṃ nānāpratītiṣu ।
arkaprabheva svajñānaṃ svayameva prakāśate ॥ 22॥

Stanza Twenty explains that as per the 'swapnaavastha drishtaanta' the jeeva bhava swarupa be of Parmatma Swarupa. Wherever there be kriya-karma-jnaana then there is the manifestation of Parameshvara. These are the only four realities in your life: body, mind, emotion, and energy. These are the only four realities in your life: body, mind, emotion, and energy. Whatever you wish to do with yourself, it must be on these four levels. essence of 'Tatva Jnaana' the Knowledge of Fundamental Principles of Life such as the three qualities of nature, the four objectives of life, the four 'paashaas'/ life bindings , the five elements, the six subjects of study, six virtues, the four levels of consciousness, the eight limbs of yoga, the nine steps of devotion and further more! *Kaarya kaarana kartutve hetuh Prakritiruchyate, Purushassukha duhkhaanaam bhokritve heturuchyate/* The cause and effect of this inretaction leads Prakriti to the generation of the Trigunas. The Purusha and Prakriti together with the Trigunas continue the process of creation and into this body generated by Pancha Bhutas and Panchendriyas enters the Individual Self in the form of Consciousness. The Panchendriyas or the body adjuncts like five horses are attached to the charioteer called Mind to ensure that the vicious horses tend to carry away with wrong deeds. The Master of the Chariot is but a mute spectator while the charioteer with the bridle and the quality of the horses is the body leader. The 'Land Lord' rents out the abode to the Human or any other Being in Srishti. This body is subject to vacating the premises and rents out another and yet other bodies again and again till such time that he finally owns the ownership of the original owner the Paramatma! This original ownership is almost impossible to reach and the renter keeps on reentering after retirement till re-entry. Only that person could be the owner as the the person with body concerned either as a He or She abandons the Prakriti Gunas or the Natural Instincts. These are the only four realities in your life: body, mind, emotion, and energy. Whatever you wish to do with yourself, it must be on these four levels. Whatever one might wish to do might only do it with the body, mind, emotions or energy. As one were to use your emotions and seek to reach the ultimate, that might be known as bhakti yog, the path of devotion. If one were to the use intelligence and try to reach the ultimate, that be termed as Jnaana Yoga. If one's physical action to reach the ultimate, that could be termed as karma yoga as that means the path of action. If one were to transform the physical energies and seek to reach the ultimate, then that might mean as kriya yoga or of internal action.

Thus a human being is stated as a machine which is a 'jada padaartha' or insentient and insensible being gets driven by mind, its thinking capacity. This motivation is lent by the self consciousness and its innumerable corollaries. Such awareness is a direct fall out of 'Jeevatma' or the direct reflection of the Supreme Consciousness aptly called Paramatma! Thus the human body, or for that matter of any Being of 'Charaachara Jagat' or the whole lot of moveable or immobile 'praanis', is activated by that Unknown-Unseen- yet ever Alive-Ever Lasting- Ever Knowing and ever Controlling Power. Thus no person or thing with a body and sense with life is denied of the ability to act- react- or inact. Thus the Jeevatma is ever present as a mute spectator of the living body inside the chariot which is driven by the mind as the charioteer with panchendriyas of five each of jnaanendriyas cum karmendriyas represented by 'Pancha Bhutas' or Five Basic Elements of Earth- Water-Fire- Air and Sky. In turn, these get motivated by Tri Gunas of Satva- Rajas- Tamas or the attributes of creativity- preservance- and destruction.

Stanza Twenty Two states that the entirety of the Universe be of the drishti gochara. as soon as Surya Deva emerges on the horizon early in a day, his powerful rays destroy darkness and the Unique and Readily realizable Deity as the Pratyaksha Devata on the Sky who has neither beginning nor end; the indestructible and everlasting Aditya grows by the day with ferocity and temperature, spreading heat all across the Tri Bhuvanaas, creating-preserving and terminating the 'Charaachara Jagat'. He is Dhata, Vidhata, and the root-cause of Srishti; Surya Mandala is everlasting and eternal.

[Explanation on (1) Pratyasha Bhaskara regulates the Kaalamaana the cycle of Time (2) Realisable by only by Jnaana Drishtya vide the Essence of Pratyaksha Bhaskara of kamakoti. Org-books section: Bhaskara the 'sarva tithi-nakshatra Swami': Surya Deva was the Parama Swami of Tithi- Nakshatras, besides of Chandra too, but Bhaskara only retained Saptami for his own worship but appointed of per the distribution to other Devas. In Shukla Paksha, the Pratipaada or Prathama was allotted to Agni- Dwiteeya to Brahma, Triteeya to Kubera the Yaksha Raja, Chaturthi to Ganesha, Panchami to Naaga Raja, Shashthi to Kartikeya, Saptami allotted to himself / Surya Bhagavan, Ashtami to Rudra, Navami to Devi Durga, Dashami to Yama Raja, Ekadashi to Vishwadevas, Dwadashi to Vishnu, Trayodashi to Kama Deva, Chaturdashi to Shiva, Purnima to Chandra and Amavashya to Pitru Devatas. Now, in the Krishna Paksha, when Chandra Deva too gains significance as he assumes the growth pattern day by day and is thus the co-Lord beside Surya Bhagavan. On pratipada of Krishna paksha the Swami is Agni and ghrita-anna be offered to have dhanadhanya bestowed. On Dwiteeya, Brahma Deva's worship by way of brahmachaari-bhojana for vidya prapti. On triteeya, Kubera puja for 'dhana laabha'; on Chaturthi, Ganesha Puja for 'nirvighnata' and 'vidya prapti'; on Panchami especially by women for Naaga Puja for 'bhaya naashana, putraprapti, dhana prapti; on Shashthi Kartikeyaarchana bestows buddhi, rupa, aayu, keerti; on Saptami of course the worship of Surya Deva is extremely effective for 'manovaancca phala'; on Ashtami, Rudra Rupa Shiva puja to gain 'Lakshmi kataaksha- jnaana prapti and janma-marana bhaya naashana' on Navami; Bhagavati worship assures victory as for 'sarva karya siddhi', mano-deha and maha bala; on Dashami, worship of Yama Dharma Raja roots out 'apamrityu dosha, naraka bhaya and rogabhaya'; on Ekaadashi be performed Vishva Deva worship to provide excellent progeny, dhana-dhanya- pashu prapti; on dwadashi Brahma worship for victory, name and fame; on trayodashi kamadeva archana for physical charm and health; on chaturdashi Shiva Puja for over all auspiciousness and satputra and Aishwarya prapti; and on Pourmami again Chandra puja for kaama prapti and all-round fulfilment. On Amavasya, the progeny of Pitru Devatas are expected to perform Pitru Tarpana and Pinda Pradana, besides upavasa-japa-havanaadis for 'iha loka tripti' and 'uttama loka prapti'.

2)

Jnaana drishtya, Pratyaksha Bhaskara is to be realised as of swaswarupa replete with parama jnaana:

Hey Aditya, you are always resistant to delays and risks and provide safety to human beings and Devas alike. Your power and capability, stability, equanimity and happiness are the hallmarks of your personification; may we be blessed to be deserving of your grace. Yajnas are designed to bestow happiness to humans and Devas alike and so do your activities. Aditya! All your sankalpas and activities have always been moulded to the unique objective of welfare and security. Even as the mentality of sinful persons would be to earn by hook or crook, they do have qualms of conscience and thus earmark sizeable amounts for performing yajnas. Soma Deva! We beseech you to provide peace and comfort to Aditya who in turn would bestow the same to humanity and Devas. Aditya Deva! Your sole objective is to eradicate darkness and ignorance; you are indeed fully deserving of drinking soma juice and thereby maintaining composure and poise for the advantage the worlds. In turn, the human beings seized of the 'chaturvidha purushardhas' viz. Dharma-Artha- Kaama-Mokshas, especially the grihasthis practising dharma and desirous of excellent offspring are always involved in righteousness.

Savita Deva, do kindly grant us superior contentment day by day as indeed are capable of doing so to the well deserved.)]

Stanza Twenty Three

jñānaṃ na cetsvayaṃ siddhaṃ jagadandhaṃ tamo bhavet ।

na cedasya kriyā kācit vyavahāraḥ kathaṃ bhavet ॥ 23॥

While elaborating about jnaana there is a succinct and subtle message of about the True identity of the Individual Self and the Supreme Soul .This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as the human being exists with conviction and faith, so does he depart; indeed he or she shapes one's own destiny for sure! The Self comprises of mind, the vital force of the body and inner consciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and craving. The Self within the lotus of my heart is smaller than paddy, barley grain, mustard seed and so on but is indeed greater than earth, space, heaven and the totality of the Universe! This Self of mine as present in my heart is what all that is performed by way of actions, what all is desired, of excellent tastes-smells-speaks, etc with no margins of non-fulfillment! Such is the status of Brahman; on departure of the mortal world, this Self of mine would leave the perishable body and be identified with Brahman. He who has this unshaken faith shall truly attain that status. That being so how indeed to dispel agjnaana:

[Explanation : Mundakopanishad vide III.11 on Materialism and Spiritualism

Dve Suparnaa Sayuja sakhaaya samaanam vriksham parishasvajaate, tayoranyam pippalam svaaddhvatti anaishnan anyobhichaakasheeti/ (An analogy of two companion birds named Suparna and Sayuja is drawn sharing the same tree as one is busy eating the fruits of the tree while the other remains watching without tasting; this is just as two persons are enjoying the taste even as the other refrains. While one regales by rejoicing the sweet results of different kinds of material happiness the other person calculates and weighs the pros and cons of the karma and the resultant reactions. Thus the ephemeral attractions are easily drowned in by the majority while a far few only resist the temptations yet both the clans belong to the same very tree of Samsara. The struggle is against the temporary excitement versus self control and patient faith for bliss perhaps in the excruciating and even prolonged long term with total liberation. The self indeed is the source of Brahman attainable by Yoga, Karma, Tapasya and Truthfulness. As the Seeker of Reality finally confronts the vision of the golden hued 'Over Lord', he merges with the non duality of Purusha and the Self as the Source of Brahman. The Seeker attains equation and then the riddance of Tri Gunas and features, merits and non merits, 'paapa punyaas' as the final goal. Realising the significance of Praana as the key factor, the person concerned would rather target the Antaratma in the Self instead of getting involved with esoteric exercises and show off knowledge and delights in the quest of the Self by taking to the established routes. The Self is achievable through the understanding as to what is Truth and Untruth as also Tapasya or austerities with control of mind and senses as the latter includes 'nitya Brahmacharya' or continuous abstinence, straightforwardness and non pretentiousness, and clean inner conscience leading to Self Illumination; indeed that is the Path of Parama Nidhana which truly indeed is the Seat of the Golden Hued! Since the role of Maya is the Cause of Rebirth and the Ultimate Truth is of Accomplishment, the Mundaka Upanishad describes the nature, pattern and emancipation finally. At the Time of Mukti or Deliverance, the fifteen body constituents of Five Jnaanendriyas or sensory organs, Five Karmendriyas or the responsive body parts of Action, Five Basic Elements of Nature, besides Mind all of them being headed by Prana at the end would all become integrated and unified as the Self Consciousness as the latter is but the same as the Supreme.

Thus takes the qualification of the Self as *tarati shokam tarati paapmaanam guhaa gandhibhyo vimuktomrito bhavati/* or overcomes grief of mind, blemishlessness, and then the ‘Sthitapragna’ achieves freed from the knots of the unknown cave hidden in the mortal heart as shrouded by ignorance of Maya and accomplish Immortality! Parameshvara is indeed of srishti-sthiti-samhaara kaarana and karma phala pradaata as being the sarvaantara maha swami being the unmoved mover of the kaala chakra. Even as being the samsaara niyaamaka rupa and sarva jnaana niyaamaka.

[Explanation vide Prashnopanishad I.11-15

In the context of ‘Kaalamaana’, time is like an eternal cycle of Kalpa-Yuga-Samvatsara-Ayana-Ritu-Maasa- Dinaadis. The reference now is to the father of Time and the Universe. It is stated that He is of Five Feet or of Ritus or Seasons with Sishira and Hemanta combined as one [Vasanta-Greshma-Varsha-Sharad/ Hemanta -Shishira]; ‘dvashaakritam’ or of twelve month.s; ‘ pureeshimam’ or surfeit with water; ‘ardhe pare dive’ or Antariksha in between Earth and Heaven; ‘aahum arpitam’ or fixed as nave of wheels; ‘saptachakre’ or as drawn by seven wheels suggestive of seven horses. In short, Bhagavan Surya the Source of ‘Kaalamaana’ or the Measure of the Ever dynamic Time, is the cause of the Universe with twelve months as his limbs. He as the Lord of all the Beings is also the Bhagavan of ‘Ahoratraas’ or the days and nights as the days are comparable to Praana the Life Energy and nights as the food. Those who indulge in mis-utilise day time in passion during the day time are stated to undervalue the value and significance of the Praana or the Vital Force. At the same time the concept of Brahma charya places restraint on celibacy, since chastity is not total abstinence but only to the desired limits of procreation but not for physical obsession.]

Stanza 23 further explains: Amurta Parameshvara is unable to assume the Kriya Rupa just as amurta vaayu. Niraamaya Brahma too likewise kriya sambhanda kaarya be unable to assume. Brahma Sutras explain like wise:

[Explanation vide Brahma Sutras asof relevance IV.iv.12-15

IV.iv.12) Dwadashaahavat ubhaya vidham Baadaraayana atah/ Badarayana considers that the liberated Souls could opt for transforming themselves with bodies and sense organs or without. In any case they could perceive their unfulfilled desires of the past existence and claim their achievement by the help of the divine eye and mind since the Soul is all pervading. Additionally they could exercise the option of bodies and senses. Badarayana suggests that this option is as in respect of Dwadashaaha Sacrifice or the Sacrifice performed for twelve days with the Vedic options viz. ‘Satra’ or that which aims at securing progeny or alternatively of the ‘Aheena’ or the Sacrifice itself without a desire or with a specified desire as per of the Sacrificer.

IV.iv.13) Tanvabhav sandhyavat upapattey/ In the case of an option of the redeemed Soul to opt for body and senses for the fulfillment of erstwhile past desires, then the Soul could also fulfill the desires of the Pitru ganas or the Manes too! This kind of fulfillment of the desires of the Manes too is possible through the minds of the Souls, by merely feeling the presence of the Pitru ganas, just as one could recall them in a dream!

IV.iv.14) Bhaavey jaagradvat/ If the Souls thus exercise the option of donning their erstwhile bodies and senses, then the Souls could recall their parents, past generations and any other Manes as if in a state of wakefulness and have their unfulfilled desires too!

Pradeepaadhikaranam-

IV.iv.15) Pradeepavat aaveshah tathaa hi darshayati/ Jaimini Maharshi asserts that Upanishads speak of the Liberated Souls could manifest themselves as one too many forms and that they could opt for recalling their earlier body forms and senses. Then when bodies are created severally, the doubt would arise whether the bodies would be mere wooden puppets are endowed with animation, since mind and soul need to be together for animation. The reply would be as follows: The released Souls can animate

different bodies like a Single Lamp on the analogy of a lamp so appearing could indeed light up several lamps just as even one man of knowledge could dispel the ignorance of several entities and thus the divine power could enter the new bodies into animation. The Scriptural explanation of the Chhandogya quote as above viz. ‘the man of realization sees everything---he becomes one, three fold, fivefold and so on’ would be falsified otherwise! When the bodies are created it is presumed that the same Soul would appear well equipped with one mind with separate body adjuncts!]

Stanza Twenty Four

kriyā nāma parispaṇḍapariṇāmasvarūpiṇī |

spandamāne bahirjñāne tadāṅkuravadudbhavet || 24||

Parameshvara krita kriyaatmika prakara is explained. Gati-spandana-jnaana is stated as per deshakaala parishthitis. In other words the action and reaction syndrome or conditionality pattern as per kaalamaana. In the process, parinaama parivartana bheda be inevitable impacting on the jeevaas. One’s own aantarangita upaadhi or the limiting adjuncts as derived from the panchendriyaas as of pancha jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch and pancha karmendriyas viz. nose-tongue- eyes- ears- skin respectively and pancha tanmatras of vision,, sound, taste, smell make consciousness thus impacting the mental frame. That is the parardha jnaanaadheenata and thus the mental framework. Jnaanaasthita and jnaavaashraya praani is staed as of kriya rupa pravritti. Each mental wave is derived from a corresponding physiological wave in the brain matter from which is the kriyaarupa -anubhava. And hence one’s own consciousness referring to individual awareness of thoughts, memories, feelings, sensations, and environments. Essentially, one’s own consciousness is self awareness which is subjective experiences which are constantly shifting and changing on accout of varying mind settings.

[Explanation vide Bhagavad Gita’s Sankhya Yoga -Stanzas 62-63 as follows

Stanzas 62-63 Every human being is subject to desires; if the desires are not fulfilled, there would be disappointment and eventual frustration; the resultant grief develops anguish and instability of mind ; this further shapes up as anger coupled with wrong judgment and discretion which results in further failures! Such is the impact of the proverbial ‘arishad vargas’ or the six ememies of human beings viz. *Kaama krodha lobha moha mada matsaras* or excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy.

Stanzas 64-65: If one is able to control desires and dislikes, then there can be regulation of mind and least disturbance of peace. [Kathopanishad vide I.iii.3-4 states: Ths Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the ‘buddhi’ or the Intellect / Mind the bridle. The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie.the eyes-ears- mouth-nose-reproductive cum excretionary organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind) Thus, Peace of Mind could be routinised even as one goes on a fee spree of fulfilling desires of life yet within one’s mental control. But once ‘chitta shuddhi’ or the purity of conscience is tarnished and ‘ indriya nigraha’ or control of senses is lost then the mental bridle gets tilted off.

Stanzas 66-72: \None indeed who has no control over the ‘panchendriyas’ as afore described as driven by mind can not possess ‘nirmala buddhi’ or transparency of thoughts nor that person’s lifetime desire could be ever fulfilled. If there were no peace of mind where could be ‘soukhya’ or contentment in living. Like the oarless boat the mind moves about as per the whims of wind and gets totally oriented

to purely temporary pleasures of living by passing attractions aimlessly so that one's buddhi would be a casualty! 'Buddhi sthirata' or steady mindedness is only possible by the control of thoughts. As the various beings on earth experience the effects of night, the 'Jitendriyas' who overcome the body senses and of mind, find that as a broad daylight. In other words, human beings of normalcy suffer from the effects of ignorance while the very few- or perhaps none but for exceptions above the cut- do experience enlightenment. As the waters of rivers and rainpours always fill in the oceans, a few jnanis of maturity seek to keep their minds and thoughts and steer clear the ever swallowing and roaring tides and their rough vicissitudes. Hence those pragmatic persons reducing the burden of desires, egos, attachments and other shackles should well deserve 'parama shanti and paramaananda' or of outstanding peace and bliss. Partha! this type of situation is termed as 'Braahmi sthiti' and those extremely limited number of illustrious mortals are never washed off on the swirls of 'moha' and 'bhrama' which at the terminal point of the life's 'nirvana'.]

Stanzas Twenty Five-Twenty Six and Twenty Seven

utpādyaprāpyasaṃskāryavikāryopāśrayā kriyā ।

karoti gacchatyunmārṣi chinattīti pratīyate ॥ 25॥

śivo brahmādiddeheṣu sarvajña iti bhāsate ।

devatiryāṇmanuṣyeṣu kiñcijjñastāratamyataḥ ॥ 26॥

jarāyujō'ṇḍajaścaiva svedajaḥ punarudbhidaḥ ।

ete caturvidhāḥ dehāḥ kramaśo nyūnavṛttayaḥ ॥ 27॥

Stanza Twenty Five explains that the utpanna padaardhaas are based on one's own karma kaaranaashrayaas and their consequent paranaamaas. The fruits of one's the action be yielding the results likewise. Law of the Karma stipulates; if a person is spreading happiness through charity, good work, being kind and sympathetic toward others it means he/she is sowing the seeds of happiness that will produce the fruits of happiness in present or future. The simple meaning of the proverb; As you sow, so shall you reap; One's life is nothing else but it is just like an agriculture soil; good crop from this soil then must sow the good seeds in it; because quality and quantity of the crop is completely dependent upon the quality and quantity of seeds sown. The consequences are always dependent upon the action.

[Bhagavad Gita' (1) Sankhya Yoga Stanza 47 (2) Karya kaarana kurtrutva Bhagavad Gita's Adhyaaya Thirteen : Kshetra Kshetragjna Vibhaga Yoga Stanzas 24-25]

(1)

'Partha! You do only the liberty to 'do' but never demand the return fruits about which you have no control. Yet never abstain from the performance surely expected of you. 'Karma Phala' is as per the decision of the Almighty. What ever is decided as per destiny shall doubtless be awarded to you. Never hesitate to accept by way of self desire or by the misleading advice of the public. The very feeling of disappointment creates suspicion and self repudiation. This tends to lead to frustration which is the anti-thesis of contentment and thus further leads to a string of inabilities for further successes! That situation is tantamount to 'jadtva' or total lack of initiative! Thus one's present action always makes or helps to make the future.

(2)

Karya kaarana kurtrutva Bhagavad Gita's Adhyaaya Thirteen : Kshetra Kshetragjna Vibhaga Yoga

Stanzas 24-25 One is ever aware of the concepts of Prakriti and Purusha or the Nature and a Being and the aberrations of the Tri Gunas of Rajasika-Satvika and Tamasika traits ; there is no water-tight segregation possible in their cases as the illustration is of a lamp, the wick, and the oil and of the flame together providing the light of Life which synthesise the Gunas. Now in the Brahmanda or the Egg of the Universe , the interaction of Prakriti and Purusha is also the age-old realism. *Kaarya kaarana kartutve hetuh Prikritiruchyate, Purushassukha duhkhaa -naam bhokritve heturuchyate/* The cause and effect of this interaction leads Prakriti to the generation of the Trigunas. The Purusha and Prakriti together with the Trigunas continue the process of creation and into this body generated by Pancha Bhutas and Panchen -driyas enters the Kshetrajna the Self in the form of consciousness. The Panchendriyas or the body adjuncts like five horses are attached to the charioteer called Mind to ensure that the vicious horses tend to carry away with wrong deeds. The Kshetrajna the Master of the Chariot is but a mute spectator while the charioteer with the bridle and the quality of the horses is the body leader. The Kshetrajna is the 'Bharta' or He who is the 'Land Lord' renting the abode to the Human or any other Being in Srishti. This body is subject to vacating the premises and rents out another and yet other bodies again and again till such time that he finally owns the ownership of the original owner the Paramatma! This original ownership is almost impossible and the renter keeps on reentering after retirement till re-entry. Only that person could be the owner as the Purusha the person concerned either as a He or She abandons the Prakriti Gunas or the Natural Instincts.

Dhyaavenaatmani pashyanti kechidaatmaanam aatmanaa, anye saankhyena yogena karma yogenachaapare/ Some of the 'Sadhakas' seek Paramatma with pure heartedness by 'Dhyaana' the constant practice of heartfelt meditation alone by bhakti; some take to the Yoga way and yet others by 'nishkaama karma' or selfless dutifulness. Thus Jnaana-Bhakti-Karma paths all could reach the mountain top of Realisation of the Self. Yet others by mere 'shravana and bodhana' or by intent capacity of learning from Scriptures and their hearing and practice as per directives too could cross over the complicated 'samsara'! Bharata shreshtha! In this creation of the Universe comprising 'stharara jangamas' of moving and immobiles are complete with the union of Prakriti Purusha or the Kshetra and Kshetrajna. The ever vibrant Antaratma the Kshetrajna is stated to visualize the Beings with total impartiality and it is that kind of 'samyak drishti' or the vision and feel of equality is the fundamental requisite of Atma Jnaana or the Vision of Truth and any negation or departure of this concept tantamounts to Atma Hatya or Suicide. The total impact of the changes of one's nature is surely due to the mind as directed by jnaana-karmendriyas and blocking the view of my Atma swarupa and only that person who could see through the block could vision my Atma swarupa! All the activities done by the human are performed by that very human and this is the 'agjnaana drishti' but the need for the control of the body and mind is the 'vigjnaana drishti'. It is only when one realises that all the Beings in the srishti possess the same 'antaratma' common to one and all and gradually inculcates that bodily awareness then that true objectivity then the state of 'vigjnaana' arrives that very state of mental frame is the firm step ahead to the Atma jnaana. Kounteya! That Paramatma is bereft of the beginning and end. He is above the Trigunas and as such has no relevance of a body and its aberrations. Bodies come and go interminably but the Atma is constant before the body arrives and departs. Neither the karma kartutva or the duty to perform nor 'karma phala maalinya' or the account of pluses and minuses. Just as the sky above is detached from the accounts of 'karma' of Individual Beings, the Antaratma too remains totally neutral. Arjuna! on the analogy of Surya providing radiance to one and all in the Tri Lokas, the Antaratma too enlightens the Individual but for the black clouds spoil the vision by the black clouds. Just as there are no Suryas of varieties providing illumination, there are no varieties of ' antaratma' too. It is with closed eyes that disable to light to view due to darkness and contrarily the opened eyes have a remarkable contrariness. That indeed the sum and substance of Kshetra - Krishi by the Beings as are born- dead-reborn mills repeated ly- and of Kshetrajna the mirror image of Paramatma.]

Stanazs Twenty Six and Twenty Seven explain that the jeeva and shareera bhava of humans and andaja-jalajaadi lower species besides the chaturdasha bhuvanaas viz. seven higher ones and seven lower ones viz. bhu, bhuvaa, svar, mahas, janas, tapas, and satya above and atala, vitala, sutala, rasātala, talātala, mahātala, pātāla and naraka at the bottom is all the handiwork of sthaana parameshvara and the Ardhanaareeshvata Maya Shakti. In other words the ascending order of Shat Chakras viz. Bhumi-Bhuloka represented by Brahma as Moolaadhara Chakra; Bhuvarloka represented by Narayana and Water as Svadhishtaana Chakra; Svarloka represented Rudra and Agni as Manipoora Chakra; Janoloka represented by Maheshwara and Vayu as Anaahata Chakra; Maharloka represented by Sada Shiva and Akaasaha as Vishudda Chakra; and Tapoloka represented by Parama Shiva as 'Manas' as Agjnaa Chakra. Beyond this is the Sahasraara Chakra / Bindu where the Ever Blissful Parameshvara and Parameshvari as 'Ardha Naarishvara' are attainable. Only Maha Yogis, Maharshis and Deva / Devis- Indra- Tri Murtis might have a darshan perhaps! Ascent to this Celestial Ladder, constructed as a prototype of Shri Chakra blessed by the ever compassionate Bhagavati whose singular concern is to show the Light; and descending order Adho Loalaas as explained already. Thus this jeeva shareera's fundamental support of be Parameshvara and none else. Maheshwara is the sarvagjna the omniscient. Indeed, it is not enough to recognise the role of the body, the senses, the mind and the intellect. There is within the body the Kshetrajna, the Indwelling Knower, who oversees these agencies. If one could grasp the meaning of the Kshetrajna realyser the kshetra, there will be no need to enquire about the kshetra or the body-mind complex. The Kshetrajna the Master of the Chariot is but a mute spectator while the charioteer with the bridle and the quality of the horses is the body leader. The Kshetrajna is the 'Bharta' or He who is the 'Land Lord' renting the abode to the Human or any other Being in Srishti. This body is subject to vacating the premises and rents out another and yet other bodies again and again till such time that he finally owns the ownership of the original owner the Paramatma! This original ownership is almost impossible and the renter keeps on reentering after retirement till re-entry. Only that person could be the owner as the Purusha the person concerned either as a He or She abandons the Prakriti Gunas or the Natural Instincts.

Stanzas Twenty Eight- Twenty Nine-Thirty-Thirty One

*brahmādistambaparyantā svapnakalpaiva kalpanā ।
sākṣātkṛte'navacchinnaprakāśe paramātmāni ॥ 28
aṇoraṇīyānmahato mahīyāniti vedavāk ।
rudropaniṣadapyetaṃ stauti sarvātmakam śivam ॥ 29॥
īśvaro gururātmēti mūrtibhedavibhāgine ।
vyomavadvyāptadehāya dakṣiṇāmūrtaye namaḥ ॥ 30॥
iti śrīdakṣiṇāmūrtistotrārthapratipāḍake ।
prabandhe mānasollāse prathamollāsasaṃgrahaḥ ॥ 31॥*

Srtanza 28 states the samsaarika padaardhaas are changeable to the desah kaala paristhitis yet Parameshvara be immune from sarva deshika-sarvakaalika- sarvavyaapaka. Nirvikalpa samaadhi abhyaasa be rooted to vedanta vaakya janya jnaana paripakvata. Then only the aparokshanubhavas. When the Supreme Atman as the unlimited luminosity is realised then the blade of grass would be like a fanciful idea as of a dream. On waking up from a sleep, the fanciful imagination as of dream are evaporated.

Stanza 29 explains that Parmatma is both of 'sukshma and brihad' manifestations right within the Self: There are two birds in this body, the Jiva and the Paramatman. The Jiva eats the fruit of his Karmas, but the Paramatman is untouched by anything. The Paramatman is only the Sakshi. He does not do anything. He only assumes the form of the Jiva through His Maya, just as the Akasa inside a pot seems to be different from the Akasa outside and assumes the form of the pot. In reality all is Siva, Advaita, the One Absolute. There is no difference of whatever kind. When all is understood to be One, Omkara, the Absolute, there is no sorrow, there is no Maya. Then the attainment of the Advaita-Paramananda is very easy. Think that you are the basis of all this universe, you are the One, Kevala, Sat-Chit-Ghana. All people cannot understand this Truth. Those devoid of Maya can know this secret. After knowing this, the Atman does not move towards any place at any time. It becomes one with the Absolute, just like Ghatakasa with Paramakasa. Just as Akasa does not move anywhere, similarly this Atman does not have any movement. It becomes one with OM. This had been explained in Rudropanishad.

Kathopanishad vide II.iii.17) (Ultimately, Purusha the Self as existing in the indwelling abode of heart is stated to be of a thumbsize Reality and it is essential to segregate that Reality from the body of Self like the stalk of the munja grass and visualise the Absolute Consciousness from the body as the 'Shukraamrutam' or the Pure and Clean Substance that is unadulterated and Ever Serene Immortality; indeed as the Serene Immortality!

Shevataashtara too explains vide 3.20 : Atman, be explained as smaller than the smallest and greater than the greatest, as dwelling in the hearts of all the creatures. The desireless one, being free from grief, realises that glory of the Atman through the purity of senses and mind.]

Stanzas 30-31 thus conclude the atmasamarpana to the sarva vyaapaka tattva as of antaryaami as Rudra Deva being the 'Sukshmaati sukshmam', 'vishvasya srashtaaram aneka rupam' or the subtlest of the subtle, the Unique Creator of all the Beings of myriad forms is also the great enveloper of what all one could visualize; realisation of his splendour brings peace for ever. He is the unchallenged protector and the ultimate refuge point of all and the illustrious Sages are able to access Brahman the Final Abode of Bliss even severing the chords of death forever. Just as a thin film conceals the top layer of butter in milk, the embodiment of 'Shivatva' or auspiciousness of Shiva is concealed in one's own inner cave of the body; that Unique Energy sustaining and filling up the Universe in Totality once recognised and realized is certain to break open the fetters of 'Samsara'! It is that very 'Paramatma' that is right within the concealed as one's own 'Antaratma' as seated in the heart, once visualised in the mind, brings to the frontiers of Immortality!

Chapter Two

stanza one

upādānam prapañcasya saṃyuktāḥ paramāṇavaḥ ।

mṛdanvito ghaṭastasmādbhāsate neśvarānvitaḥ ॥ 1 ॥

The material cause of a pot is clay, likewise Ishwara too is the material cause of the universe.

Vaisheshika darshana explains the dravya, guna, samavaaya, saamanyā, karma, vishesha padardhaas are included. Nitya dravyas comprising paramanu or atoms and aakashā, Nitya guna are among the uttpattikaranas. Such Paramanu's or atoms are the samsara kaarana or the universal cause. In other words the world is an illusory superimposition on Ishwara. This is the Advaita Siddhanta too being popular. While Dakshinamurthi Stotra Counters various other schools like Vaisheshika darshana or the atomic school since according to them the material cause of the universe is the atom or elements of earth water air fire and sky.

Stanza two

paramāṇugatā eva guṇā rūparasādayaḥ ।

kārye samānajātīyamārabhante guṇāntaram ॥ 2॥

Those gunakaranas as of Paramanus or Atoms are the karyakaranas. If Paramanus are nirgunas then Karyas too be likewise. Samanajatiya gunas seek to create vishesha gunas as of special features. The qualities as of the the form, taste and so on are inherent in the paramaanus or the atoms and likewise be the causation to another quality of the type too.

Chhandogya Upa. explains again vide VI. ii. 2-3:

Indeed by which logic this was possible that existence could come out of non-existence especially the proposition was that at the beginning there was no other existence! The inference could be argued that three possibilities might be drawn: the term 'ekam' might have exclud 'sajaatiyata' or of the same tree like another tree; 'swagata bheda' or internal variation of the same tree's leaves, flowers or fruits; or 'vijaateeyata' or the difference of a tree from say a rock. But when one is referring to some one like the Unique Brahman, the aforesaid possibilities are ruled out!) VI.ii.3) Then thus Singular Existence resolved to create many and to start manifested Agni; that Agni saw and decided to create many and created water. This indeed was eventually later that whenever or whosoever suffers by way of sweat, that is apparently created from Fire; that is how water is a product of heat!) VI.ii.4) Now these waters too felt that they should be many and created in excellent forms and this is how water in the form of rains created bountiful food; indeed thus food emerged from waters undoubtedly!

Stanzas Three and Four

kāryaṃ yatra samanveti kāraṇaṃ samavāyi tat ।

cakrādyaṃ sādhanam yattu ghaṭasyāsamavāyi tat ॥ 3॥

samavāyini tiṣṭhedyat samavāyyāśraye tathā ।

kārye'vadhṛtasāmarthyam kalpyate'samavāyi tat ॥ 4॥

As there be samavayi kaarana or the characteristic essentiality its causation or the inherent cause. This is on the analysis of a potter's wheel and the creation of a pot. Now the nimitta kaarana The recognisable part of the causation is called the Nimittha Kaarana and the unmanifest quality of the ground is called the Upaadana Kaarana. The immediate trigger or agency that sparks off the causation is called the Karana. Other accessories and contextual elements are also considered important in the final form that emerges. Samanvayi as The recognisable part of the causation is called the Nimittha Kaarana and the unmanifest quality of the ground is called the Upaadana Kaarana. The immediate trigger or agency that sparks off the causation is called the Karana. Other accessories and contextual elements are also considered important in the final form that emerges. As explained by Nyaya Vaisheshika School that final form is the relationship by which the quality is the characteristic of the qualified object as of redness of a rose or as a pot from the earthen clay from which the product. Thus the samanvayi kaarna is the pot and so be the upaadaana kaarana as the Material cause.

Stanza Four explains the samanvayi kaarana as of the warf and woof of the output of a cloth. The experience of cloth weaving be entirely dependent on the samanvaya kaarana, besides the application of the most ideal combination of the colour applications too as of asamavayeekaarana as the threads of a cloth. Thus the weaving of a cloth from the yarn by itself of an inimitable art forms as of chatusshashti kalaas or the popular art forms.

Stanza Five explains that Parameshvara as even a potter could with the muddy earth be manifesting the entirety of the Universal cloth by the warp and woof process. Bhagavan Maheshvara too be of veda-vedaana sangata kaarana had taken to the display of the Prapancha. Whatever effect is born from which ever cause it is by that cause that effect abides as on the analogy of a pot in the clay, cloth in the yarn and an 'aabharana' from gold. The material cause is always reflected in the effects. Even as Parameshvara is not the pratimimba or the Reflection of the Universe, indeed it is the other way around as this Uivesere is replete with that Omni Present.

[Explanation vide Brihadaaranyaka Upanishad III.vi.1 to vii-1-23- Pursuit beyond the warp and woof of the cloth of Creation, Nature and Universe

III.vi.1) With a view to describe the nature of Brahman-who indeed is the Self within all the beings- the Elements of Nature from Earth to Sky arranged within one another are being discussed. Gargi, the daughter of Vachaknu asked Maharshi Yagnyavalkya as to how the Elements of Nature from Earth as the starting point are skillfully arranged like the warp and woof of a cloth! Then Yagnyavalkya explained that earth is permeated with water, water is pervaded by Vayu/ Air, Air by the Sky; and Sky is infused with Gandharvas or the celestial minstrels and Gandharvas by Surya, and Surya by Chandra, Chandra by the Stars, Stars are overshadowed by Devas, Devalokas are overlooked by Indra, Indra loka is protected by the world of Viraja and the Viraja Loka finally by the world of Hiranyagarbha; the Maharshi then hastened to tell Gargi not to go beyond the Hiranyagarbha Loka as her head might even fall off if even by mistake or design the process of enquiry must not stop at that stage of Hiranyagarbha itself! Indeed the Supreme Self is Hiranyagarbha and one need to suffice and peg upto that level itself, as that indeed is the Truth of the Truth! The Individual Self would indeed be beyond the barriers of Putreshana, Vitteshana, Lokeshana as also Khshudha, Pipaasa, Shoka, Moha, Jara and Mrityu as explained in III.v.1 above. Fully satisfied with the Maharshi's explanation, Gargi the daughter of Vaachanu kept quiet and dumbfounded. Sutra or the thread between Brahman and Self is Vayu, the subtle entity connecting five elements, body organs / senses, praana and past-present-future lives but none realises mutual existence except Brahman! III.vii.1-2) Once the basic principle of Existence viz. the Inner Controller of the Self unified with Hiranyagarbha the Supreme is realised, the obvious query would be to comprehend the link of Hiranyagarbha and the Individual Self! III.vii.3) (Indeed all the Beings that are settled on earth and are well within it but are unaware of their powers and authority; neither the Self of a being is aware of its body is the earth nor that it controls the earth; much less it knows of its being the Supreme and Immortal Brahman! III.vii.4) He who dwells in water, and is within it, whom water does not know, whose body is water, and who is in command of water from within, and who as the Self is the Master and the Supreme Head himself!) III.vii.5) Whoever inhabits in Agni and is within it, whom Agni is unaware of, whose body is fire and who controls fire from within is the Internal Ruler, his own Immortal Brahman) III.vii.6) That very Being who resides on the Sky which is right within him but does not have that awareness, whose body itself is the sky and who regulates from within is indeed the Internal Controller as also the Everlasting Self!) III.vii.7) The Being who has his abode in Air itself and is right within it, whom Vayu is unrecognised, but whose physique is in it and who regulated Air from within is the Inside Controller and indeed your perpetual Self) III.vii.8) He who settles in swarga for good and enjoys in that Place but Swarga itself does not realise so, whose manifestation is there in Swarga itself and actually controls that Place from within, then he is not only the Internal Ruler but is also the Supreme Being!) III.vii.9) Be there a situation that a Being is an inhabitant of Surya Loka and is right within that Loka, and Surya is not conscious of it, yet that body is in that Loka itself as also controls that Loka from within as its Regulator, he indeed is the Supreme Hiranyagarbha himself!) III.vii.10) Whoso -ever resides in Dishas or Directions of the Universe and is settled in the Directions physically and even controls the the Eight Directions is indeed the Brahman himself who is eternal!) III.vii.11) He who is located in Moon and Stars and stays among them, yet these have no knowledge of it, yet his physical

presence is there for sure and also controls their movements and so on from within and is the regulator of these entities is indeed the Ultimate Paramatma!) III. vii.12) He who is the inhabitant of the sprawling Ether and the physical occupant even without the reckoning of the Ether itself and more so as the its Administrator is indeed the definitive Brahma!) III.vii.13) Anybody who is settled for good in the darkness even without its comprehension and is physically present always controlling the degrees of darkness is indeed the Utmost Hiranyagarbha!) III. vii.14) The one who is in the utmost brightness as a resider always yet despite that brilliance is unaware of his physical existence and what is more that entity controls the luminosity is indeed the paramount Paramatma; so far the description is about the various Devas like Earth, Water, Fire, Sky, Air, Heaven, Sun, Directions, Moon and Stars, Ether, Darkness and Brightness. Now the reference henceforth would be to various Beings). III.vii.15) The person who resides in all the beings and is within them, whom none knows about, whose body is all beings controlling all the beings from within, is the Internal Chief , your own Supreme Power. This is with reference to all the Beings in Creation and their respective bodies). III.vii.16) Now in reference to a body , be it of a human or of any specie of creation from grassroot upward; specifically about the prana or of vital force of a human body; he who inhabits say his nose together with his prana, the organ of speech viz. the mouth, the eye, the ear, the mind or manas, the twacha or the skin, likewise the eye, ear, the skin, the intellect and the organ of generation. Specifically with reference of the present Stanza, the person who is present in the nose is indeed within it yet whom the nose does not know, his body is itself the nose and controls it from within ; it is the Interior Commander and the link to the Brahman!) III.vii. 17) That person who resides in the mouth the organ of speech and stays right within it although the organ of speech is oblivious of it, yet its full form is within and is in full command of its actions as is indeed the Master of that organ and even the everlasting Super Master viz. Brahman himself!) III. vii.18) He who dwells in the eyes, is within it, whom the eye does not see and realise his existence nor he realises that he is the master of vision and the self controls all the actions of vision himself and as such is the eternal chief himself !) III.vii.19) That Being himself exists in the ears of a body, although the body is ignorant of this reality nor the ears themselves so realise although factually speaking these very ears are masters by themselves of the Self. This individual under reference resides in his ‘manas’ or mind and happens to stay right within him Self but strangely enough the Individual Self has no knowledge that this mind stays with himself and the manifestation of that mind is in his body and moreso controls this very Self as this fact is very well known to the Supreme Self! III.vii.21) He who exists in the skin, stays within though the skin does not know about its existence nor of its physical presence and not even the fact that it controls the skin from within, and is the Internal Ruler as also the Parameshwara himself. III.vii.22) The intelligent being that inhabits in intellect is surfiat in it, but the aspect of intelligence does not know it and is even unaware that intellect controls it and is indeed the Supreme Monarch of universe and even far beyond) III.vii.23) He occupies the organ of generation and is within it even without the organ of generation realising so, its full form is within and controls from within as the Internal Ruler while even is the Ultimate! He is never seen but is the witness; he is never heard but is the Hearer; he is never thought of but is the Thinker; he is never known but is the Knower; there is no other witness but the Self and none else knows of him; he is the Internal Sovereign and indeed is the Immortal Self. Everything else but Him is mortal indeed. Thus it is well established that either with reference to the supporting Deities or the Inner-Consciousness or the Self and of course the linked in Paramatma, every thing else, be it the body, its ‘jnanendriyas’ and ‘karmendriyas’ are subject to change, repetitive transformation and death. Yet the Inner Self ‘per se’ and of course the Almighty continue to be the Unknown, complex, everlasting, omni present, endless, Unborn, and Unspent ie. *Avyaktam -shasvatam-vishnum- anantam- ajam-avyayam!*]

Stanzas Five and Six

nimittam kāraṇam teṣāṃśvaraśca kulālavat ।

yatkāryaṃ jāyate yasmāttasmin tatpratitiṣṭhati || 5||

mṛttikāyāṃ ghaṭastantau paṭaḥ svarṇe'ṅgulīyakam |

iti vaiśeṣikāḥ prāhustathā naiyāyikā api || 6||

Even as Maheshvara as the potter being the prime and efficient cause of the Universe and its extraordinary and unmaaginable causations are ever abiding. For example, the mrittika in as the input and ghata as the outcome notwithstanding, the various other causes such as spinning the cloth and making gold as the various 'aabharanaas' like bangles, finger rings and such seek to follow the Nyaaya and Vaisheshika schools describe. The material cause is thus reflected in the effects. The Vaisheshikas further believe and rightly so that Parameshvara is not reflected as the material cause as that indeed of the coverage of Maya the Illusion. Just as a spider weaves out threads from within and also swallows the threads back withdrawing within itself periodically so does Paramatma creates various Beings and the Universe in totality; He sports with the material of staggering multitude with the active assistance of the Maya Shakti as the proverbial spider does with the unmanifested matter named 'Pradhana' and expands itself enveloping the worlds and materialises 'naama -rupa- guna-karmaadi tantu' or a fantastic range of nomenclatures, forms, characteristics and deeds even as the unique and invisible nucleus of featureless 'Antaratma' as the hidden spectator as the witness!

[Brahma Sutras as interpreted by Adi Shankara explain vide the Avirodha Chapter as of relevance on Vaisheshika and Atomic Theories II.ii.11-17

Mahadheerghaadhikaranam-

II.ii.11) Mahat deergha vadva hraswa parimandalaabhyaam/ The Vaiseshika view of the process of creation propounded by Sage Kanaada states that at the time of dissolution of the Universe, some minutest atoms continue to exist in their very elementary form without producing any effect but possessed of basic qualities of colour etc. Then under the influence of the merits and demerits ('adrishta' unseen potential of of works) of creatures aided by the conjunction with one another the atoms commence creating from all things starting from 'dyads' or twosomes and so on; the qualities of the causes produce new qualities in the effect. These atoms (anu) are from earth, water, fire and air as distinct from each other are stated to add up to each other as 'dyads' or 'triads' or three -some or 'tetrads' or combination of four atoms and so on adding up to groups and making up the Universe by atomicity inherent in the cause and effect viz. atom the cause and the effect in the dyad. But the Vedantins argue that the resulting substance, say a dyad is weighed down or overwhelmed by an opposing magnitude and thus one cannot presume the same type of atomicity inherent in the cause and effect of varying proportions; so much so the consciousness present in the causing entity might be dissimilar to the entity thus effected; thereby the atomicity would be different and hence the process of reproduction would not be similar; in other words the consciousness would be very unlikely to reproduce Universe or of another consciousness. Thus the theory of atoms being the cause of the Universe is not properly justified.

II.ii.12) Ubhayathaapi na karmaatastadabhavah/ The Theory as already mentioned states that 'adrashta' or the unseen potential of action tends to conjoin minutest atoms consequent on Universal Dissoluton from the four sources of earth, water, air and fire as also the body together with sense organs and thus the whole universe is originated from the atoms. The atoms in isolation are impelled by adrishta and come into conjunction with one another. The doubt expressed by Vedantins is that in the absence of well determined cause of action, the initial action cannot occur in the atoms; and because of the absence of action, any conjunction on such action would be impossible. In the absence of conjunction, dyads and other products coming out of conjunction would have no existence and there would be no creation! Thus the theory of Atoms as the cause of creation is dismissed!

II.ii.13) Samavaya abhyupagamaaccha saamyat anavasthiteh/ There can be no creation or dissolution possible as a natural and integral part of evolution on the basis of the atomic theory. The hypothesis of ‘dyad’ or the origination of two atoms which are dissimilar mutually and yet are a part of integral evolution is unsubstantiated to be the cause of creation. ‘Samanvaya’ or reconciliation of the concomitant cause of Creation which basically supports the combination of two different qualities each of which despite their incongruity are sought to add up and unite for the objective of Creation. Technically speaking ‘anavasta dosha’ or the ‘regressus ad infinitum’ or incongruity perpetuated or unnaturally forced into existence! This leads to an antithesis of the natural process of creation and of the contents of the Universe!

II.ii.14) Nityamevacha bhaavaat/ The Atomic Theory is also repudiated on four counts of perennial activity of atoms: naturally active and inactive; both active and inactive; neither active nor inactive; and the TINA factor or There Is No Alternative! In the first case of natural activity then there would not be any possibility of Universal Dissolution; in the second case, ie if the atoms are not active then there would not be any creation at all since inactivity would always persist; in case there is neither natural activity nor natural inactivity then there would be a cause only but no effect of creation and in that case then the impact of ‘adrishta’ would be nil as there would either be perennial activity or perennial inactivity. The last TINA factor is anyway ineffective.

II.ii.15) Rupadi matwaaccha viparyayo darshanaat/ The Vaisheshika Theory of Atomic origin of Creation by way of further indivisibility of atoms is based on four kinds of Elements based on colours and their constituents. In this case, the colours and appearances of the atoms would not be eternally same and so would be the kind of the atomicity and as such the cause of Creation would not be eternal. For one thing, the Vaisheshika Sutra (IV.i.1) viz. ‘Any thing that has existence and is unproduced is eternal’ would be falsified. Secondly, the concept of eternality of atoms would not be true and justified: Vaisheshika Sutra (IV.i.4): ‘And atoms are eternal and on that assumption only the Anitya concept of: ‘It is impermanent’ gets squashed by the Atomists! The third ground of eternality by Vaideshikas states vide Vaideshika Sutra (V.i.5): ‘Eternality is also deducible from the saying of ‘Want of Knowledge’ ie. not knowing through the cause of destruction’. Thus these criteria disable the Atomic Creation Theory!

II.ii.16) Ubhayathaa cha doshaat/ Quality of each atom needs to be uniform to be eligible for Srishti or the process of Creation. Other wise, the entire basis gets naught. Now the four major Elements of Nature display varying sensory features viz. Earth possessive of four qualities viz. smell, taste, colour / appearance and touch; Water possessive of taste, touch, colour / appearance; Fire is possessive of touch and colour/ appearance; and Air is possessive of only the quality of touch. In other words, earth-water-fire and air have decreasing number of qualities or attributes respectively. The natural ingredients of sensory factors thus hardly display similarity of qualities leading to obvious basis of causation to facilitate Creation! On this count too, the Theory of Atoms being the cause of Creation of the Universe is failed.

II.ii.17) Aparigrahaat cha atyantam anapekshaa/ At least the School of Thought that Pradhana as mentioned by Sholars like Manu had seemingly considered the views of Sankhyas such as the pre existence of the effect in the cause; the non attachment of the Supreme Soul and such fundamental issues of partial similarities. But, the Atomic Theory is wholly discarded by Vedic Scholars. Quite apart from the contradictions of it as above, the Viseshikas base their Siddhanta on six major ‘Padarthaas’ or materials: viz. Dravya (Substance), Guna (Quality), Karma (Action), Saamanya (Generality), Vishesha (Particula -rity), Samanvaya (Inherence or Integrality). These are all of different and possessive of varying characteristics like a man, horse and a hare. But Viseshikas believe dravya and guna are the same but Vedantins refute that two horns of a cow are not necessarily the same. Atomists believe that Samayoga or conjunction and Samanvaya or inherence or integration are the same but Vedantins believe that both are the same entity giving rise to many words and ideas from the same individual like Devadutta is one and same but is a man, a Brahmana, versatile in Vedas, youthful etc. like a single digit may follow with different numbers. The Samanvaya belief of the Atomic

Theory presumes the cause of Creation and its following effects similarly projected but Vedantins do not vouchsafe about the similarity or otherwise of the cause and effect of Creation. The doctrine of atoms as the cause of creation is based ostensibly on so called defined principles- it could have been based on several unsubstantiated other grounds too without adding further credibility. The principles are not only countered on Vedic Traditions but are proved hollow on the grounds worthy of ‘ignoring by all respectable persons aspiring the highest good’!]]

Stanzas Seven and Eight

rajaḥ sattvaṃ tamaśceti pradhānasya guṇāstrayaḥ ।

rajo raktaṃ calaṃ teṣu sattvaṃ śuklaṃ prakāśakam ॥ 7॥

tamaḥ kṛṣṇaṃ cāvarakaṃ sṛṣṭisthityantahetavaḥ ।

iti sām̐khyāśca bhāṣante teṣāṃ dūṣaṇa ucyate ॥ 8॥

Pradhaana Sankhya Vadis explain that Prakriti is stated as the paribhaashika shabda inasmuch as the bandha- moksha-bhoga and such as being the principal causes. Rajoguna is the utpatti kaarana- satva guna as the stiti kaarana and tamoguna as the vinaasha kaarana. These trigunaas are quinessential are the roots of the universal existence as Shwetaashvatara Upanishad too endorses: I.iv) The Supreme Lord is realised as a Single hub of a wheel, with three tires or three folds of three Gunas of Satva-Rajas-Tamas; ‘shodashatantam’ sixteen terminals or of five elements, five organs of Perception viz. Jnanendriyas and five organs of Action or Karmendriyas and the mind as the Leader; ‘Shataardhaaram’ or fifty spokes representing viz. ‘viparyas’ viz. misleading conclusions, ‘tamas’ or ignorance, ‘moha’ or self-love, ‘maha moha’ or extreme infatuation, ‘taamishra’ or abhorrence and and ‘andhataamishra’ or terror; ‘Vimshati pratyaraabhih’ or twenty four counter spokes or the Five Basic Elements of Nature with five each of organs and senses and mind; ‘Ashtaika shabdih’ or six sets of eights viz. ‘Prakriti’ or Nature, with eight causes of five elements with, ‘Manas’ or Mind, ‘Buddhi’ or Intelligence and ‘Ahamkaara’ or Ego. Thus satva guna is defined as of the ‘sookshmatama laghutva’ yet as the baahyaantara jnaana pradaata. Tamoguna is of ‘andhakaara sthula ashuddha kaarana’ or of deep darkness totally overshadowing the Truthfulness. Thus to that extent the Advaita Tatva be endorsing the Sankhya siddhaanta, and as of saha yogis of Vaishesika -Naiyyayika- Swabhaava vaadis- Shunyavaadais and so on. Be this realised that the kaaryakaarana be the root cause of the avyakta bhava sthita, lest there be else sarva jagat be replete with Maheshvara bhaavotpannata. This is on the analogy of ‘Indrajaala kaarana’ owing to Maya Shakti Prabalata, otherwise there could not be the pranchika srishti.

The Advaita Vedanta asserts that the Singular Truth be ever triumphant and gloriously glittering. It is the sat-chit-ananda that is the Absolute Truth. This ‘samsara’ is comparable to the illustrious Ashvattha Tree with its roots protrude upwards yet the branches hang down and is stated as indestructible. The leaves of this grand tree are stated as Vedas and only He who truly realises the significance appropriately is a Jnaani! The branches of this gigantic tree are sprawling upwards and downwards too reflecting truly the prakriti gunas or the natural traits with strength and spread out. The natural tendency of desires, passions, grit and grip ever with multiplying effects like very many tender leaves; indeed the roots are strong and ever spreading too deep and dense! These deep roots are like the ‘punya-paapa karma bandhaas’ or of the gritty knots of virtuous and vicious acts of the countless Beings!! The true features of this gigantic ‘ashvattha vriksha’ is never realised by the various beings in the ‘samsara’ neither of the beginnings nor terminations and not even of its stability and perpetuation! As this tree is thus deeprooted with unique strength, only the possible solution to get away with it is ‘Vairagya’ or the total withdrawal from ‘samsara’ and its prides and prejudices, desires and nonfulfilling failures and the consequent anger, anguish, hatreds, jealousies and further adversities. This ‘vairagya’ needs to be practised with equally powerful antidote of shama-dama-saadhana- to resist, renounce, reject the hallucinations of the ever sprawling and sprouting desires! The truthful awareness of one’s Inner Consciousness, total negation of desires, destruction of egotism, equanimity and overcoming of impulses of pleasures and pains, are some of the tools of the armoury that might help the nearness of the target! Here is the analogy is like what Kathopanishad states as

quoted as under: Absolute Truth is the Unmisakable Unity of Supreme Self and the Self within, despite the mortal body and its influences; after death too the darkness of ignorance persists till the Realisation of their Unity! II. iii.1) Now, the cause and effect manifestation is discussed since the gigantic peepul tree with its root emerging of Brahman the immortal and the worlds emerging therefrom. The sprawling tree is replete with innumerable extensions of features ranging from Pancha Bhutas of the Five Elements, Devas, Dishas, and Virtues on one side even along with defending energies of the Universe as relieving points and on the other hand a huge multitude of evils, births and deaths, old age, sorrows, diseases, struggles, besides material attractions all over! Yet Brahman puts the lid on the totality of situations, alike on the pluses and minuses, yet with the defined boundaries and the ground regulations well in place! Indeed That is That!

Stanzas Nine and Ten

an̄kurādīphalānteṣu kāryeṣvastitvamiṣyate |

kuta āgatya sambaddhā vaṭabījeṣu te kaṇāḥ || 9||

kāraṇānugataṃ kāryamiti sarvaiśca sammatam |

tasmātsattā sphurattā ca sarvatrāpyanuvartate || 10||

Having explained the description of the samsara as the exemplary ‘ashvattha vriksha’ this universe displays the kaleidoscopic variations symbolizing endless colors and forms in one’s escape in the times of difficulty and self-doubt, constantly generating ever changing symmetrical patterns from small pieces of colored glass, and therefore anything that changes constantly! Thus the effects- as from the seed stage right upto the fruition of karma paripakvata the universal existence is amply proven. Hence atomic theory to that extent might be proven. *Yet the paramaanus are not the material cause and causation of the universal creation. That is the Unknown Paramatma merely. The Anumatra samsara is a particle of the Parabrahma Sutra maatra.* Thus the Atomic Theory be nullified by Brihadaranyaka Upanishad

[Brihadaranyaka Upanishad explains vividly vide III.viii.1-12

The Sutra is the connector to the two halves of the Cosmic shell and the process of ‘neti, neti’ or ‘not this, not this’ leads to the Ultimate Reality’

III.viii.1) (It may be recalled that in the sixth Brahmana of the third chapter (III.vii.1), Gargi, the daughter Vachaknavi asked Maharshi Yagnyavalkya about the Reality of Brahman and how Maharshi explained that Water, Sky, Sun, Moon, Indra, Viraja upto Hiranyagarbha had all been woven in an orderly manner of warp and woof in a cloth; then the Maharshi cautioned Gargi not to enquire further failing which her head would fall off. Now that she had apparently followed what all has been explained by the Maharshi in the subsequent Brahmanas about the link of the Inner Self and Brahman, Gargi hesitantly took the permission of Brahmanas of two more questions to pose the Maharshi stating that none else could excel the Maharshi to queries and genuine doubts on the subject of Brahman! She then asked the Maharshi as follows) III.viii.2) Maharshi, just as the warriors of Banaras or Videha who were in the practice of striking bamboo-tipped arrows from their deposits, may I confront you with two difficult questions to test your knowledge about Brahman!) III.viii.3) She said: Yagnyavalka! In the earlier references, the expression of ‘Sutra’ as the inter- connect of Inner-Self and Hiranyagarbha has been used; that Sutra or the thread as the link between the Element of Earth by Water which was stated to be above Swarga or the upper half of the Cosmic Shell and below the earth or lower half of the cosmic shell. In other words, this Sutra is between Swarga and Bhumi that is between the two halves of the cosmic shell. Now, is the gap between the two halves of the cosmic shell representative of the measurement of Kaalamana or the concept of Time viz. the Bhuta-

Vartamaana and Bhavishya or the Past, Present and the Future? In other words the Sutra connects the dualistic nature of the Universe or unifies the Self and the Supreme!) III.viii.4) Yagnyavalkya replied to Gargi: That which you have referred to as being above Swarga and Earth as also between these two is pervaded by the 'avyakrita aakaasha' or unmanifested ether! This manifested universe consisting of the Sutra exists in the unmanifested ether, like earth in water, in the past, present and future, or in its origin, sustenance and dissolution!) III.viii.5) Gargi saluted the Maharshi and stated that she was fully satisfied with the explanation; the question was difficult as the Sutra itself was enigmatic and hard to assimilate and more so that it spreads through and permeates. Now she asked another such question.) III.viii.6) Gargi once again sought more or less confirmation of the earlier query viz. as to what pervaded which was above Swarga and underneath Bhumi, as also between the two that was valid to the present, past and future tenses.) III.viii.7) Yajnyavalkya repeated Gargi's question and re-emphasised that whatever was above heaven and beneath the earth, and whatever was between the heaven and earth, 'was, is and will be', denoted by unmanifested ether. Then the next question would be: what is the unmanifested ether infused by? Indeed this question is stated to be rather difficult: if akash is unmanifested, would it be easy to distinguish the past, present and future! This is the catch in Gargi's query; firstly to explain the difference of the past-present-future is difficult; then the sky is unmanifested; hence the query again!) III.viii.8) Maharshi Yagnyavalkya replied that what 'Brahma Vettaas' or the Knowers of Brahman sought to explain that the latter was 'Akshara' or Undecaying or Imperishable and that would indeed be the negation of the following features: that is Brahman is neither gross nor minute, neither short nor long, neither like glowing red like Agni nor adhesive or oily like water, neither shadowy nor dark, neither Air nor Space, unattached or uncommitted, neither savoury nor odorous, with neither eyes nor ears, without voice nor mind, without radiance nor brightness, without Praana/ vital Force, mouth or measure, without interior or exterior, is neither edible nor can eat and so on. Thus it is totally devoid of substance, attributes, features and qualities!) III. viii.9) Vedas having discarded all kinds of substances, affairs and aspects of the Absolute and Indisputable Power named as Brahman, its Existence is adduced by inferential evidences which are felt, recognised and directed. It is therefore ascertained by proofs such as Sun, Moon, Earth, Air, Fire, Sky and so on. It is under the definitive canons and tenets of that Supreme Power, Sun and Moon are held in their positions, heaven and earth are maintained; 'kaala maana' or the Time Cycle of moments, muhurtas of 48 minutes each, days and nights, fortnights, months, seasons and years are well-regulated; rivers normally flow eastward from white mountains, others flow westward without changing the direction and respective courses; human beings praise the agents of that Great Immutable called Devas or Gods-each of them performing their respective duties without fail notwithstanding the passage of Time as per their own schedules of duty chart; Gods and Manes or Pitru Devas depend on the Sacrifices besides the Practice of Dharma and Nyaya or Virtue and Natural Justice as applicable to Societies and so on. Indeed the Supreme Power thus asserts itself its Authority irrespective of the passage of Time. It is inferred that natural justice prevails and pronounced deviations are sought to be corrected by the 'Unseen Hand' from time to time!) III.viii.10) Maharshi Yagnyavalkya further explained to Gargi, that this Absolute Power is never visioned but indeed is the evidence and the faculty of vision itself! It is never heard but hears everything being the personification of hearing itself; it is never known for thinking but indeed is the Thinker and the manifestation of thought itself; It is not known but is indeed the Knower being Knowledge and Intellect itself; Gargi! This Super Power is like the unmanifested ether and is all pervading and the Ultimate Unknown!) III.viii.11) Gargi! This Absolute Power is never seen by anyone as it is not a sense object and as such it is its own evidence since it is the ability of vision by itself; similarly It is never heard, as it is not an object of hearing but is the singular Hearer and the capacity of hearing by itself; It is never the Thought as is not the object of thinking, but is the Unique Thinker and the personification of Thought and Intellect by itself! Gargi! It is by this Absolute Power that the unmanifested Ether is permeated all over. Brahman or that Supreme Energy is indeed the direct and instantaneous Self within all the species and is beyond and afar the several attributes of hunger, thirst,

desire, lust, anguish, envy etc. That Reality is the Ultimate Goal and the Truth of Truth and the Unique!) III.viii.12) Having been since convinced fully by the capability of Maharshi Yagnyavalkya to explain what Brahman was all about, Gargi addressed the congregation of Brahmanas who allowed her to ask two questions viz. whether Brahman had no characteristics and adjuncts and if so what Brahman actually was considered to be inferred on the authority of the Scriptures. She conceded that on the basis of a methodical analysis of ‘neti, neti’ or ‘not this and not this’, the Individual Self having discarded the adjuncts of body, organs and senses, the Maharshi rightly deduced that the transmigrating Soul was the Supreme Self as Brahman Himself; in other words, the same Individual Self minus the features but overcoming ignorance and desire and work is called the Supreme Itself as verified by the ‘Anirvachaniya Vedas’ or the the Untold Scriptures. Gargi thus got convinced of the inherent and unique Truth that the Self was the Supreme!]

Stanza Nine further explains that the Nyaaya-Vaishesika Shools too are refuted even as accepting that the material cause is invariably present and distinguishable in all the effects but certainly not the root cause. This might be on the analogy of a lump of earth, the pot and the broken shreds of the pot. The vedantic viewpoint just as the atomic particles could certainly not be the material cause. Prakriti is energy, activity, vibration and creative power. Parameshvara is stable, inactive, immobile and insensitive- yet the Supreme. Shiva is quiescent and motionless and Shakti that keeps everything pulsating, from planets and stars to the atom, and is inseparably united. Shiva can be called matter and Shakti energy. Not only are Shiva and Shakti united being basically the same as confirmed by atomic science according to which too matter becomes energy. Thus ‘without being united with you, can Shiva even stir! The first vibration by which the Parabrahman becomes aware of Itself is caused by Amba. Thereafter it is vibration after vibration in ‘aarohana and avarohana’ manner being Praana the Life Energy!’

Stanzas Ten -Eleven -Twelve:

*karṇānugataṃ kāryamiti sarvaiśca sammataṃ ।
tasmātsattā sphurattā ca sarvatrāpyanuvartate ॥ 10॥
puspe phalvatvamāpanne kṣīre ca dadhitāṃ gate ।
vijātīyāḥ pratīyante guṇā rūparasādayaḥ ॥ 11॥
kāraṇaṃ kāryamaśom'śī jātivyaktī guṇī guṇaḥ ।
kriyā kriyāvānityādyāḥ prakāśasyaiva kalpanāḥ ॥ 12॥*

The Advaita Siddhanta accepts that causes would germinate the effects. The very existence of the universe is hinged on the karya kaarana kartrutva. The impact of the karya is the germination of the kaarana. The kaaranas are explained as of nimitta kaaranaas or the efficient causes or upaadaana kaarana. Effect is not different from cause. When the cause is destroyed, the effect would no longer exist. For example, cotton cloth is the effect of the cotton threads, which is the material cause. Without threads there will be no cotton cloth. Without cotton there will be no thread. Bhagavad Gita is recalled vide Adhyaaya Thirteen on Kshetra Kshetrajna Vibhaga Yoga *Kaarya kaarana kartutve hetuh Prikritiruchyate, Purushassukha duhkhaa -naam bhokritve heturuchyate/* The cause and effect of this inretaction leads Prakriti to the generation of the Trigunas. The Purusha and Prakriti together with the Trigunas continue the process of creation and into this body generated by Pancha Bhutas and Panchen-driyas enters the Kshetrajna the Self in the form of consciousness. The Panchendriyas or the body adjuncts like five horses are attached to the charioteer called Mind to ensure that the vicious horses tend to carry away with wrong deeds’. Thus the effect preexists the material causes. This is as per the example of clay appearing as a pot. Since existence has the innate capacity to reveal itself among all

the objects in the universe, as such the Paramatma as of sat-chit-self consciousness ought to be deemed as the material cause.

Stanza Eleven explains that a flower bed be transformed as a sugandha parimala pushpa and eventually as a ripened fruit or the go khseera would turn to a curd, the material causes would transform the qualities of colour and taste. That is why each succeeding effect be accepted as all these manifestations of Brahman. Upaadaana karana of the world is Brahman only. Brahman is explained as the creator, protector and destroyer of the world. Thus Brahman is the cause of creation, cause of protection and cause of destruction. Though these three are mentioned together, still they are mutually independent. Thus Brahman is the cause of each of three separately. Thus Brahman as 'abhinna nimitta upaadaana kaarana' or the undifferentiated efficient-material cause. That pure Brahman alone is upaadaana as proclaimed in the scriptural statemen '*aatmanah aakaashah sambhootam*' or from the Atman came space. *Maya Avidya Bhedha Vaadinah* (those who consider Maya and Avidya as different) consider Ishwara as the upaadaana because the entities from space etc. are transformations of Maya which is dependent on Ishwara. But antahkarana etc. are effects of avidya which is in jeeva and hence jeeva is also the upaadaana. Thus both jeeva and Ishwara are the upaadaana of the world. Maya Avidya Abhedha Vaadinah (those who consider Maya and Avidya as same) consider Brahman alone as the upaadaana of the waking world whereas jeeva is the upaadaana of the svapna prapancha alone. Antahkarana etc. are identified with jeeva and this identification makes jeeva seem as upaadaana. Taittiriya Upanishad explains clearly vide II.1.2. Brahman is the Truth that is the Infinite Knowledge and he who possesses that knowledge does indeed rejoice everything that Brahman does too. This Brahman is indeed within one's own Self, the Origin of Akaasha even as from Akasha emerges Vayu. In the chain of Creation, Agni originates Water which manifests Earth in turn and there by herbs facilitate the output of food and thereby the man. Thus human beings-as also other species in the Lord's Creation-is basically the product of 'Anna' the food: *annaad reto rupena parinataat purushah*/ The Purusha is made essentially of food and the resultant semen. That Being possesses a head balanced by a Southern or Right side and a Left side or northern side, besides a stabilising 'puccha' or tail as symbolic of Earth; In between the sides of the body trunk, the mid point is the 'Atma' or the Soul as Vedas are stated to define, while the analogy of the hanging tail of a cow or earth as the foundation. There are two analogies stated one on Atma and another on the tail; the analogy of the 'Atma' first: the Antaratma is in a 'guhaa' or in a secret place based on the concept of Inner Consciousness: viz. *avyaakrita akaashameva guha*, or, *antarhridaya akaasha*/ Now, the Self also called Jeevatma or the ego is possessive of Pancha Koshas or Five sheaths viz. Annamaya (food based), Praanamaya (life based), Manomaya (Perception or instinc -tive based), Vigyanamaya (knowledge or intelligence based) and finally Anandamaya (based of sheer bliss the climactic state of Supreme consciousness). The second analogy about the tail as drawn from a reference of a cow's tail is representative of the nexus of Pancha Pranas or the vital forces of Paana-Apaana-vyana-udaana-samanas poured as it were into crucible. Having thus explained the principle of the Antaratma or the Individual Self comprising *inter alia* the unity factors of Space, Fire, Water, Air and Earth and the relativity of Pancha Koshas and Pancha Pranas on the one hand and that of Paramatma on the other, one another parallel example is about ten men crossing a river by a boat and as each time one counts the rest, one forgets counting himself too and only nine were counted; indeed the tenth is the Self; and the tenth one also the paramatma! It is the same as: *Satyam jnaanam anantam Brahma*! Or the Truth, the Subtle Knowledge and the Infinity! But Infinity is beyond comprehension but indeed within oneself.

Chhandogya Upanishad(VII.xxiv. 1) explains about Infinity likewise: The definition of Infinity covers such that where one would not be able to see, hear, feel and understand any thing. In the situation of the Self and the Infinity, both get united and both are the reflections of each other, then whom should one see, hear, feel or understand.

Brihadaranyaka Upanishad (II.iv.14) is quoted too: Due to the apparent existence of duality due to ignorance, smell-vision-hearing-speech- thinking or mindset-and the faculty of understanding are dissimilar. But when the veil ignorance is removed and since the Absolute Self is neither dual nor multiple, every thing falls in place and one starts recognising the attributes to see, hear, smell, taste, touch, think and react precisely the same unmistakable and distinctive uniformity! Then the Self is the Supreme in that blueprint, be it hearing, vision, or feeling or thinking! Moreover, Brahman is omnipresent as He is below, above, behind, in front, and in all the Directions. Any one who looks within would see him finds his mirror image. He is free of movement, speech, thought, vision, hearing and touch. The concept of duality is thus misplaced and that of Unity is perennial!.

Stanza Twelve explains the cause and effect analysis, partly or totally about the species of the Univese as also of individuals-quality wise or as of the qualified, action as endowed with reaction and all such super -impositions are stated as One's own Self Consciousness which is Brahman only. The cause and effect are as of the seed and sprout- partly and wholly is as of threads and the spinned cloth, the species of humans and the andaja-jalajaadi rest of the srishti and the immovable and mobile beings, besides the kaala maana or of the wheel of time. Indeed all these variations are imposed by the Maya Prakriti. This kind of psychoanalysis is the process of Self assesment. Thus the analysis of vishesha- visheshi, samavaaya samavaayi, sadrishha-saadrisshi siddhantas are relevant. Adviteeya Akhanda Prakaasha with the subservience of Maya Prakriti creates illusions in the samsara as of charaachara jeevaas as of innumerable species.

'Gaudapaada Kaarikas' on above Mandukyas as per the Quintessence of AshtaadashaUpanishads

While Vishwa or the Individuals in collectio as discerns all the extraneous objects, Taijasa experiences the subtleties or nuances of the internal features of all the entities and Pragjna is the Consciousness in totality.Indeed it is the same entity considered in three ways viz.waking-dream-deep sleep or sushupti, just as a largefish moving along river banks or a hawk flying free in the Sky.The Self is unaffected in any of the states of existence with the result of its contact with body parts and actions as covered bythe veil of ignorance in the waking state or desires to rest in sleep or in deep sleep. Thus the transcendence or the superiormost excellence of the Self is firmly established in three stages of awakenness-dream- sushupti. Gaudapada explains further in annotation of Vishwa-Taijasa and Pragjna, Vishwa the Composite Self especially in reference to Praana is met with in the right eye since that happens to be the place of experiences.; Taijasa is built in one's own mind as the motivating and thinking power; Pragjna is in the heart directly connected with Akaasha or Space. Indeed these three entities of the physique are the built- in features of Existence. Thus Gaudapaada Kaaraka asserts that the very existence of a body comprises of three ways viz. Vishwa-Taijasa-Pragjna. WhileVishwa is delighted with the magnitude and variety which represents as gross, Taijasa is joyous with subtleness and intricacies while Pragjna is immersed in idyllic bliss. Thus enjoyment is three folded: 'Sthula' or gross yielding fulfillment, the suble satiffies the Taijasa, whiler Pragjna demands bliss and ecstasy alone. The Self seeks to experience all the thre phases of satisfaction. But since ignorance is covered by Maya or 'Make Believe', each and every Being has its own origin, species, name, form and feature. But Praana the alternate of Brahman is manifested in every being as Antaratma pronouncing as it were as 'Ahamasmi'or I am Myself! But as the values of Dharma came to a low ebb and due to the inordinate pull of Maya, the nearness had replaced the distance; Upanishads are the capacity to bring near to this Truth that Praana couched in alive body is the Self the Supreme and indeed THAT IS THE TRUTH. While Vidwans who are indeed aware of the magnificene and splendour of the Almighty are sure of the origin and process of creation, the ignorant ones feel over-awed and surmise that the creation and uniformity of species as prototypes is sheer magic as an enigma!]

Stanza Thirteen

caitanyam paramāṇūnām pradhānasyāpi neṣyate ।

jñānakriye jagatklṛptau drśyete cetanāśraye ॥ 13॥

In the process of Universal creation, only the Supreme consciousness and action play the essential role but not the atomic theory nor of the vaisheshikaas. Without the potter, the pot could never be produced as only Ishvara could create-preserve and destroy with the Prakriti Maya. Thus Ishvara only the Supreme Authority. Vedanta Shastra asserts that the kutashta chaitanya, self consciousness is universal and common in all the Beings .

Bhagavad Gita vide Purushottama Prapti yoga Chapter Fifteen explains as follows:’ The verse means that two types of Primordial Energy are reputed to exist in this world; one is perishable, the other imperishable. Between these two, all elements are perishable and the Kutastha-consciousness is termed as imperishable. The verse further denotes: ‘ I am the ‘antaratma’ being ever present in the heart which is unseen or felt and the source of vastu jnaana- jnaana shakti and vicharana jnaana; am the vedantha karta- vedya. I am at once the jnaana- jneya-jnaata or the awakening- the awakeness- and the person thus ever awaken! In this Universe there are two types of persons named Kshara and Akshara. Kshara who enjoys what all life offers, by these as pleasures or pains - successes or failures. Akshara is steady minded always seeking to understand the purpose of life and moerso the objectivity of what beyond. This purity of consciousness is what makes all things one. The consciousness is the witness of the mental vrittis, or modifications and workings of the mind, but it is not affected by these. The mind is different for each individual and, for most people, is said to limit them from experiencing kutastha chaitanya. In the state the universe in entire is experienced and felt as one by the yogi: there is no longer any separation between the individual and universal consciousness. Another way of understanding kutastha chaitanya is by considering the Self Consciousness..

Veda Pramaanaas as of Chhandogya Upanishad vide ‘Adviteeyata’ or Singular Existence manifests surprising Plurality all rolled out from same uniqueness : VI.ii.1) Svetaketu’s father then stated that in the beginning, there was only one Being in existence with none else and out of that single existence emerged a second) VI.ii.2) Indeed by which logic this was possible that existence could come out of non-existence especially the proposition was that at the beginning there was no other existence! The inference could be argued that three possibilities might be drawn: the term ‘ekam’ might have excluded ‘sajaatiyata’ or of the same tree like another tree; ‘swagata bheda’ or internal variation of the same tree’s leaves, flowers or fruits; or ‘vijaateeyata’ or the difference of a tree from say a rock. But when one is referring to some one like the Unique Brahman, the aforesaid possibilities are ruled out!) VI.ii.3: Then thus Singular Existence resolved to create many and to start manifested Agni; that Agni saw and decided to create many and created water. This indeed was eventually later that whenever or whosoever suffers by way of sweat, that is apparently created from Fire; that is how water is a product of heat!) VI.ii.4) Now these waters too felt that they should be many and created in excellent forms and this is how water in the form of rains created bountiful food; indeed thus food emerged from waters undoubtedly!

Stanza Fourteen

kālarūpakriyāśaktyā kṣīrātpariṇameddadhi ।

jñātrjñānajñeyarūpaṃ jñānaśaktyā bhavēj jagat ॥ 14॥

Sankhya vaadis tend to take the example of the cause of milk to turn to curd by itself without being associated with any conscious entity as a proof. The view point of Vedantis is that kriya shakti or power of action is bestowed by Ishvara the Inner Self. As regards the manifestation of the Universe too likewise the innate prower of Ishvara . Hence the jnaana shakti emanates from the Paramatma only. The kaala prabhava for the milk turning to curd thus be of the elapse of time which again is the manifestation of Parameshvara. Kaalamaana again emanates the kaaraya kaaranaanubhava siddhi. Sarva vyaapi Parameshvara thus the Supreme Controller who turns milk to curd, Surya to shine, nakshatraas to sparkle, and pancha bhutaas to be manifested.

Stanza 14 to continue: Sarva vyaapi the Omni Present Paramatma be the karyakaarana and kriyashakti praadata presiding over the affairs of the Universe while Maya Shakti is help to look manage the Creation-Preservation and periodical dissolution activities and that is how the activities are carrying on with no hitches.' Indeed, the Self driven power enforces the interaction of Satva-Rajasika-Tamasika Gunas or Instincts or features of Beings and balance these to prompt the actions of the Beings. This be well realised that Prakriti is Maya and the origin and essential force behind Maya the Illusion is the Unknown. The Universe in totality is permeated and suffused with that Root Energy of His! Brahma Purana illustrates: *Esha chaturvamshati bheda bhinna Maayaa paraa prakritistat samutthaa/* or 'The Universe is surfiert with twenty four major variations of Maya of Five Elements, Five Jnanendriyas, Five Karmendriyas, Manas, Praana, Trigunas and Kaalamaana. Thus the Self-generated Energy is camouflaged within, by the three main qualities of all the Beings in Srishti in the three forms of Satvika-Rajasika-Tamo gunas. These very qualities are also responsible for the Existence and the driving forces within, besides being the causes of Srishti- Sthiti- Samhara or Creation-Preservation- Dissolution of the Universe! This very Original Energy of Paramatmaa is also the manife station of three forms of Prakriti-Purusha-and Ishvara !He is the Cause-Causation- and Casuality of Life!

Stanzas Fifteen -Sixteen-Seventeen- Eighteen-Nineteen-Twenty

*jñānaṃ dvidhā vastumātradyotakaṃ nirvikalpakaṃ ।
savikalpantu saṃjñādidyotakatvādanekadhā ॥ 15॥
.saṅkalpasamśayabhrāntismṛtisādṛśyaniścayāḥ ।
ūho'nadhyavasāyaśca tathā'nyenubhavā api ॥ 16॥
pratyakṣamekaṃ cārvākāḥ kañādasugatau punaḥ ।
anumānañ ca taccāpi sāmṁkhyāḥ śabdaṃ ca te api ॥ 17॥
nyāyaikadarśinopyavemupamānaṃ ca ke cana ।
arthāpattiyā sahaitāni catvāryāha prabhākarah ॥ 18॥
abhāvaṣaṣṭhānyetāni bhāṭṭā vedāntinastathā ।
sambhavaityayuktāni tāni paurāṇikā jaguḥ ॥ 19॥
dravyaṃ guṇastathā karma sāmānyaṃ ca viśeṣakaṃ ।
samavāyaṃ ca kñāḍāḥ padārthāṇṣaṭpracaṣate ॥ 20॥*

Stanza Fifteen elaborates of the types of nirvikalpaka and savikalpika jnaana, the former without modifications Sound (Shabda), Touch (Sparsha), Vision (Roopa), Taste (Rasa), Smell (Gandha), and the savikaalpa jnaana. When one could perceive Sa-vikalpa or with an alternative means wherein alternative is there and Sa-vikalpa with an alternative means or become aware or conscious realising

the perceptions. When one could distinguish a jar or for that matter any material then one could notice the dimension and such awareness. The alternative is the nirvikalpita.

Stanza Sixteen: Savikapa Jnaana's ingredients, could -inter alia, be of one's own will power, verificatory doubtfulness, misinterpretation, memory power, comparability, tenacity and such. Besides, the clearance of the view points as of sarpa-raju bhranti, confusion of the variations three varieties, and such pratyaksha-anumaana-upamaana- shabda- abhaava -sambhava yukti.

Stanza Seventeen explains that the materialistic Charvaakaas believe in the pratyaksha pramaanaas as the ready and direct insight and intuition as the rudiment of inference. Kaanadaas / Vayisheshikaas and even Buddhists would accept. In addition, they accept anumaana or doubtfulness too. In fact Sankhya theory infer shabda or the sound waves as well as the evidence. There from, the metaphysical principles of various darshanaas These include six systems (shad-darśana) of Sankhya, Yoga, Nyaya, Vaisheshika, Mimamsa and Vedanta. In vedic tradition, the word used for philosophy is Darshana or viewpoint and perspective as the root drishti by way of vision and experience. The teachings of the Darshanais are broadly classified as of praamana or the means of vigjnaana or knowledge and 'prameya' or the exposure of such vigjnaana. Now, the pramaanaas range from the charvaaka or sweet expression as of 'chaaru vaakya' siddhanta to Advaita Vedanta. Since the Vaisheshika siddhanta as propounded by Maharshi Kaanada, so too was the Buddhist school of thought. Like wise the Sankhyaa system which is so realizable: The Sankhya Siddhanta or of enumerology is accountable by six proofs of pratyaksha- anumaana-perceptual- testimonial by scholars- inferential - deducive and is thus intensely dualistic of purusha and prakriti or self consciousness and existing matter. This merger leads to the resultant buddhi or the essence of intellect and the self assessment called 'ahankaara' or ego consciousness; such is the numerical or Saankhya school of dualism of Purusha-Prakriti infused with permutative cum combinatioanal Pancha Bhutas or the Five Elements and their fall out Body Sensory feelings and activities all churned in one's mind aided by the life energy viz. Praana the vital energy. Thus the Sankhya Theory commends Trigunas of Satvika-Rajasika and Tamasika nature of human tendencies and innate qualities: Satva guna is of goodness, kindness, and positiveness- Raajasika trait is of dynamism and even impulsive and proactive while tamasika trait is of ignorance, laziness, negative and pro destructive. Thus the Sankhya Jnaana is of typical human nature and a rather astonishingly complex mix of tendencies and traits! This Theory is of Self orientation and is of the questioning of the Unknown but of the derivative belief of one's own celestial and purely subjective belief of Somethingness beyond comprehension! This self belief should pass the test of reasoning and self conviction yet certainly not, repeat not of Naastikata! Thus pratyaksha is the known to source by perception through vision, sound, smell and touch while 'anumaana; is the inferential knowledge. Shabda is the verbal prooas contained in the super sensory knowledge as by the divyadrishti or celestial vision of parama jnaani Maharshis merely.

Stanza Eighteen states that a few Naayika concept followers accept likewise while some by way of comparison or upamaana. Upamaana means basic knowledge based comparison, or resemblance. It is one of the pramanas, or sources of apt knowledge and is the association of something previously unknown by virtue of its similarity to something that is known as of an ox and a cow. As already explained above Pratyaksha (perception) – Acquiring knowledge from experience, Anumana (inference) or gaining right knowledge from logical conclusion- upamana (comparison) , learning by analogy and observing similarities- arthapatti or hypothesis) or supposition of a fact to support a well-established fact-Anupalabdhi (non-apprehension)- Understanding non-existence by non-perception-Shabda (testimony) – Gaining authentic knowledge from spoken and written words/. Nyaya, Vedanta and Mimamsa schools all accept upamana as a pramana. The Vaisheshika and Samkhya systems explain upamana as a form of anumana, while Jainism considers upamana as a form of pratyaksha. Yoga accepts only anumana, pratyaksha and sabda as sources of right knowledge.

However the Purva Meemaamsa school had branched off into two sub schools of Kumaarila Bhattha and Prabhaakara.

Stanza Nineteen explains of the endorsement of Advaita Vedantis along with the concept of 'abhaava' or of non existence as the means of non perception or anupalabhdhi. The non perception of a pot in the position proves non existence as a means of knowledge. Puraanikaas believe in the oral traditions and legends. Sambhava or possibility and accommodation say of jar is another means of knowledge.

Stanza Twenty: Kaanaadas opine that the shatkaaranaas of a padaardha are to be explained as the causes viz. dravya as the substance, guna as the quality, karma or action, samanvaya or of simplification, vishlesha or speciality and samanvaya or inherency or balancing. Samasta padaardhaas in the universe are generated by the innate perceptions and due to the action - reaction syndrome of mental and psychological influences

Stanzas Twenty One-Two and Three

nava dravyāṇi bhūtāni dikkālātmamanāṃsi ca |
caturviṃśatireva syurguṇāḥ śabdādīpañcakam || 21 ||
parimāṇam ca saṅkhyā ca dvau saṃyogavibhāgakau |
svabhāvataḥ prthaktvaṃ ca gurutvaṃ dravatā punaḥ || 22 ||
paratvaṃ cāparatvaṃ ca snehaḥ saṃskāra ityapi |
dhīrdveśasukhaduḥkhecchādharmādharmaprayatnakāḥ || 23 ||

The basic ingredients of the universe are of ninesome in number :

1. Pancha Bhutaas viz Akasha- Vaayu- Agni-Aapas and Prithvi and the consequent tanmaatras of Five tanmatras are Sound (Shabda), Touch (Sparsha), Vision (Roopa), Taste (Rasa), Smell (Gandha) respectively as related to each sense organ. That quality of each of the afore mentioned appear as being totally different. They are of invisible good and adverse effects as per the proactive and adverse effects as per the performance of righteous actions.
2. While the akaashaadi maha pancha bhutaas and the tanmaatras have their own vishesha gunaas, anu-hrasva-deergha- mahat as of the four dimensional measurements are the pet ideas of vaisheshikaas.
3. Apparently the sankhya vetthas believe in the might in numerology. 'Sankhya Buddhi, the Knowledge of Numbers!. The Sankhya Sidhhanta or of enumerology is accountable by six proofs of pratyaksha- anumaana-perceptional- testimonial by scholars- inferential - deducive and is thus intensely dualistic of purusha and prakriti or self consciousness and existing matter.
4. Swabhaava or the psychology as impacted by frequent changes as of the pancha bhutas and tanmaatras the visible changes further transform the gunaas as of saatvika-raajasika-and taamasikaas. Triguna: Saatvika, Rajo Guna and Tamo Guna; Sattva is described as the fountain of Goodness and happiness in a pure form. Its colour is stated to be white standing for purity, integrity, happiness, contentment, forgiveness and faith. The Rajas Guna is stated to be red in colour and is featured as false pride, deceit, avarice, hatred and selfishness. The Tamo Guna standing for black colour is stated to feature ignorance, lack of resources, anger, fear and quarrelsomeness. There is no set identity of the Gunas but are intermingled and rapidly changeable. There is no water-tight segregation possible in the case of human beings. The illustration is of a lamp, but the wick, the oil and the flame together provide light. The three materials denoted the Rajas, Satvik and Tamas Gunas, just as each or any living being could-and normally would- synthesise the Gunas.

5. Due to the instant changes as of guna kaaranaas, the padaardhaas too be ever acquiring news looks, tastes, traits, looks and flows..
6. The guna kaarnaas tend to impact and impressons.
7. Sahana shakti or ashanna guna kaarakaas too be generated.
8. Only shastrokta kriyotpanna ateendriyaas be the sthita pragjna swabhaavis.

Stanzas Twenty Four and Five

samskāstraividho vega iṣvādergatikāraṇam |

dr̥ṣṭaśrutānubhūtārthasmṛtihetuśca bhāvanā || 24||

sthitasthāpakatā nāma pūrvavatsthitikāraṇam |

ākṛṣṭaśākhābhūrjādau spaṣṭamevopalakṣyate || 25||

The term of tendency or the propensity is stated as of the speed by which an arrow be flung on an object, the impression that causes remembrance of the action of what is seen, commented upon, and experienced and elasticity that is enabled causing recovery to the former condition as seen in the case of the former condition as in the case of a branch or a tree. The term of momentum denotes the speed with which the trigunas be changing instantly. As per the traditional thinking, the pratyasha-anumaadi pramaanaas are relevant as that jnaana begets padaardha jnana and the ‘kaarya-kaarana bhaava naamaka samskaara’.. In case a tree plant of be bent forward to pluck flowers and then released it to its original position that is the tendency. Explaining the expression of tendency or of proclivity, the divine qualities are: fearlessness even in the midst of sorrow; purity of mind; discriminatory knowledge; doing yajnas without aspiring for the fruits thereof; study of the Vedas; penance and meditation; non violence; speaking the truth; not getting angry; casting away that which is not good; controlling outward senses; not resorting to backbiting or slander; compassion; desirelessness for inappropriate objects; gentleness; feeling a sense of embarrassment in doing wrong; splendour; patience and forbearance; steadfastness; purity; not harming others; and absence of pride. As against this, those with demoniacal qualities are those who are ignorant, prone to anger, who place an over emphasis on their lineage and wealth, those who are showy, and who are harsh with others. They deny the existence of the Supreme One. They are selfish, identify themselves with the body, are prone to strong passions, and always indulge in worldly pleasures. Their main goal is materialism and feel that they are the doers of all actions. They have a sense of possession so extreme that they think that everything belongs to them. They boast of their achievements and of how they defeated someone or the other. They think that none is equal to them. They are jealous of other people. If one adheres to the rules and cleanses oneself of demoniacal tendencies and acquires divine qualities, then one can attain the Supreme One. One should not do actions for oneself. If one does so, then even good actions become sinful. So actions, when performed, must be performed with the right attitude namely that He makes us do them and the fruits of the actions are not to be sought by us.

.Stanzas Tweny Six-Seven-Eight-Nine-Thirty

utkṣepaṇamavakṣepo gamanaṁ ca prasāraṇam |

ākūñcanamiti prāhuḥ karma pañcavidhaṁ budhāḥ || 26||

sāmānyaṁ dvividhaṁ proktaṁ paraṁ cāparamēva ca |

paraṁ sattaiva sarvatra tadanusyūtavartanam || 27||

-dravyatvaṁ ca guṇatvādyam sāmānyamaparam tathā |

viśeṣāḥ syuranantāste vyāvṛttijñānahetavaḥ || 28||

rūpasyeva ghaṭe nityaḥ sambandhaḥ samavāyakaḥ ।

kālākāśadigātmāno nityāśca vibhavaśca te ॥ 29॥

caturvidhāḥ paricchinnā nityāśca paramāṇavaḥ ।

iti vaiśeṣikamate padārthāḥ ṣaṭ prakīrtitāḥ ॥ 30॥

Stanza Twenty Six explains the concept of action orientation: Having a mindset or attitude that tends to view processes as involving specific actions by a human with concentration, and not being sidetracked by other matters or distractions. Action orientation combines thoughtfulness and practicality in the process that aims to improve strategies, practices and knowledge. It involves a reflective practice of progressive problem solving led by individuals becoming more reflective and analytical in their work. The wise describe action as five fold in the normal sense of going up and down, involving motion, expansion and contraction.

Stanzas Twenty Seven and Eight: Generally speaking there are two types of action orientation as of superior and inferior. The superior is distinctive and praise worthy. Further, liquidity or fluidity and the attributes thereof that one's existence is characterised could determine the levels of one's inferior or of specialisation to infinite even. That type of potency of action is the which is be of 'sarvya vyaaptha' be necessarily endorsed by Naiyaayika, Vaisheshika, Darshanaas too. As do the Anushakti vaadis too. One's own maanasika, atma janita, kaala chakra, dasha disha janita' abnormalitis too be disabled to the eternal flow of flow of that blissfulness.

Stanza Twenty Nine and Thirty explain that samanvaya or reconciliation of viewpoints as for instance the colour of jar, sweetness of sugar, passage of time, between a jar and its parts, between a moving object and its movement, between the various species and the individual. As already explained above, Brahma Sutras vide *Samanvayadhikaranam- I.i.4) Tattu Samanvayaat*: Having thus established that Brahman could be visualized by the Scriptures, one needs to resort to 'Anvaya' or Conciliation by way of bridging Six kinds of Gaps viz. 'Upakramana' or Conclusion of a Fact thus proved, 'Abhyasa' or repetition of the Conclusion so arrived at, [say by reciting the Eternal Truth of *Aham Brahma asmi* (I am Brahma Myself!)]; 'Apurvata' or the Inimitable Significance of the Subject Matter under Discussion, Phala or the Outcome, 'Atharvada' or Extolling the Subject, and 'Yukti' or Reasoning. Further now explains that the atomic articles are of four types since they are of the opinion of as being everlasting although akaasha was excluded. But Vaisheshikaas however argue that besides akaasha and the Inner Antaratma thus making the samsara chakra to be included as the mute spectator. Reverting back to the illustration of jar, there is a close affinity of shape, colour, and what is far more essentially the karma, kartrutva, nityaanitya sambandha.

Stanzas Thirty One-Two-Three-Four-Five-Six-Seven-Eight-Nine-Forty-Forty One -Forty Two

māyā pradhānamavyaktamavidyā'jñānamakṣaram ।

avyākṛtaṃ ca prakṛtiḥ tama ityabhidhīyate ॥ 31॥

māyāyām brahmacaitanyapratibimbānuṣaṅgataḥ ।

mahatkālapumāṃsaḥ syuḥ mahattattvādahaṃkṛtiḥ ॥ 32॥

tāmasātsyurahaṅkārkāṅkṛtānīlāgnyambubhūmayāḥ ।

śabdāḥ sparśaśca rūpaṃ ca raso gandhopyanukramāt ॥ 33॥

indriyāṇām ca viśayā bhūtānāmapi te guṇāḥ ।

devāḥ sadāśivaśceśo rudro viṣṇuścaturmukhaḥ ॥ 34॥

sāttvikātsyādahāṅkāṛādantaḥkaraṇadhīndriyam ।
mano buddhirahāṅkāraścittaṃ karaṇamāntaram ॥ 35॥
saṁśayo niścayo garvaḥ smaraṇaṃ viśayā amī ।
candraḥ prajāpatiḥ rudraḥ kṣetrajña iti devatāḥ ॥ 36॥
śrotraṃ tvakcakṣu jihvā ghrāṇaṃ jñānendriyaṃ viduḥ ।
dīgvātasūryavaruṇā nāsatyau devatāḥ smṛtāḥ ॥ 37॥
rājasātsyurahāṅkāṛātkarmendriyasamīraṇāḥ ।
karmendriyāṇi vākpāṇiḥ pādaḥ pāyurupasthakam ॥ 38॥
vacanādānagamanavisargānandasamjñakāḥ ।
viśayā devatāsteṣāṃ vahnīndropendramṛtyukāḥ ॥ 39॥
prāṇopānaḥ samānaścodānavyānau ca vāyavaḥ ।
bhūtaistu pañcabhiḥ prāṇaiḥ caturdaśabhirindriyaiḥ ॥ 40॥
caturviṁśatitattvāni sāṅkhyaśāstravido viduḥ ।
mahāṅkālaḥ pradhānaṃ ca māyāvidye ca pūruṣaḥ ॥ 41॥
iti pauraṇikāḥ prāhustriṁśattattvāni taiḥ saha ।
bindunādu śaktiśivau śāntātītau tataḥ param ॥ 42॥
ṣaṭtriṁśattatvamityuktaṃ śaivāgamaviśāradaḥ ।

Stanza Thirty One: Jagat moola kaarana are as of Maya the Illusory effect- Pradhaana- Avyakta- Avidya- Agjnaa- Avyakta -Akshara Paramatma . These are vividly described in Shruti -Smrit- Paraanaas, vividly/. Prakriti or Maya and Purusha are manifest/ unmanifest but what is really worthy of worship be distinguished clearly; maya creates, preserves, destroys and recreates but the Driving Force is the Supreme. Sankhya Siddhanta of of Duality of the Supreme is discarded. Indeed the pull of Maya and Prakriti tends to blind the Beings to such an extent that the negativity of life invariably results to the succumbing to the cycle of births and deaths and thr karma and dharma accounts are very rarely balanced let alone cancel off to attain Realisation of Rudra, the Pashupati natha subtly hidden in the Inner Self or Antaratma of all the Beings as Tat-tvam-asi or Thou art Thou! The union or integration of the “pradhaana” or the visible and perceptible primary matter in the material world and of the imperishable and immortal ‘Parameshvara’ would result in ‘maya-nivritthi’ or the cessation of maya which is a milestone of Realisation of the Self. Hence the definition of Hara or ‘avidyaader haranaat’ the destroyer of Maya the Illusion and Ignorance. Brahman is ‘Akartaa trayam’ and of ‘jeeveshwara prakriti rupa trayam Brahma’ comprising of three energies: two Self Generated Entities and the permanent- the semi permanent-and other third purely temporary. The foremost one is Unknown, the second is the ‘bhoktar-bhoga-bhogyā rupam’ or the Enjoyer of Enjoyment or the the Individual Self, and the third being the object of enjoyment. In other words Brahman is the ‘akartar’ or the Inactive ‘Shtaanu’ and ‘karavyaadi samsaara rahita’ the Base Source of Energy; with neither responsibilities nor duties. But the responsibilities are ably performed with the active involvement of Maya the Prakriti which however is not independent however of Brahma but controlled by Parama Purusha yet does not constitute a second to Brahman on the analogy of electricity-the switch and the lamp!

Stanza Thirty Two: Resultant to the reflection of one’s self consciousness , the Mahad bhaava or the cosmic intelligence and the resultant vibration refers to the sound of OM as it represents Absolute

Reality, or of Parabrahma in in sound vibrations. It is the vibration of the primordial sound associated with the creation of the universe. That Universal Sound is produced due to the fast movement of Earth, Planets, and Galaxy or the Milky Way, called Akshya Ganga, with some 100,000 million Stars. The Galaxy, the Moon and the Earth-all revolving around the Sun-each moving on their own axis at a mind boggling velocity of 20,000 miles per second, produce the Sound and the Sages named the Super Sound as OM. The Sum of the Gayatri Mantra states: The Earth (*Bhur), the Planets (*Bhuvaha), and the Galaxy (* Swaha) are rotating on their own axis at a great velocity as the Sound OM, which is the Formless Entity. The total Kinetic Energy generated by these movements balance the over-all energy consumption of Cosmos and this is named the 'Pranava' or the Body Energy ie Mass of Galaxies multiplied by two: $\text{Mass} \times \text{Velocity} \times 2$. That Supreme Entity (God) who manifests in the Form of Utmost Radiance (The San or Savitur) is indeed worthy of surrender (Varenyam). One should meditate (Dheemahi) upon the Light (Bhargo) of that Entity (Devasya) and perform the chanting of OM. May He(Yo) guide in the right Direction (Prachodayat) our (nah) Intellect (dhiyo)! Thus the Mahad Bhava or the cosmic intelligence is the foremost evolute the Prakriti. The kaala maana or the Time Cycle added by Maya which of course anchored to the Unrealizable Unknown. It is that Maya that enables the ahamkaara of the jeevaas.

Bhagavad Gita vide Karma Yoga Three stanza 27 explains: '

All actions, in all situations, are performed by the gunaas of prakriti. He who is completely deluded by the ego thinks 'I am the doer'. Prakriti acts upon my will and gunaas-actions- and on situations and the jeevaas, ahamkaara or ego be replete and satuchrated That ahamkaara : ego vimoodhaatmaa : one who is complete deluded and I am the kaarta the doer.Hence Arjuna! Do take up your duty of Dharmaacharana and fulfill kshatriya dharma but with no 'karmaasakti' or of the desire of end result! A person who does his duty irrespective of the end result ought to attain endless self contentment. Illustrious Kings of the stature of Janaka are exemplary as they did selfless acts of unique service to their kingdoms and their Subjects.! The oft quoted truism is: *Yathaa Rajaa! Tathaa praja!*As the Kings as also the Subjects! As the elders so should do the ordinary too. Therefore there need not be overemphasis of the obvious of the 'kartavya' as one's own duty! Indeed Partha! I for one has no special interest excepting that of 'dharma paripaalana' and of one's duty. As far as I am concerned, my entire life incidents are none too unworthy of dutifulness. Once my own 'dharmaacharana' slides and slips down then others too follow suit! Then the followers too take my example and in turn get ruined and hence I need to emphasize and reemphasise the tenets of Dharma. Arjuna! Just as the ignorant ones discard the Principles or at the most perform it with selfishness, neither way are worthless. This why Jnaanis need to appropriately advise and encourage the usage of the double edged weapon of karmaacharana and by the 'nishkaama' way. A Jnaani therefore needs to take pains to explain to the brethren to shed off 'chitta chanchalya' or of wavering mentality and encourage them as a proactive agent of karma foldedness. The Guide has to lead but not to mislead. In other words, a jnaani of Arjuna's stature needs to be exemplary but certainly not to get misled by himself! Instead of useless blabbering, actual and determined action is stated as exemplary! Sadupadesha-satkaryaacharana-krama abhivridhhi or good counselling, exemplary action and disciplined progressiveness are the watchwords. Human Beings who are subject to Satvika-Raajasika-Taamasika gunaas are on the zig-zag path of 'karmaacharana' or the action pattern and are invariably egoistic- minded. Arjuna! Being totally conscious of the natural behavioral pattern, their actions too are unsteady and yet develop self beliefs. But 'jnaanis' of enlightenment are beware of the pitfalls and are extremely cautious. Prakriti guna buddhis are the ready targets of; 'chitta chanchalya' or of unsteadiness of mental framework.Thus 'karmaacharana' or the pattern of human action seems normally to be five folded: Pashu- Rakshasa-Manava- Divya-Jeevan Mukta levels. Pashu is animal like with existence essentials of food and sleep-Rakshasa is of excessive pleasures of flesh, self ego , arrogance and viciousness- Manavas are motivated by 'iham and param' ie. desires of material pleasures in one's life and with aspirations of happiness after death ie. fear of and devotion to

Almighty by 'dharmaacharana'. Divya Jeevana or Karma Yoga and 'Vidhi Nirvahana' ie. quest for jnaana or enlightened outlook and 'karyaacharana' or action oriented and controlled life. Jeena Mukta is the ultimate stage of life beyond karmaacharana and Life of Relief and Bliss.]

Stanzas Thirty three and thirty four explain that the Pancha Bhutas of akaakaasha-vaayu-agni- jala- and earth are the root causations of shabda-sparsha-rupa and gandha respectively. These qualities are the objects of pachendriyaas or the sense organs viz.ear-skin-eye, tongue and nose as the causes of the taamsika aspects of ahamhkaara and the attributes of the Five Elements. Sadaashiva-Isha- Rudra- Vishnu and the Chaturmukha Brahma are the respective presiding Deities. Thus Jeevas possess the propensity and the tendency of targetted trigunaas of Saatvika-Raajasika and Taamasika natures. At the same time the jeevaas are not disinclined to be possessive of mental stamina to ascertain the Absolute Truth either.

Thus the Tripuraatmika Prakriti in the saamaanyaavastha be targetting the jeevaas with armoury of pancha bhutaas of space, air, fire, water, earth-pancha tanmaatras of sound, touch, form, taste, smell-pancha dehaavayaas of sense organs viz.ear, skin, eye, tongue, nose-pancha kriyas or actions organs of speech, grasp, movement, generation, excretion and the consequent internal organs : mind, intellect, memory, and ego . Yet the Purusha or the Jeevatma is the janmamaranaasheela bandha molshaadhikaari and be of karma swatantra chaitanya rupa as of saguna-nirguna parabrahma.

[Explanation Mahatatva Purusha is to be distinguished as follows vide Maha Bhagavata Purana as follows

The Concept of 'Mahatatva' having been propounded, Sage Maitreya described the principal features of 'Virat Swarupa' and how Lord Brahma responsible for Creation was born from the Lotus Head out of Lord's navel, the roots of the Lotus having been entangled with Millions of Hoods of 'Sesha Naga' (The Gigantic Serpent) bearing the brunt of the Lotus Stem. On top of the Stem were actually three trunks, on which were seated the 'Pancha Mukha' Brahma (The Five Headed Brahma visioning the Five Directions including the overhead view) and Two other Trunks representing the Gods of Preservation (Vishnu) and of Destruction (Shiva). Lord Brahma, who had the initial responsibility of Creation, made sincere prayers to the Super Energy as far and effective as he could describe the Latter, most humbly beseeched Him to guide him to initiate the process of Creation. The Super Lord provided the Radiance and Knowledge necessary to guide Lord Brahma as a result of which he was commissioned to take up the Task. As the Cosmic Manifestation of The Supreme Energy unfolded Itself, Lord Brahma was able to initiate the Process.

There were Ten types of Maha Tatva : The first formulation was in regard to the Creation of 'Maha Tatva' or the sum and substance of Matter and its Ingredients and their interaction with 'Paramatma' - The Unknown, Permanent, All Pervading, Endless, and Imperishable. The Second one was 'Maya' (Illusion) which Material Sources, Its Awareness or Knowledge and Its Innumerable Manifestations or Activities were identified. The Third Creation related to the Insight or Observation or Discernment of Senses related to the Material Elements. The Fourth Creation is the Power of Knowledge and Capacity to Pursue and Practice. The Fifth Creation relates to the regulation and management of Mental faculties or in short of the psyche, of plus factors of goodness, devotion, calmness, selflessness or eqanimity. The Sixth Creation is the control of sinister feelings of anger, lust, infatuation, pride and ignorance. The fifth and sixth Creations are the displays of natural creations of Almighty either by way of developing the noble and virtuous impulses or by way of negating the mind -sets to control evil thoughts. The Seventh Creation is related to immovable objects like of trees, creepers, bushes, and flowers, fruits and other edibles/inedible. The Eighth Creation is of animals, birds, water- based items and a huge variety of bipeds, quadruples and crawling species specified or other wise. The Ninth Category of Creation has a distinct identity which is of human beings, at once

angelic or devilish, happy or miserable, greedy and generous and above all, the highly complicated and complex entities that only Gods could deal with! The Tenth Creation is of demi-gods, according to Bhagavatha Purana, are of eight categories (in addition to Prakrita and Vaikrita Creations): demigods; forefathers; 'Asuras' or Demons; 'Gandharvas' or 'Apsaras' or Angels; 'Yakshas' and 'Rakshasas'; 'Siddhas', 'Charanas', or Vidyadharas; 'Bhootas', 'Prethas' or 'Pisachaas'; Superhuman Beings, Celestial Singers and Dancers.]

Stanza Thirty Five :

Antahkarana or the innermost manifestation of a shareera as being the product of sense of organs generated by savika guna of ahamkaara comprising manas or mind, buddhi or intellect and chitta. The I-maker egoity is the Ahamkaara, buddhi seeks to discriminate the pros and cons of a situation, and chitta is the store house of inner impressions. Thus manas or the sensory tool for the processing mind as the subconscious action, memory and so on impacting chitta.. The function of chitta is introspection and contemplation, the faculty whereby the Mind in its widest sense raises for itself the subject of its thought and dwells thereon. There is hence a definite categorised relationship between the four parts of the mind from Mana to Ahankar in ascending order. Manas, being intangible hence superior than the body and sensory organs can control them but it could not control or perceive Chitta as it is superior to Manas. Chitta can't perceive Buddhi and Buddhi can't perceive Ahankara being the subtlest of the four can perceive all these parts of the mind as well as the gross physical body. To sum up the cause and effect syndrome, the Mind perceives the universe through the five senses namely, sound, touch, sight, taste and smell, aided by the five respective sensory organs the ears, skin, eyes, tongue and nose. When our Mind desires to know an external object, it activates the sensory organ or organs necessary for the purpose, engulfs the object through that organ and collects the necessary information of the object. The part of mind performing the above task is called Manas and the above act is called Manana. The part of the Mind thinking and visualizing the objects, events and experiences from the past or the future is called the Chitta and this act is called Chintana. It is necessary to take note of the fact that in the process of Chintana the outer object is absent. The part of Mind that records the accumulated conclusive knowledge on brain cells and help recalling the same as and when required is called Buddhi. The ever-present awareness of the above three actions, like 'I-ness' knowing this or that particular object as the interplay of knowledge and the 'I-ness', of the Mind, the root of which is called Ahankara. Thus the analysis.

Stanza Thirty Six :

One's own doubtfulness, determination, arrogance and memory power are the objects of the four aspects of the internal organ, these are governed by Chandra- Prajapati, Rudra and Kshetragna as the respective presiding deities. As the antahkarana vishaya sampaadana be under reference then the niyaanaka is chandra- nishchaya or antahkarana janita buddhi, and dharana kaaraka be of prajapati. Garvaavastha-ahamkaara sambhandhita is stated as Rudra Deva but indeed the Inner Self with the Super Consciousness being the Antaratma merely. Sankhya siddhantaaranusara, in the vaidika thought Brihaspati is the supreme controller of buddhi.

[A brief on Brihaspai as the controller of buddhi]

Brihaspati, represents knowledge, education, law, justice, politics, positivity, future, and ethics. When Guru is wrongly placed in our horoscope then it gives problems like financial problems, obstacles in education, health problems arise..Guru Graha Jaapa is performed by invoking Guru Deva and chanting mantras for Brihaspati to please the graha as per the shastras to get rid of all the problem occurring due to this dosha and live happily. This japa is best suited to perform on Thursday, the date

can be selected as per one's Janma nakshatra or birth star. Helps in getting great results in educational fields, by reducing the negative results and increasing the positive results of Guru graha. -Reduces the malefic effects of Guru graha and helps in bringing material and spiritual development. This Jaapa helps in bringing peace and harmony, promotes financial prosperity, accelerates functioning of business and stability. Guru (Jupiter) is a planet of expansion, considered to be a teacher who removes the ignorance and darkness and offers wisdom by throwing light. In vedic tradition it rules Sattva Guna, which is the best Guna among others, being responsible for harmony, piece and comfortable state of mind. It rules over man's worldly possessions and fortunes and hence is called the Giver or Ruler of money. Guru represents social justice, religion and sincerity. In ayurvedic practice some operations or administering of some medicine the physicians use to do in the hora of Guru. Guru is fiery, noble, benevolent, fruitful, masculine, jovial, buoyant. Guru is the lord of North-East direction and governs *Hemanta Ritu (December-January)*. Its color is golden, purple or violet and rules over the metals tin, gold, topaz and platinum. Sweet and fragrant are the flowers of Guru. It is the lord of finance and children. It governs education, happiness, health, love and respect towards elders and preceptors, good morals and conduct, wealth, respect, reputation and charity etc. Guru gives the native golden complexion, brown eyes and hair. People that are born under the strong influence of Guru have good growth in youth, have muscular body due to outdoor games and become so stout that they must be respected for their growth. Such people always get the seats vacated for them even in crowd. Native has corpulent and tall body and is wise and learned. He has loud and heavy voice. Parts of the body ruled by Guru are liver, tumors, circulation of blood in arteries, fat in the body, adipose tissue, morbid growths, pleura of lungs, kidney, thigh, feet, right ear. When Guru is afflicted, it makes native extremist, having extravagant ideas, careless, over optimistic, gambler, poor, unpopular, lavish. It gives false hopes, failure in speculations, worry through children, loss by relying on others, misjudgment, miscalculation etc. When Guru is beneficial, it gives good health and longevity. Native is jovial, hopeful, buoyant, humane, and of broad-minded nature. It bestows worldly wisdom, good fortune and dignity, social and moral success, prudence, progress and much expansion in all efforts. Rapid recoveries even from severe disease will take place if Guru is beneficial in one's horoscope. Native thinks properly, does his work ably and judges properly. Native uses fair means to earn money and never gets benefited by loss of others.

Dhyaanam: *Dewvaanaancharisheenaam cha Gurumkanchanasannibham, buddhimantam trilokesham tam namaami Brihaspatim/ Moola mantra; Om Brihaspateatiyadaryoar haadyuma dvibhaatakratumajjaneshu, yaddeedayacchavasartaprajaatatadasmaasudravinamdshehichitram/]*

Stanza Thirty Seven:

Recalling that the Panchajnaanedriyas as the organs of knowledge or perception, as of ear, skin, eyes, tongue and nose. Akhasha, Vayu, Surya, Varuna and the twins, the Ashvinis are delared to be the deities presiding over them. Ear drum shabda once heard the dishaas are reverberaed. Twacha or the skin pores are readily absorbed the sheetoshnatas, pains, kathora komalataas are spread instantly by air. Vision of the eyes attract the profile, colour, sankya thanks tourya Deva. Sweetness, sourness, saltishness are of the varuna devataadhishtata while Ashvini Kumaaraas contol the gandha grahana shakti.

Stanza Thirty Eight :

The Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respectively and Pancha Tanmatras: Light, sound, taste, smell and consciousness are produced by vital airs are produced by the raajasika aspect of ahankaara. The vital airs are detailed as follows: 'Pancha Pranas' comprise Prana- Apana- Vyana- Udana- Samana. Interestingly enough when food is offered as an oblation to Agni and

‘Svaaha’ is recited to ‘Praana’, then ‘Chakshu’ or the EYES are satisfied and so do Surya and Heaven in the circular flow, besides the Karta’s house hold and their Vedic Knowledge. Like wise oblation to ‘Vyana’ between the Praana and Apaana or the inhaling and exhaling breaths would initiate the beneficent circle to energise the EARS and hearing capacity, and so do Chandra and Dashas or Directions being thus ending the circle with contentment, progeny, animals, edible food, body brightness and Vedic Knowledge. The third offering of food performed with ‘Svaahaa’ to ‘Apana’ would impact ‘VAAK’ or the ability of Speech, besides Agni, Bhumi and the Eaters or recipients of the food oblation blessing with similar benefits. With the fourth offering to ‘Samana’, then ‘MIND’ is satisfied, as also clouds- lightnings and Varuna the Lord of clouds bestowing with similar blessings to the Karta. The fifth oblation when offered with the mantra Svaaha to ‘Udaana’ of the Vital Energy , that rises upward in the human body and consequently satisfy ‘TWAK’ or the Skin besides RASA or Taste, Vayu- Sky blessing the Karta with progeny, animals, physical charm, and the brilliance of Vedic Knowledge!

Stanza Thirty Nine explains that the derivative objects as of karmendiyaas are speech grasping, movement , withdrawal and pleasure. The literal meaning of the stanza Vachana daana gamanavisargaananasangjnakaah vishayaa Devataasteshaamvahrneerindormrityukaah/ explains that their respective presiding deities are Agni, Indra, Upendra, Yama and Prajapati. Upendra is the Vishnu swarupa and Prajapati.

Stanzas Forty and Forty one:

Having explained already about the five vital praanaas of Praana-Apaana- Smaana-Udaana-and Vyaanaas, the knowers of Sankhya Siddhanta undersrand and the fundamental principles oh the universe as of twenty four in the Sankhya-as of Five Basic Elements, five vital vaayus and four internal sensory organs. Counting Mahan the Great, the tme cycle, pradhana or the primeval nature, Maya the pull and pressure of Nature, avidya or nesience and the Purusha or the Antaratma and the five organs of perception as of jnaanendriyaas and karmendiyas and the internal organs as already explained. Now counting from Mahat the Unique, the Kaala maana, Pradhana the primeaval nature, Maaya the pull and pressure of Nature and illusion, avidya or nescience isand the Purusha the Inner Self as the saakshi swarupa. Maya is associated with Ishvara yet under the latter’s control. Avidya is associated with jeeva as overpowered by Maya. Normally a person is differentiated by his nature and nurture. These tendencies tend to influence the proclivities of Vidya and Avidya or Ignorance and Knowledge. Even as both have to cross the gates of death, one prepares for crossing it with not much of concern to other worldliness but of material ends while others due to Vidya or Awareness of higher worlds seek to resort to work and wisdom. Now these tendencies are the follow-up of the previous lives called ‘Prarabdha’ or the carry forward. That indeed was the nature of a person who has just transmigrated with the load of his ‘paapa punyas’ or merits and demerits at the termination of the previous life.

Stanzas Forty Two and Forty Three:

Prakrithi is stated as the pradhama vikaara. Along with the Avakta Ishvara as hinged to Maya Prakriti as the stanza : *Yoyam kaalastasya tevyakta bandho, cheshtaamaahyushchesthate yena vishayam/* Isharva is virtually hinged to the vishayaas as propounded my the Maya Prakriti. Whereever Maya be there there be the arishad vargaas of kaama-krodha-lobha- moha-mada-matsaryaas. Avidya pulls and pressurises the moha or infatuation and that is the shakti rupa. Explained vide Agamaas as the subsidiaries of Scriptures broadly are classified as the Shaivaagamaas-Shaktyaagamaa and Vaishnavaagamaas. In all these there are references Bindu- Naadaas. Bindu is the dot or a speck where the superenergy be for universal existence. Naada or the sound and vibration of

the pranava naada while shakti is the cause univesal existence. As per Shivaagama Naada usually signifies a subtle sound form which is the first resonance of the Supreme Vaakya of the vibration which gives like to the primary principle. Bindu, plays a role in awakening kundalini, and at the time of cosmic absorbtion and reabsorption as of Srishti, Sthiti-Samhaara and Punah Srishti. Naada, manifested by the gross and inaudible varnas is the denote of meaning. Paramasiva is in primal unvoiced sound or Naada, in almost gross sound in the Bindu, in the sound of either, in gross sound of mantras that express Siva himself. The Etenal Sound as produced due to the fast movement of Earth, Planets, and Galaxy or the Milky Way, with some 100,000 million Stars. The Galaxy, the Moon and the Earth-all revolving around the Sun-each moving on their own axis at a mind boggling velocity of 20,000 miles per second, produce the Sound and the Sages named the Super Sound as OM. The Earth is Bhur, the Planets as Bhuvaha and the Galaxy as Swaha, are rotating on their own axis at a great velocity as the Sound OM, which is the Formless Entity. The total Kinetic Energy genrated by these movements balance the over-all energy consumption of Cosmos and this is named the 'Pranava' or the Body Energy ie Mass of Galaxies multiplied by two: Mass x Velocity x 2. That Supreme Entity (God) who manifests in the Form of Utmost Radiance. Thus Shakti is the power of universal creation- destruction- and revival yet again.

Stanzas Forty Four-Five-Six-Seven-Eight-Nine-Fifty-Fifty One-Fifty Two

sarve vikalpāḥ prāgāsan bīje'ṅkura ivātmani || 44||

chājñānakriyārūpamāyayā te vijṛmbhitāḥ |

icchājñānakriyāpūrvā yasmātsarvāḥ pravṛttayah || 45||

sarve'pi jantavastasmādīśvarā iti niścītāḥ |

bījādvṛkṣastarobījaṃ pāramparyeṇa jāyate || 46||

itiśaṅkānivṛttyartham yogidrṣṭāntakīrtanam |

viśvāmitrādayaḥ pūrve paripakvasamādhayaḥ || 47||

upādānopakaraṇaprayojanavivārjitāḥ |

svecchayā sasṛjūḥ sargaṃ sarvabhogopabṛmhitam || 48||

īśvaro'nantaśaktivātsvatantro'nyānapekṣakaḥ |

svecchāmātreṇa sakalam sṛjatyavati hanti ca || 49||

na kārakāṇām vyāpārātkartā syānnitya īśvaraḥ |

nāpi pramāṇavyāparāt jñātā'sau svaprakāśakaḥ || 50||

jñātṛtvamapi kartṛtvam svātantryāttasya kevalam |

yā cecchāśaktivaicitrī sā'sya svacchandakāritā || 51||

yayā kartum na vā kartumanyathā kartumarhati |

svatantrāmīśvarecchām ke paricchetumiheśate || 52||

ṣaṭtrimṣattatvamityuktaṃ śaivāgamaviśāradaiḥ |

Stanza Forty Four: Several alternative principles were cited as the causes for Srishti as of sprout and seed and the irresistible might of Maya comprising icchhaa shakti or the pull and push of will power, jnaana shakti or the knowledge and kriya shakti or the action orientation. In other words, the three forms of Shakti consist of Iccha Shakti or the energy of will or desire- Jnana Shakti or the energy of knowledge and Kriya Shakti or the energy of action. For any and all kinds of success, all these forms

of Shakti need to be involved. The process and interplay of these energies is continually cycling within the Self and without these ingredients, one would become inert. Consciousness be ever existent in the background. Through this example, it could seem that the three forms of Shakti are not that important or powerful since they are already involved in any conscious event in one's existence that comes to fruition. But when this process is part of Yoga, the re-uniting of consciousness and energy, or in other words, the full connection between the Self with the others the opportunity to refine, empower and divinize this flow as an unlimited potential. Knowing about, and bringing consciousness to this universal truth principle, means that one could comprehend the essence of it as a process and therefore be empowered to harness it, rather than merely be a product of it. Any increase in the simple awareness of Jnana Shakti, Iccha Shakti and Kriya Shakti and the roles they play in our lives allows us to ongoingly harness this potent and useful triad of energies for the successful fulfillment of goals, hopes and dreams. Taking some time to be a little more mindful of the three Forms of Shakti increases potential for success.

Stanza Forty Five: Now the srishti vidhaana: Purva abhivyakta kevala Paramatma maatraa as Shrutis asserted as of 'Adviteeyata' or Singular Existence manifests surprising Plurality all rolled out from same uniqueness. Chhandogya Upanishad explains: VI.ii 1. Svetaketu's father then stated that in the beginning, there was only one Being in existence with none else and out of that single existence emerged a second) VI.ii.2) Indeed by which logic this was possible that existence could come out of non-existence especially the proposition was that at the beginning there was no other existence! The inference could be argued that three possibilities might be drawn: the term 'ekam' might have excluded 'sajaatiyata' or of the same tree like another tree; 'swagata bheda' or internal variation of the same tree's leaves, flowers or fruits; or 'vijaateeyata' or the difference of a tree from say a rock. But when one is referring to some one like the Unique Brahman, the aforesaid possibilities are ruled out!) Chandogya Upa. further asserted True identity of the Individual Self and the Supreme Soul III.14.1) This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does he depart; indeed he or she III.14.2) The Self comprises of mind, the vital force of the body and inner consciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and cravings!) III.14.3) The Self within the lotus of my heart is smaller than paddy, barley grain, mustard seed and so on but is indeed greater than earth, space, heaven and the totality of the Universe!) III. 14.4) This Self of mine as present in my heart is what all that is performed by way of actions, what all is desired, of excellent tastes-smells-speaks, etc with no margins of non-fulfillment! Such is the status of Brahman; on departure of the mortal world, this Self of mine would leave the perishable body and be identified with Brahman. He who has this unshaken faith shall truly attain that status, as Shandilya Maharshi asserted again and again!)

Stanza Forty Six: Bhagavadpaada Adi Shankara recalls the *Urthvamooolamadhaasshyaakham Ashvattham praahuravyayam, chhandaamsi yasya varnaani yastam Veda sa vedavit/* This 'samsaara' is comparable to the illustrious Ashvattha Tree with its roots protrud upwards yet the branches hang down and is stated as indestructible. The leaves of this grand tree are stated as Vedas and only He who truly realises the significance appropriately is a Jnaani! The branches of this gigantic tree are sprawling upwards and downwards too reflecting truly the prakriti gunas or the natural traits with strength and spread out. The natural tendency of desires, passions, grit and grip ever with multiplying effects like very many tender leaves; indeed the roots are strong and ever spreading too deep and dense! These deep roots are like the 'punya-paapa karma bandhaas' or of the gritty knots of virtuous and vicious acts of the countless Beings!! The true features of this gigantic 'ashvattha vriksha' is never realised by the various beings in the 'samsara' neither of the beginnings nor terminations and not even of its stability and perpetuation! As this tree is the deeprooted with unique strength, only the possible solution to get away with it is 'Vairagya' or the total withdrawal from 'samsaara' and its prides and prejudices, desires and nonfulfilling failures and the consequent anger, anguish, hatreds, jealousies and further adversities. This 'vairagya' needs to be practised with equally powerful antidote of shama-dama-saadhana- to resist, renounce, reject the hallucinations of the ever sprawling and

sprouting desires! ‘Adhyaatma jnaana nishthata-kaama rahitvatva-abhimaana varjita ta, sukha dukkha dvandvatikramanatva’ or the truthful awareness of one’s Inner Consciousness, total negation of desires, destruction of egotism, eqanimity and overcoming of impulses of pleasures and pains, are some of the tools of the armoury that might help the nearness of the target! This analogy is like what Kathopanishad states as quoted as the cause and effect manifestation is discussed since the gigantic peepul tree with its root emerging of Brahman the immortal and the worlds emerging therefrom. The sprawling tree is replete with innumerable extensions of features ranging from Pancha Bhutas of the Five Elements, Devas, Dishas, and Virtues on one side even along with defending energies of the Universe as relieving points and on the other hand a huge multitude of evils, births and deaths, old age, sorrows, diseases, struggles, besides material attractions all over! Yet Brahman puts the lid on the totality of situations, alike on the pluses and minuses, yet with the defined boundaries and the ground regulations well in place!

Stanza Forty Seven: This cites the example of Vishvamitra who had by his own effort manifested a Trishanku Swarga by his maantrika shakti . The Trishanku Swarga was manifested for the sake of King Harischandra who had suffered as a chandaala by the curse of Vishmamitra himself. Likewise, in the days of yore, those who attained perfection in the realm of yoga in the times of samaadhi were able to create swargaas with neither material causes or implements. Such swargaas are stated as of nothing except of yogic staamina and unheard of yogic control and supremacy.

Stanza Forty Eight explains that since Parameshvara is stated as of limitless and infinite supremacy and control uses the praktiti Maya Shakti and is able to manifest the universe, destroys and recreates as of a child play as per will that ought to follow a rythemic pattern as per kaalamaana . What needs to be blamed for the constant struggle for existence! Is it the ‘Kaala Pravaah’ or the cycle of Time that is the reason for worries of Beings especially of human beings who are too sensitive the the travails of existence since the general feeling is that circumstances ruling the bhuta-bhavishya-vartamaana or the risks experienced or acts already registered , or now being done even now are being shaped up to cause further troubles that one undergoes carry the impact by the ups and downs! Or the circumstances due to extraneous factors; or just by mischance; or is it due to the force of one’s own destiny caused by ‘karma’; or due to Adhibhoutika, Adhyatmika or Adhi daivika explanations! It is quite possible that a mix of all such considerations are possibly to be blamed and reconcile oneself! But then which is that Force that enforces the fruits of one’s own deeds!

Stanza Forty Nine as of *Na kaaranaanaam vyaapaaraatkartaashyaannnityaah Ishvarah---* As Parameshvara is eternal is neither a doer nor a knower. By virtue of His very presence the pancha bhutas seek to display their duties on their own as per their responsibilities. Karma- karana- sampradana-apaadaana-and adhishtaana- viniyogaas. Kaaranashereevam: Avidyaa or ignorance that is the cause for the Jeeva believing that one has samsaara. Kaarya Karanasanghaataha or the aggregate of the body and the senses .Kaarya Karana Vikriyaa: Change or movement of the aggregate of the body and the senses Kaarya Karanajaatani: Groups consisting of the body and the senses. Further are the concepts of sampradaana-apaadaana and adhishtaana viniyogaas. Saadhana at the most be realisable of the Inner Self merely.

Stanza Fifty: Paramatma being the knower, and swagata vikaaraanpekshatva kevalam. Janna-kriya and icchha shakti be hardly be of antarvikaara kaaranaasa and be of sarvatha advaita bhavana maatra. Maharshis who knew Vedas and the Omkara Swarupa of Maha Deva analysed the Alphabets in Sanskrit and explained as follows: ‘A’ kaara’ constituted His broad forehead; ‘E’ kaara was the left Eye; ‘U’kaara his Southern Ear; ‘Aa’ kaara his left ear; ‘Ru’ kara his right Kapola; ‘Ruukaara’ the left kapola; ‘lu lu’ is the partition of his nasal divisions; ‘ea’ - kaaras his big lips; ‘oau’ kaara his teeth; the consonants ‘Ka-kha-ga- gha-jnaa’ constituted his five right hands while the consonants ‘cha-ccha- ja- jja-na’ were his left five hands; other two sets of consonants viz. ‘ta-tha-da-dha-na’ and ‘pa-pha-ba- bha-ma’ were his right and left five feet respectively; Shiva’s ‘udara’ or belly represented ‘paa’ kaara;

‘pha’ kara his right side of his body; ‘Va’ kara his left side; the letter ‘Vaa’ and ‘bha’ kaaras represented his shoulders; the letter ‘Ma’ kaara his ‘Uridaya’ or heart; ‘Ya- ra-la-va-sa-sha’ represented Shiva’s body-dhatu; ‘ha’ kara represented His Atma and ‘Kha’ kaara denoted Shiva’s anger.

Stanza Fifty one explains: Parameshvara is ever the karmaphala daata rupa and manifested Surya-Chandra, Prithivyaadi Pancha Bhuta niyamaka. Just as of pravritthi niyaamaka so be Bhagavan be as of nivritti swatantra yukta. Pravritti is to get lost in the natural manner of worldly wise life. Nivritti is to cogitate about the purpose of life and introspect about what happens after death. The latter category realise the impermanence of life and the illusion of Prakriti which results in the creation of Beings by the interaction of male and female species. The pravrittis jump along the natural flow of living by evading the shocks and enjoying the temporary reliefs of the speedy waves of the flow. Most of the ‘pravrittis’ do either negate or at any rate assume neutrality by resorting to questionable actions as they strongly believe that there is no proof or witness. They tend to ignore the witness of their own conscience named Anraratma! From such a standpoint, the jeevas with narrow -mindedness fearlessly take to cruel deeds of various degrees and proportions. The Self Approval of their acts are smeared of show, ego, arrogance and for short time praises and support by the encouragement of similar beings in the society. Until their death, such sinners carry on their lives with disapproved bodily pleasures as targetted by kaama-krodha-lobha-mada- moha-matsaras as their motto. They realise that richness earned by whatever unjust means is the corner stone of material fulfillment. Once material prosperity is earned that would have further urges as endless hallucinations. Their psyche gets transformed to subjectivity that ‘ I am the Lord, the bhogi, the siddha, the strong man and the happy go lucky being. Often times the self ego could take to the feeling of born richness affording yajna-daana dharma deeds for public show of exhibitions to attract false prestige and misplaced complex of superiority. The Self egotism is like a deep and irrecovable ditch which ultimately submerges into hollow depths of mud and madness. Such ‘pranis’ are most certainly reborn either as persons of evil or as of species other than of humanity as per the balance of plus-minus karma of sanchita- praarabdha-kriyaamaana-aagaami types or of the carry forward-present- and as predicted. Kounteya! The Three factors of Kaama- Krodha-Lobhas are stated as ‘Atma Vinaasha Kaarakaas’ or the three human instincts and are the highway gates to hell. Hence persons of consciousness and maturity of thought- cum- action need to be truly beware of these traits. Any human being once sensitive and alert to these bye lane gates of ‘karya siddhi’ could open up the acutely narrow gates of Eternal Truth.

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Often times the self ego could take to the feeling of born richness affording yajna-daana dharma deeds for public show of exhibitions to attract false prestige and misplaced complex of superiority. The Self egotism is like a deep and irrecovable ditch which ultimately submerges into hollow depths of mud and madness. Such ‘pranis’ are most certainly reborn either as persons of evil or as of species other than of humanity as per the balance of plus-minus karma of sanchita- praarabdha-kriyaamaana-aagaami types or of the carry forward-present- and as predicted. Kounteya! The Three factors of Kaama- Krodha-Lobhas are stated as ‘Atma Vinaasha Kaarakaas’ or the three human instincts and are the highway gates to hell. Hence persons of consciousness and maturity of thought- cum- action need to be truly beware of these traits. Any human being once sensitive and alert to these bye lane gates of ‘karya siddhi’ could open up the acutely narrow gates of Eternal Truth.

Stanza Fifty Two: Parameshvara be of eka maatra pramaana veda spashta srishti by the icchhaamatra or volition. Taittireeya Upanishad explains:

Om. Brahman is the Truth that is the Infinite Knowledge and he who possesses that knowledge does indeed rejoice everything that Brahman does too. This Brahman is indeed within one’s own Self, the Origin of Akaasha even as from Akasha emerges Vayu. In the chain of Creation, Agni originates Water which manifests Earth in turn and there by herbs facilitate the output of food and thereby the man. Thus human beings-as also other species in the Lord’s Creation-is basically the product of ‘Anna’ the food: *annaad reto rupena parinataat purushah/* The Purusha is made essentially of food and the resultant semen. That Being possesses a head balanced by a Southern or Right side and a Left side or northern side, besides a stabilising ‘puccha’ or tail as symbolic of Earth; *Ayam dakshina pakshah, ayam uttarah pakshah, ayam atmaa, idam puccham pratishthitaah/* Or in between the sides of the body trunk, the mid point is the ‘Atma’ or the Soul as Vedas are stated to define, while the analogy of the hanging tail of a cow or earth as the foundation. There are two analogies stated one on Atma and another on the tail; the analogy of the ‘Atma’ first: the Antaratma is in a ‘guhā’ or in a secret place based on the concept of Inner Consciousness: viz. *avyaakrita akaashameva guha,* or, *antarhridaya akaasha/* Now, the Self also called Jeevatma or the ego is possessive of Pancha Koshas or Five sheaths viz. Annamaya (food based), Praanamaya (life based), Manomaya (Perception or instinct -tive based), Vigyanamaya (knowledge or intelligence based) and finally Anandamaya (based of sheer bliss the climactic state of Supreme consciousness). The second analogy about the tail as drawn from a reference of a cow’s tail is representative of the nexus of Pancha Pranas or the vital forces of Paana-Apaana-vyana-udaana-samanas poured as it were into crucible. Having thus explained the principle of the Antaratma or the Individual Self comprising *inter alia* the unity factors of Space, Fire, Water, Air and Earth and the relativity of Pancha Koshas and Pancha Pranas on the one hand and that of Paramatma on the other, one another parallel example is about ten men crossing a river by a boat and as each time one counts the rest, one forgets counting himself too and only nine were counted; indeed the tenth is the Self; and the tenth one also the paramatma! It is the same as: *Satyam jnaanam anantam Brahma!* Or the Truth, the Subtle Knowledge and the Infinity! But Infinity is beyond comprehension but indeed within oneself!

Stanzas Fifty Three -Fifty Four-Fifty Five-Fifty Six.

*nimittamātram cedasya jagataḥ paramēśvaraḥ ।
vikāritvaṁ vināśitvaṁ bhavedasya kulālavat ॥ 53॥
buddhyādayo nava guṇāḥ nityā eveśvarasya cet ।
nityecchāvānṁ jagatsṛṣṭau pravatetaiva sarvadā ॥ 54
pravṛttyparamābhāvātsaṁsāro naiva naśyati ।*

mokṣopadeśo vyarthah syādāgamo'pi nirarthakah || 55

tasmānmāyāvilāso'yaṁ jagatkarṭṛtvamīśituḥ |

bandhamokṣopadeśādivyavahāro'pi māyayā || 56||

Stanza Fifty Three:

As Parameshwara is realised as the efficient cause of the entire universe then like a potter be creating-modifying- and even destroying as of srishti-sthoti and samkaara kaarana. According the Advaita siddhaanta, Maheshvara is the abhinna-nimitta-upaadaana kaarana as both the efficient cause and the material cause of the Prapancha. Further Bhagavan's srishti too be of metamorphosis as of great change in appearance or character.with the assistance of Maya Prakriti.

Stanza Fifty Four:One's own buddhi, samskaara,dvesha, sukha, dukkha, icchha, dharma-adharma and prayatna being the nava gunas as per nyaaya shastra . These are the attributes cited earlier stanzas 23-24 too. As per these gunaas or traits, there is no water-tight segregation possible in the case of human beings. The illustration is of a lamp, but the wick, the oil and the flame together provide light. The three materials denoted the Rajas, Satvik and Tamas Gunas, just as each or any living being could-and normally would- synthesise the Gunas. Due to the instant changes as of guna kaaranaas, the padaardhaas too be ever acquiring news looks, tastes, traits, looks and flows. The guna kaarnaas tend to impact and impressons. Sahana shakti or guna kaarakaas too be generated. Only shastrokta kriyotpanna ateendriyaas be the sthita pragjna swabhaavis. Mind indeed is the key factor of Reality and falsity: Among the various body attachments of the Individual Self with distinct features, back-up Devatwas, functional specialisations and so on, Mind happens to be the outstanding body asset. Mind is considered as the interiormost chamber of the heart and is likened to the inner grain of say rice or barley. Mind reveals every thing and in fact the Individual Self is identified with it and its brightness. It is considered by Yogins as the prime commander of the various other body parts. Mental stamina and stability are the cause and effect alike of meditation to the Supreme; indeed mind is Brahman and identical since ' one becomes precisely as one meditates upon the Almighty'.

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Stanza Fifty Five: Once, mental stability is assured and action be disinclined, the bondage of life and transmigration would also cease. Whenever a caterpillar reaches the edge of a blade of grass, it tends to hold another support and contracts its body before holding another grass blade. In the same manner an Individual Self too contracts another dream body gradually manifesting the functions of the new

organs and senses; the new organs are such as to display actions of erstwhile works called Karma of the previous births plus the instant actions. But now there would not be of any issue of either bondage- or transmigration, but for the paramatma bhavana maatra.

Stanza Fifty Six: Right within the luminous sparkle of a golden sheath is Brahman, devoid of taints and blemishes nor with parts. That Supreme of the highest purity and clarity is indeed the Brightness of the Brightness. That is what all the Seers and Seekers seek for and see with supreme satisfaction and surprise! Indeed neither the Sun pales into insignificance; the Moon, Stars, and Lightnings lose their shine and flash; Fire loses its radiance and heat and all these entities just follow their directives as per His nods! The Self is least unaffected by the sorrows of Beings just as the Sun-the eye of the Universe is totally unaffected by the natural calamities and rejoicings in the world; the super imposition of the illnesses or the wellness of the body is hardly a matter of concern to the Self. That Paramapada Status or the Supreme Position of Brahman cannot be signified by that of Surya, Chandra or Agni as Paramatma is Swayam Prakasha or Self Illuminated. Once that Status is accomplished, then there is no return as that indeed is His Abode!

Chapter Three

Stanzas a-b

yasyaiva sphuraṇaṃ sadātmakamasatkalpārthagaṃ bhāsate

sākṣāttattvamasīti vedavacasā yo bodhayatyāśritān |

yatsākṣātkaraṇādbhavennapunarāvṛttirbhavāmbhonidhau

tasmai śrī gurumūrtaye nama idaṃ śrīdakṣiṇāmūrtaye /

Bhagavan Dakshinamuti, our humble pranams as thou art our acharya asserting 'thou art that' and by realising that fundamental reality of sat and asat, one would realise that there be no return to this ocean of transmigration..

As per the vedic thought, 'Acharya Devo bhava, next only Maatru Pitru Devas': Tittireeya Upanishad states vide 1.xi.2: Having underlined that there should not be any excuse to abstain from the duties of worshipping Devas and Pitru Devatas, on the level ground, the duties are to one's own mother to have given birth and nourishment, father for one's upbringing, tradition and discipline, the Teacher to provide him education and training to face life besides opening gates for Knowledge-Samsara-Dharma-Karma-and Liberation. The „Atithi“ or the revered guest too is of divine nature, and one should offer him a seat, remove the fatigue in reaching one's home, receive them with respect and honour becoming of the stature of the host, and make befitting offerings not out of bravado and superior feeling but with modesty and friendliness with equal status. This kind of treatment is specially stressed in respect of Brahmanas who are particularly experienced in rendering their duties and customs with faith and dedication. These are indeed the instructions of Vedas and the established principles of Dharma.

Now, the emphasis on Acharya seva praadhaanyata.\

Now Chapter Three proper-

Stanzas one-two-three-four-five-six-seven-eight-nine-and ten

sattāsphuratte bhāveṣu kuta āgatya saṅgate |

bimbādidarpaṇanyāyādīttham prcchan prabodhyate || 1 ||

asatkalpeṣu bhāveṣu jādeṣu kṣaṇanāśiṣu /

as-itvaṃ ca prakāśatvaṃ nityātsaṃkrāmatīśvarāt ||
ātmasattaiva sattaiṣāṃ bhāvānāṃ na tato'dhikā |
tathaiva sphuraṇaṃ caisāṃ nātmaphuraṇato'dhikam || 3||
jñānāni bahurūpāṇi teṣaṃ ca viṣayā api |
ahankāre'nuśajyante sūtre maṇigaṇā iva || 4||
prakāśābhinnamevaitadviśvaṃ sarvasya bhāsate |
laharībudbudādīnāṃ salilāṇa pṛthaksthitiḥ || 5
jānāmityeva yajjñānaṃ bhāvānāviśya vartate |
jñātaṃ mayeti tatpaścādvīśrāmyatyantarātmani || 6
ghaṭādikāni kāryāṇi viśrāmyanti mṛdādiṣu |
viśvaṃ prakāśābhinnatvādvīśrāmyetparameśvare || 7||
svagatenaiva kālīmā darpaṇaṃ malinaṃ yathā ||
ajñānenāvṛtaṃ jñānaṃ tena muhyanti jantavaḥ || 8||
ghaṭākāśo mahākāśo ghaṭopādhikṛto yathā |
dehopādhikṛto bhedo jīvātparamātmanoḥ || 9||
tattvamasyādivākyaistu tayoraikyaṃ pradarśyate |
soyaṃ puruṣa ityukte pumāneko hi dṛśyate || 10||

Stanza One: The disciple enquires as to wherefrom be universal existence be revealing as the mirror image of the Unknown .Bhagavan Sureshwara thus makes the atma darshana by utilising the medium of guru shishya samvada. This is on the analogy of Satyakaama reached his Guru's residence, the Guru enquired of his well being. The Guru exclaimed that Satyakaama was looking bright and happy with Brahma Vidya, then the latter replied that as far as human teachers were concerned, the Guru was indeed successful.

Stanza Two : The universal and of even of numberless Beings are the revelation of Parameshvara . Existence and revelation are the fall outs from the eternal Parameshvara into objects which are similar to unreality, insentient and transient. The entirety of samsara subject to nothingness eventually be existent by the prathyaksha-paroksha-anumaana pramaanaas.Kshanatva or of momentary nature is stated as of jadatva hetu. Vedaanta jagat be of the strong viewpoint of midhyaavaada and satyanityata. Truth alone is paramount! Truthfulness is bliss. Having accomplished Truthfulness none would ever slip down. Persons who attain it are named as 'Sat' or persons who reach the pinnacle and they indeed are of Satyam or Truthfulness! The Self is achievable through the understanding as to what is truth and untruth as also tapsya or austerity with control of mind and senses, as indeed the best form of such tapasya is the control of mind and senses; it is out of this 'samyak jnaana' or the knowledge in surfeit as backed by tapsya is the gateway to Enlightenment; some of the essential inputs are ' brahma charya' or abstinence, straightforwardness, non pretentiousness, and falsehood, a clean and blemishless inner conscience leading to 'Atmajyoti' or Self Illumination. That indeed is the Path of 'Parama Nidhaana' which truly indeed is hiranmaya or the golden hued! Asatyam or Untruthfulness is of darkness and of tamogunam as of 'agjnaanam', while Swargam be ' prakasha mayam' as against Narakam as of 'andhakaaramayam'. Both the precepts are relevant to manushyas as other species in the Creation be irrelevant anyway. Hence be the explanation of Dharmaadharmaas are the extensions of Satya and Asatya or illumination and

darkness, and of the fall out Sukha Duhkhas. In other words, wherever there be Satya, there be Dharma- where Dharma be, there be prakasha the illumination- and hence the Sukha Duhkhas too!

Stanza Three explains about *midhyaatva*: The existence of the make belief *jagat* camouflages the Truth of the everlasting the *Atma bhava* and about the true identity of the Individual Self and the Supreme Soul. This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as that Unknown exists with conviction and faith, so does the Beings be born and depart; indeed he or she shapes one's own destiny for sure! The Self comprises of mind, the vital force of the body and inner consciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and craving. The Self within the lotus of my heart is smaller than paddy, barley grain, mustard seed and so on but is indeed greater than earth, space, heaven and the totality of the Universe! This Self of mine as present in my heart is what all that is performed by way of actions, what all is desired, of excellent tastes-smells-speaks, etc with no margins of non-fulfillment! Such is the status of Brahman; on departure of the mortal world, this Self of mine would leave the perishable body and be identified with Brahman. He who has this unshaken faith shall truly attain that status.

Stanza Four states that various kinds of perceptions as also their objects are intertwined together in the ego sense like the groups of pearls on a string. When the enormity of Brahman is reflected on one's mental screen that is the ego sense or the *ahamkaara*. The mind may be viewed to be constituted by five basic components: *manas*, *ahamkara*, *citta*, *buddhi* and *atman*, which cannot be reduced to gross elements. *Manas* is the lower mind which collects sense impressions. Its perceptions shift from moment to moment. This sensory-motor mind obtains its inputs from the senses of hearing, touch, sight, taste and smell. Each of these senses may be taken to be governed by a separate agent. *Ahamkara* is the sense of I-ness that associates perceptions to a subjective centre and thus creates 'personal' experiences. Once sensory impressions have been related to I-ness by *ahamkara*, their evaluation and resulting decisions are arrived at by *buddhi*, the intellect. *Manas*, *ahamkara* and *buddhi* are collectively called the 'internal instruments' (*antahkarana*) of the mind. When the splendour and magnificence the *Atman* is reflected in one's mind, that is aptly called the true *ahamkaara* or the ego sense and that is the *jeevaatma* all about. Then various kinds of *vijnana* that arise out of comprehending various objects and senses conjoin in that kind of ego sense. The existence of the objects and the *spurana* are perceived only through that kind of ego sense.

Stanza Five: It is normal commonsense that the universe appears differently with the light and darkness just as waves and bubbles could not exist as segregated from flows of water. It is on this simple analogy all the objects of the universe which derive their 'Satta' or Might and 'Sphuranana' or Awareness of the Unknown paramatma being the quintessence of Reality. Work leads to purification of the mind, not to perception of the Reality. The realisation of Truth is brought about by discrimination and not in the least by ten million of acts. By adequate reasoning the conviction of the reality about the rope is gained, which puts an end to the great fear and misery caused by the snake worked up in the deluded mind. The conviction of the Truth is seen to proceed from reasoning upon the salutary counsel of the wise, and not by bathing in the sacred waters, nor by gifts, nor by a hundred *Pranayamas* or control of the vital force. Success depends essentially on a qualified aspirant; time, place and other such means are but auxiliaries in this regard. Hence the seeker after the Reality of the *Atman* should take to reasoning, after duly approaching the Guru - who should be the best of the knowers of Brahman, and an ocean of mercy. An intelligent and learned man skilled in arguing in favour of the Scriptures and in refuting counter-arguments against them - one who has got the above characteristics is the fit recipient of the knowledge of the *Atman*. The person who discriminates between the Real and the unreal, whose mind is turned away from the unreal, who possesses calmness

and the allied virtues, and who is longing for Liberation, is alone considered qualified to enquire after Brahman.

Stanza six: Once there be the knowledge which enters into an object producing the awareness of 'I realise this' then the cause and effect conditionality is set in on one's mental screen. Then the psychic and cognitive analysis gets set: who is the manufacturer. When the answer be cyclical-such and such trader-and finally the Prakriti and the Ultimate Unknown Paramatma the Finality. Thus the Pot Maker with the tools of Earth, Water, Fire, Air and the Sky. This illustration be needed to be digested as the grammar or syntex of karta-karma-and kriya of the srishti- sthiti-samhaara and punah srishti cycle of Time the Interminable. Thus the samsaara purna padaardhaa be the moola karana-anaadi-madhya-laya proactor maatra.

Stanza seven: The effects and consequences as of a pot making are as of the material cause viz. of clay. Likewise the universe is rolled up with self consciousness and realisation. It is explained that once a person reaches Self-realization, their new vision and understanding of themselves brings them continuous, permanent happiness. It will also bring equanimity to all circumstances- Inner peace, Freedom from all fears and anxieties, Deep spiritual fulfillment and stronger, calmer relationships with others. Once a person reaches Self-realization, they are freed from their own desires and worldly attachments. They're also liberated from external pressures, such as cultural and social expectations, or political and economic influences. They are beyond self-delusion and material attachments. Self-realization involves letting go of many of the things that are associated with individual identity in order to find the true Self, which is eternal and unchanging. It is the difference between identifying with the ego and identifying with the true Self.

Stanza eight: In case a mirror is dusted, that should not be construed as its shine is fade and likewise one's knowledge if camouflaged by ignorance, the beings are not to be deluded that. This agjnaana or ignorance has neither barriers of kaalamaana or the time cycle being anaadi and anirvachaneeya or indescribable covering jnaana of the Universal Beings. Consequently one might perceive the concept of Duality as of Thine and Mine, develop desires, kaarya-kaarana-kankshas and get dragged in to the vortex of sufferences. Moha is an offshoot of midhyaa jnaana. Drishta-drishya- kaaraya kaarana and such differences bhrama kaaranas and vaastavikata is hidden by moha. This very moha kaarana hides the kaarya kaarana kartrutva- bhoktavyaadi badhyataas. Now the idea of evolution in Samkhya revolves around the interaction of Prakṛti and Purusha. Prakṛti remains unmanifested as long as the three gunas are in equilibrium. The disequilibrium of the gunas triggers an evolution that leads to the manifestation of the world from an unmanifested prakṛti. The metaphor of movement of iron in the proximity of a magnet is used to describe this process. Some evolutes of prakṛti can cause further evolution and are labelled evolvents. For example, intellect while itself created out of prakṛti causes the evolution of ego-sense or ahamkara and is therefore an evolvent. The intellect is the first evolute of prakṛti and is called mahat or the great one. It causes the evolution of ego-sense or self-consciousness. Evolution from self-consciousness is affected by the dominance of gunas. So dominance of sattva causes the evolution of the five organs of perception, five organs of action and the mind. Dominance of tamas triggers the evolution of five subtle elements— sound, touch, sight, taste, smell from self-consciousness. These five subtle elements are themselves evolvents and cause the creation of the five gross elements space, air, fire, water and earth. Rajas is cause of action in the evolutes. Purusha is pure consciousness absolute, eternal and subject to no change. It is neither a product of evolution, nor the cause of any evolute. Evolution in Samkhya is thought to be purposeful. The two primary purposes of evolution of prakṛti are the enjoyment and the liberation of Purusha. Primordial matter prakṛti; puruṣa is the Root evolvent. Internal instruments are stated as of Intellect (Buddhi or Mahat), Ego-sense (Ahamkāra), and Mind setting or of Manas. Thus the external instruments Five Sense organs (Jnānendriyas), Five Organs of action (Karmendriyas). Subtle elements Form (Rupa), Sound (Shabda),

Smell (Gandha), Taste (Rasa), Touch (Sparsha). The Gross elements are of Earth - Water , Fire Air and , Ether.

Stanza Nine: By its very nature the mahaakasha or the all pervading sky is massive and interminable, while the ghataakaasha be of nimitta maatra kalpita maatra. Likewise jeevaatma or of an individual soul and the unrealisable Paramatma or the Supreme Soul has been wrought by the adjunct of shareera.

Chhandogya Chapter Eight -i. 1-5 is relevant as despite the non-dual Reality of the Self and the Supreme as exists in the Lotus Heart of 'Daharaakaasha' or the Small Space, one's own body parts are responsible for deeds and the Self is but a mute spectator ! VIII.i.1) Harih Om! There is a need to enable normal understanding to identify the Individual Self with the Absolute and Superlative Self; this is especially to conceive the Object with qualites like organs and senses in the mortal world viz. the Self, as juxtaposed with the Ultimate Reality in terms of Space, Time and other derivative features of the Pancha Bhutas or Five Elements. This is why normal knowledge of mortal conditons vis-à-vis the macro view of higher and applied situation becomes needed. Therefore then, a lotus like small space viz. 'daharaakaasa' within the dwelling place of Brahman is viewed for the understanding. The inference is that Brahman has manifested himself in the form of an Individual Soul called Existence and even as the latter is totally detached, there are officials of that abode who are responsible for the maintenance of that abode which is purely temporary ; once that Individual Soul-which is but a reflection of Brahman himself- is transferred then a new abode gets ready and the Manifested Brahman called Individual Self- is migrated too again on temporary duty. Thus the mirror images of the Original Brahman keep moving to varying abodes on purely temporary basis! But the original is always intact and the duplicate reflections are in circulation from birth to birth of the mortal bodies!) VIII.i.2-3) As one enquires that since at the abode of Brahman there was a lotus space then what would be that small space that would have to be realised! The reply has to be as follows: That specific space within the heart is as huge and cosmic as space outside within which are enveloped the heaven and earth, Fire and Air, Surya and Chandra, lightnings and Stardom, and so on! Whatever one perceives in the Universe is but a part of the unknown!) VIII.i.4-5) The next query would be that if all aspirations and desires of the Beings are fulfilled in the abode of Brahman, then how about old age, diseases and such problems occurred, and what would be the answer to such natural mis-happenings! Then the answer would be that Brahman would not be victim of age, disease, death. Indeed this is always so in the true abode of Brahman where only positive blessings are derived. This is Brahman or the Self that has no decay, disease and death; it would be free from sins, and the resultant negative impact of sorrow, hunger, thirst, unfulfilled desires and unfailing will. But if the mind which is the head of body limbs misdirects vision, speech and the concerned senses, understandably the serving agents would obey their master and sins or virtues as the case might be are recorded on the balance sheet of Fate, while the Self or the Inner Conscience which for sure is not responsible for the acts of ommission and commission would remain as a mute spectator! Thus the body of a Being especially of human , the manas and agjnaana of the sthula-sookshma and kaarana deha be possessive of sukha dukkhaas-hunger and thirst ever.]

Stanza Ten explains the distinctive identity of the Humans or any Beings be to state Thou art Thou, since the mind and the consequent buddhi are the barriers seated as the charioteer on the Pancha Maha Bhutas or the Fundamentals of the Universe viz. Prithivi-Aapas-Tejas- Vaayu and Aakasha or Earth-Water-Fire-Air-and Sky, besides Panchendriyas of Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch and Pancha Karmendriyas viz. nose-tongue- eyes-ears- skin respectively and Pancha or five sheaths of human body viz. Annamaya- Praanamaya- Manomaya-Vigjnaanamaya-Anandamaya, viz. the very basis of existence is food or Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi

or Sharpness of Discrimination) and Ananda maya (Bliss) Pancha Pranas viz. Prana-Apaana-Udaana-Vyana -Samana.

More tellingly Maha Narayanopanishad is recalled vide Chapter Two Stanza Thirty Nine as the substance is presented as follows:

[Prajapati the Immortal: Prajapati in the form of endless waters generated Bhur-Bhuvah- Swah or Bhumi-Aakasha-Swarga and above all a seed in the form of a foetus which multiplies into countless species as the latter are born-preserved for a while and degenerated. *Sukra* or Prajapati himself enters *Pranis* or Beings and after sustenance and destruction then *Jyotirishi* or transmigrates the *Antaratma* or the Inner Conscience. Thus the Paramatma replicates into Antaratma and the *Jeeva* or the Embodied Being rolls on in the eternal cycle of births and deaths merely carrying the load of *Karma* or the sum total of *Paapa Punyas* in the cycle of Time or the *Kaala maana*. Prajapati the *Karta* having created the *Bhokta* or the recipient declared that He is the cause of existence of every creature as embodied besides the entirety of all the causes too including preservation-dissolution-repeated transmigration of Souls too. As the imperishable Antaratma the Inner Conscience, Paramatma is the 'raison d'tre' as manifested *Vyoman* or *Aakaasha* which is but a constituent element of the Universe and in turn was the cause of the four elements of Prithivi-Aapas-Tejas-and Vayu or the Earth-Water-Fire -and Air. It is that Prajapati who fills in *Mahim-kham-divam* or the earth-space-and heaven besides the Pratyaksha Bhaskara provides radiation and illumination who also binds what the Sages firmly believe as the bond connecting the imperishable Paramatma and the Jeevas. Samudra or the Great Ocean is stated as the 'daharaakaasha' or the Internal Sky or the Self Consciousness of Jeevas and the Akaasha the Sky above are linked by way of meditation as believed. Thus the Antaratma and the Paramatma are integrated by the medium of intense realisation and sacrifice of worldly desires. The Universe got manifested by Prakriti - the *alter ego* of Paramatma- including the Pancha Bhutas or the Four Elements besides *bhumyaam- charaacharani bhutaan-oushadheebhi-Purushaan- pashun* or the great earth-moving and immovables-herbs / food- human beings-and all kinds of species. Then the Narayanopanishad describes Hiranyagarbha : This Universe was created by Para Brahman by virtue of Five Elements of Earth-Water-Air-Agni-and Akaasha. He-of course- is indeed far superior to Aditya, Indra and other Celestial Celebrities. Surya Deva called as Tvashta rises in the mornings embodying His radiance. Into this mortal world which at one stage was engulfed in total darkness and gloom, the celestial illumination from the singular source of Bhaskara brought amazing transformation with brightness and activity. Indeed but for this, there is no other path of success and immortality! This alternate form of Parameshwara viz. Prajapati shines for the benefit of all the Devas; He is invoked as their beneficiary as also their Chief. Devadhi Deva! Hree and Lakshmi are your consorts; you are the personification of Tri Murtis of Brahma-Vishnu-Maheswara. Days and Nights are your two sides. Ashvini Kumars are your mouth. You are the Lord of all the Beings moving about in the Inter Space of Heaven and Earth causing days and nights. Indeed you are the 'Ajam' or the Unborn being the Inner Consciousness of one and all in the Universe. You are also the Hiranyagarbha who along with the power of Maya is the singular support to heaven and earth; You are the Supreme controller of bipeds and quadrupeds of the earth; you too are the 'shttavara jangamas' in the Creation. Your glory is evident from mountains like Himalayas as also from oceans and rivers. By the might of Paramatma and the supreme power of Maya Prakriti, Prajapati was generated. The same Paramatma the unique also commissioned Hiranyagarbha the Creator to prop up Trilokas viz. Bhumi-Antariksha- and Swarga. Devas are contented by the 'yagjna phalas' as performed by the virtuous sections of the Society as prompted by Sages and dwijas and their worship, sacrifices and dharmic karyas sustain 'dharma' and 'nyaya' or virtue and justice. Thus Hiranyagarbha is the Sovereign controller of all the Beings in 'srishti' ie. humanity and all the Beings plus as all the bipeds, quadruples and so on and is latent as their internal nucleus. He is the reality within them all bestowing strength and sustenance like a shadow till such time destiny takes them in the whirlwind of

deaths and births yet grants them immortality jumping from body to another. It is the brilliance and splendour of Hiranyagarbha Brahma that the the high peaks of Himalayas or the magnitude and energy of Oceans and massive rivers are declared and His hands are deeply involved in dispensing justice in eight directions to all the Beings as they deserve. It is His extraordinary capability that Earth and Space are held in their respective positions and Bhaskara Deva moves eternally by His Rise and Dispppearance day in and day out! It is He who firmed up the terrestrial , the sky and the heavenly regions and created ‘Rajasa’ feature in the antariksha! It is due to His glory that ‘aapas’ or water got materialised and eventually Agni or the Fire and thereafter the form of ‘vayu’ or deity of Wind and Praana the life force. It is thus Hiranyagarbha who set the chain of the Basic Elements of Nature which made the ‘charaacharajagat’ exist and sustain. The origin of waters and fire had admirably made vedic tasks of potent worship. Thus all the respective Devas are in place to kick-start the momentum of the Universe thus standing out as the Leader of Devas and as the Supreme Creator. Hiranya -garbha eulogized and admired by the various Scriptures was initially materialised in Swarga and as enveloped in his womb the entire Universe was Paramatma’s prime representative and resides in every Being in ‘Srishti’ as a nucleus as the ‘Antaratma’ or the Inner Consciousness. Being the cause and effect of all the ‘Pranis’ connects them all in suceessive cycle of births and deaths.]

Stanzas Eleven-Twelve-Thirteen-Fourteen- Fifteen-Sixteen-Seventeen-Eighteen-Nineteen -Twenty-
Twenty and Twenty One

*yajjagatkāraṇaṃ tattvaṃ tatpadārthaḥ sa ucyate ।
dehādibhiḥ paricchinno jīvastu tvampadābhidhaḥ ॥ 11॥
taddeśakālāvasthādaḥ dr̥ṣṭaḥ sa iti kathyate ।
tathaitaddeśakālādaḥ dr̥ṣṭo'yamiti kīrtiyate ॥ 12॥
mukhyaṃ tadetadvaiśiṣṭyaṃ viśiṣṭya padayordvayoḥ ।
pummātraṃ lakṣayatyekeṃ yathā soyaṃ pumānvacaḥ ॥ 13॥
pratyaktvaṃ ca parāktvaṃ ca tyaktvā tattvamasīti vāk ।
tathaiva lakṣayatyaikaṃ jīvātmaparamātmanoḥ ॥ 14॥
sāmānādhikaraṇākhyāḥ sambandhaḥ padayoriha ।
viśeṣaṇaviśeṣyatvaṃ sambandhaḥ syātpadārthayoḥ ॥ 15॥
lakṣyalakṣaṇasamyogādvākyamaikyaṃ ca bodhayet ।
gaṅgāyāṃ ghoṣa itivanna jahallakṣaṇā bhavet ॥ 16॥
nājahallakṣaṇā'pi syācchvetodhāvativākyavat ।
tattvamasya divākyaṇāṃ lakṣaṇā bhāgalakṣaṇā ॥ 17॥
so'yaṃ puruṣa ityādivākyaṇāmiva kīrtitā ।
bhinnavṛttinimittāṇāṃ śabdānāmekavastuni ॥ 18॥
pravṛttistu samānādhikaraṇatvamihocyate ।
parasyāṃśo vikāro vā jīvo vākyena nocyate ॥ 19॥
jīvātmanā praviṣṭhatvātsvamāyāsr̥ṣṭamūrtiṣu ।
niraṃśo nirvikāro'sau śrutyā yuktyā ca gamyate ॥ 20॥
ghaṭākāśo vikaro vā nāṃśo vā viyato yathā ।
tvamindrosītivadvākyaṃ na khalu stutitaparam ॥ 21॥*

Stanza Eleven: In continuation of the principle of the cause of the universe, the expression Thou or That is what a jeeva as limited and encased in a shareera as being an ever temporary and impermanent nature subject to decay gathering karmaanubhava of sukrita-dushkrita admixture ever subject to disease and death and then the equation of the jeevaatma in fits and starts ever repetitively as per the time cycle. But most essentially the jeeva encased in the body is a makeshift arrangement maatra as in originality that is Jeevaatma itself. Body is the temple and the indweller is Paramatma as *Deho Devalaya Prokto Jeevo Deva Sanathanaha*. So one need not to go in search of God elsewhere. Turn your vision inward. Then could vision the Reflection of the Almighty the embodiment of bliss. The jeeva is getting drowned in illusion on account of excessive attachment to the body. Get rid of body attachment and develop attachment towards Self. God and human beings are not separate from each other. They are like image and reflection. This temple of the body is able to move around because God is within. Scriptures reveal – *Satyam Jnanam Anantam Brahma* (Divinity is Truth, wisdom and infinity). You must tread along the path of truth and wisdom in order to understand and experience the Divine principle of Brahman. The Jagat kaarana Maya Prakriti's role is evident: The great divide of Maha Jnaana the Original Source of Knowledge viz. Vidya and Avidya the Ignorance manifested as the Maya is clear; the Permanent and Fleeting are the typical phenomena of the Universe and Life on the one hand and Brahman on the other! Brahman is the singular source of all the forms and facts of existence and Hiranyagarbha or Brahma as clearly distinguished from Brahman as the Intermediary between the two!

[Expla. vide Devi Bhagavata:

Maha Devi gave clarifications in no uncertain terms that Maha Purusha and Herself was just the same as a lamp and reflection in a mirror and that She was neither a female nor a male, but a Unique Genderless Nirguna. Any changes witnessed are due to the interplay of 'Antah Karanas' or natural instincts like Mind, Buddhi, (Mental Power) and 'Ahankara' (Ego) on the one hand and 'Maya' (Illusion) on the other. At the time of Creation following the Great Dissolution (Pralaya), the dissimilarities occurred as Gender, 'Karma' (Fate) and 'Anthah Karanas' all created by 'Maya'. It was at that time of Creation, that The Supreme Energy assumed various 'Vibhutis' or Manifestations like Sri (Prosperity), Buddhi(Brainpower), Daya (Compassion), Dhriti (Tolerance), Smriti (Memory), Shraddha (Conviction), Medha (Acumen), Lajja (Shame), Shanti (Peace), Nidra (Sleep), Pipasa (Desire), Vidya (Comprehension), Spriha (Awakenness or Alertness) and Shakti (Power). Maha Devi continued to state that She was the Para, Madhyama and Pasyanti (Mystic expressions of the Supreme Power indicating the Stages of Manifestations of the Eternal Force); She was Para Shakti beyond one's Comprehension, Madhyama Shakti who was both Expressed and Unexpressed (Vyakta –Avyakta) and Pasyanti Shakti who was Fully Manifested and recognisable with Physical Form or Sakara Shakti; She was also present in thirty five million 'Nadis' through out a human body (the tubular organs of the body like arteries, veins, intestines, blood vessels, pulses etc. She was in Vasa (fat), majja (marrow), Tvak (skin) and Drishti (eye sight) clearly present in each and every part of 'Samsara'. So was the case of non moving objects of Creation either animate or inanimate. Maha Devi further affirmed that She was seen as Brahmi or Sarasvati, Vaishnavi or Lakshmi, Eswari as Gauri, Indrani as Indra, Varuni as Varuna, and so on whose formations were all Hers, making the counterpart Purushas perform their tasks as the Maha Devi's agents or instruments of action. She was the Gunas of Satva, Rajas and Tamas; Ahamkaras-Jnana Sakti (the Power of Knowledge), Kriya Sakti (The Power of Action) and Artha Sakti (The Power of Wealth or Maya the Illusion); The various Tatvas and Maha Tatva; and the interplay of Five Tanmatras or Subtle Elements viz. (Touch, See, Breathe, Hear and Taste) and Five Basic Elements (Earth, Air, Water, Fire and Sky) known as the Process of 'Panchee- Karana' resulting in Five Causes. This was made into a Jeeva (Living Entity) and the Cosmic Totality of That would be Brahma, stated Devi Bhagavati]!

Stanzas Twelve-Thirteen and Fourteen: Any person who could have visualised a place, person, thing or condition is specified as that who is blessed with general knowledge and is notable and distinguished as That Person. Similarly this place-time-and condition is noteworthy. A person or that person, or 'that -etat' or this or that be reminding of 'That thou art' giving up of qualities of being inside and being outside of jeevaatma within a body and awareness of Paramatma too. This indicates tadaatmya or Unification. The simple analogy is of Devadatta. Upamaana or comparison-Ardhapatti or implication or presumption- pratyaksha as of perception. While stating that is Devadatta as had been seen yesterday be of different dress, gait, characteristics, the same person be visualised and in the process, cognition is strengthened. Similarly while interpreting the sentence of identity of jeevatman and paramatman viz. tat twam asi- You are That Unknown Antaratma being everlasting. as the qualities and attributes of the two being similar. That is so since the vyaktinishtha ahamkaara due to the Primordial matter prakṛti; puruṣa is the Root evolvent. Internal instruments are stated as of Intellect (Buddhi or Mahat), Ego-sense (Ahamkāra), and Mind setting or of Manas. Thus the external instruments Five Sense organs (Jñānendriyas), Five Organs of action (Karmendriyas). Subtle elements Form (Rupa), Sound (Shabda), Smell (Gandha), Taste (Rasa), Touch (Sparsha). The Gross elements are of Earth - Water, Fire Air and, Ether. The effect of the Prakṛti Maya camouflages and smoke screen the chatanyaatmaka atmatatva. The infrastructural set up of the Mind comprises the 'Panchendriyas' or functionaries of the body and these five are divided into five each of jñānendriyas or sensory organs and a set of Karmendriyas or body parts enabling the execution of the acts as speech, vision, hearing, touching, and generation all as directed by mind and remote controlled by the Conscience of Self. But indeed the Cause and Effect pattern of the Conscience causing the Praana and mind further effecting the body organs and senses is irrelevant for the simple reason of the Antaratma which is the Supreme Brahman would be far beyond comprehension of humans and Devas alike. Inner consciousness is neither of the faculty of 'Vaak' alone, nor of Manas, nor of Chakshu nor of Manas or all the faculties put together. As to whether anybody knows about Brahman the significance of speech; vision, Mind, and so on recalling the story of a blind man seeking to highlight one part of the body or another and deduce that an elephant was a head-its trunk-its tail-feet-etc. Indeed, one does not consider that he does not realise that he does not know either! It is known yet It is unknown! The Supreme is not an object even of extraordinary knowledge but of immense introspection and Self Realisation; it is neither perception nor comprehension but only intuition.

Stanza Fifteen explains the relation between the words tatvamasi-That thou art as of samaanaadhikarana visheshana visheshya and lakshya lakshana. Samaana means the apparently noticeable and visible and felt as the same- and visheshana visheshya or the Adhikarana means substratum or the bedrock. In other words the terms tat and tvam have the same substratum which be of pure consciousness. Visheshana is to be interpreted as a quality or of excellence while visheshya is what is to be realised as of that which is qualified as for instance, visheshana is blueness and lotus of visheshya. Similarly, the jeeva meaning of Ishvara, the meaning of tat is the visheshya. is as of tvam is the visheshana. Recalling the analogy of *Urthvamooolamadhaasshyaakham Ashvattham praahuravyayam, chhandaamsi yasya varnaani yastam Veda sa vedavit/* This 'samsaara' is comparable to the illustrious Ashvattha Tree with its roots protrud upwards yet the branches hang down and is stated as indestructible. The leaves of this grand tree are stated as Vedas and only He who truly realises the significance appropriately is a Jnaani! The branches of this gigantic tree are sprawling upwards and downwards too reflecting truly the prakṛti gunas or the natural traits with strength and spread out. Hence lakshana is the implication and the Lakshya is what is implied. When a red horse is running that is the lakshana and the lakshya is transparent. the truthful awareness of one's Inner Consciousness, total negation of desires, destruction of egotism, equanimity and overcoming of impulses of pleasures and pains, are some of the tools of the armoury that might help the nearness of the target!

Stanza Sixteen: The substance of the stanza explains three folded as of threesome viz. vaacyaatha, vyangyaartha and lakshyaartha or vocal- sarcasm or satirism and target hitting. These characteristics are related to jeeva lakshanaas leading to the chaitanya lashana sambhandhaas. These are the climactical pancha koshaas or Five Sheaths of Human Body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss). Now these characteristic lakshanaas by way of parisheya nyaaya or the manner by which the residual methodology be analysed, the jahat-ajahat -and pratipaadanaas are the resultant. When vaachyaartha parityaga be done then any other padarthas or many other maaters are to be implied then jahallakshana be implied thereby. In other words, river Ganges and is purity vis-à-vis the surrounding villages are totally different. As a jeeva's vachyaatha vishishta chaitanya be enhanced and get submerged into the 'maha chaitanya'.

Stanza Seventeen: The lakshana by which sentence like 'tat twam asi' or That Thou Art in Vedas and Maha Vaakyas are recognized atleast once in each of the representative Vedaas as :

[Rig Veda:

1:Pragjnaanam Brahma or Consciousness is Brahman vide Aitareya Upanishad 3.3 of Rigveda- Prajñā pratishta prajnanam brahma (Aitareya. 3.1.3) says the Upanishad : This prajna is also the essence of the individual soul. By the samanaadhikarana method, or the bhauda saman adhikarana, as they call it, the recognition of a common substratum being there between two entities establishes the existence of a common factor between them. The objective side as the creative principle and the subjective side as the individual soul have a common substratum called consciousness, and in consciousness they are one.

Yajurveda:

Brihadaranyaka vide I.iv.10) Indeed this enigma continues for ever till one does not realise that the Self himself is Brahman always at the beginning of Creation or now and forever. One has to realise Him from within. He is thus known from within, since he is oneself as Devas discovered him too. The Sage Vamadeva realised after long cogitation and introspection that Brahman is That, viz. the Manu or the Sun within which indeed is a reflection of himself. Little does one understand more than that simple Truth that animals or also Gods; this is how animals would think that human beings are like Gods but indeed God is in the animals and human beings alike. This fundamental fact if one realises then the same awareness should enable one to realise what Brahma Vidya is all about! True Knowledge is not indeed to confuse but to enable the eradication of ignorance and to enable this realisation are various means like introspection, devotion, Sacrifices, meditation, daana dharmas and so on to ascertain the Absolute Truth of *Aham Brahmaasmi!*)

Saama Veda

Chhandogya vide VI.viii.5-7) Referring to the aspect of thirst, the urge for quenching it due to dehydration arises from Fire and hence the latter is called the leader of water just as one calls a leader of cattle, or horses or men! Also, water is known as the sprout of Fire which is the root! Similarly all kinds of existence have an origin as their root. Existence is called the abode as also the place of merger, besides being the root or origin. This is how each of the Gods viz. Food, Water and Heat merging into Mind-Vital Force and Speech manifest as three fold and three fold as these Deities come into contact with a Self! As soon as a self or a person departs from a body, then speech is withdrawn into mind, mind into prana, prana into Fire and Fire into the Supreme!

Atharva Veda

Maandukyas I and II

The most Sacred Word is the exposition of the Universe in totality and the ‘Kaala maana’ or the Past-Present-Future . *Tasya upavyaakhyaanam* or that - Om- is indeed the visual exhibition and elucidation of the yesterday-today -and tomorrow! *Sarvametaad Brahma* or this Om is all about Brahman; *Ayam aatmaa Brahma* or the Self is Brahman too. Obviously thus OM and Brahman and Self are all the same. And this equation has *chatushpada* or four feet or quarters described as Vishva-Taijasa-Praajna and Turiya, all merging in successive stages .]

Stanza Eighteen explains that when words coined due to different causes point out towards the same object then the relationship *samadaadhikarana* of these words is known as one of the substratum or solid bedrock. When one sates that this is a blue lotus, the blueness and lotusness inhere in the substratum and thus the flower is known as blue lotus. The inherent meaning is both the words that and twam have the same substratum which is pure chaitanya or consciousness. the words ‘that’ and ‘thou’ are used to denote different things in ordinary life. ‘That’ would refer to something remote whereas ‘thou’ is immediate to the person (i.e, one is not remote to oneself). So how can an equation be made identifying these two seemingly disparate and incongruent things?

Sureshvaracharya explains further

samaanadhikaranyaaakhyas-sambandhah padayohiha |
visheshhana-visheshhyatvam sambandasyaat padarthayoh ||
lasya-lakshana samyogaat vakyam-aikyam cha bodhayet/

The relation of the words here is what is called grammatical apposition. The understanding of the meaning of the words is from the relation of the qualifier and qualified, And unity is taught by the sentence by equating the implied and implication. Three steps have also been explained by Sureshvaraachrya. Step 1: relation of *Samaanaaddhikaranaam*. The two words, That and Twam bear the relation of *Samaanaadhikarana*. (refer Ma 3.15-a above, NaiSi 2.54s and NaiSi 3.3). Grammatically, *adhikarana* means placing two substantives in apposition, which is precisely the situation in *tattvamasi*. Since they are placed in apposition, ‘tat’ and ‘tvam’ cannot really refer to two different things. Now, *adhikarana* also means substratum. *Samaana* implies same-ness, and hence that means having the same substratum. Thus, *Samaanaadhikarana* means that the two different words refer to essentially the same thing. The situation is similar to interpreting the compound ‘nilotpala’ – or the blue lotus. Since the two words nila and utpala are placed in apposition, it means blue-ness and lotus-ness inhere in the same substratum, namely the blue-lotus.

Stanzas Nineteen -Twenty : Jeevatma and Paramatma are the due to the entry of Prakriti Maya’s power play. Just as the ghataakaasha is neither a modification nor a part of the mahaakaasha. Paramatma is realisable by Vedaas and logical conclusions as being without parts and alterations. All the Universe was manifested by Paramatma as being the sthaanu swarupa but by the motion and vibration of the sarva vyaapaka Skakti spandana has made the toy like variations symbolizing endless colors and forms, constantly generating ever changing symmetrical patterns as per the time cycle of srishti-sthiti-samhaara-and punah srishti.

Stanza Twenty One: In the context of *Tattvamasi prakarana* the implications are of 1. *Upakrama* and *samhaara* -2. *abhyasa-apurvata-phalam-arthavaada-upapatti*.

1. In the context of *Upakramana* as of *Chhandoga Upa.* ‘Adviteeyata’ or Singular Existence manifests surprising Plurality all rolled out from same uniqueness : VI.ii.1) (Svetaketu’s father then stated that in the beginning, there was only one Being in existence with none else and out of that single existence emerged a second) b) In the context of *Samhaara Chhandogya* 6.9.4 is quoted: That which is the

subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art.

2. Abhyasa: Repetitive practice of Tatvamasi Maha Vakya

3. Apurvata: Pramaanaantara jigjnaasa or What ever existence they might originate from is not of consequence as their merger into Reality would be such as that specific being is judged by its own penchant and the resultant actions. Based on the fruits of these past actions, the concerned Self is judged and migrated accordingly from birth to birth. This is the subtle essence of existence; indeed that is Self which is essentially the Truth!)

4. Phalam: Brahma Jnaana rooted to nivritthi purvaka akhandaananda rupa moksha praapti.

5. Arthavaada: Pratipaadya prashamsa bhinnata

6. Upapatti: or congruity refering to one of the various tools used by displaying their skill in the art of writing, or factors within the bounds of logic and pragmatism. It is against this kind of analysis the advaita siddhaanta purvaka Jeeva and Ishvara Bheda saadhana. In other words, as abhedaanvaya be of asambhavata, then the same prashamsa be indeed possible on the kalpana sambhavataa is posible. This tatvamasi prakarana vichaara is the quintessence of the sixth chapter of Chhandogya Upanishad on the linga nirnaya swarupa pratipaadita.

Stanzas Twenty Two-Three-Four- Five-Six-Seven-Eight

na sādṛśyaparaṃ vākyamagnirmāṇavakādivat |

na kāryakāraṇatvasya sādhanam mṛdghatādivat || 22||

na jāti vyaktigamakaṃ gauḥ khaṇḍa itivadvacaḥ |

guṇagunṛtmatkaṃ vākyam naitannīlotpalādivat || 23||

nopāsanāparaṃ vākyam pratimāsvīśabuddhivat |

na vaupacārikaṃ vākyam rājavadrājapūruṣe || 24||

jīvātmanā praviṣṭo'sāvīśvaraḥ śrūyate yataḥ |

dehendriyamanobuddhiprāṇāhaṅkārasaṃhatau || 25||

ātmasaṅkalanādajñairātmatvaṃ pratipādyate |

vahnidhīḥ kāṣṭhalohāḍau vahnisaṅkalanādiva || 26||

dehamannamayaṃ kośamāviśyātmā prakāśate |

sthūlo bālaḥ kṛśaḥ kṛṣṇo varṇāśramavikalpavān || 27||

prāṇakośe'pi jīvāmi kṣudhito'smi pipāsitaḥ |

saṃśīto niścīto manye iti kośe manomaye || 28||

Stanza Twenty Two: When there be a statement to prove similarity of two objects as that boy be on fire then there could be no cause and effect relationship and likewise any comparisons could be ever possible as of clay and pot since comparisons of the adviteeyata of paramatma. Guna-avayva-kriya features are never ever describable in respect of the adviteeyata or uniqueness and inimitability of nirguna,niravaya- nishkriya Sadaashiva. The Unknown Paramatma presides over the affairs of the Universe while Maya Shakti is the seretariat to help to look manage the Creation-Preservation and periodical dissolution activities and that is how the activities are carrying on with no hitches.' Indeed, the Self driven power enforces the interaction of Satva-Rajasika-Tamasika Gunas or Instincts or features of Beings and balance these to prompt the actions of the Beings. this be well realised that Prakriti is Maya and the origin and esswential force behind Maya the Illusion is Rudra Himself; the Universe in totality is permeated and suffused with that Root Energy of His!'The Supreme Lord is realised as a Single hub of a wheel, with three tires or three folds of three Gunas of Satva-Rajas-

Tamas; sixteen terminals or of five elements, five organs of Perception viz. Jnanendriyas and five organs of Action or Karmendriyas and the mind as the Leader- fifty spokes representing misleading conclusions, 'tamas' or ignorance, 'moha' or self-love, 'maha moha' or extreme infatuation, abhorrence terror; twenty four counter spokes or the Five Basic Elements of Nature with five each of organs and senses and mind; six sets of eights viz. 'Prakriti' or Nature, with eight causes of five elements with, 'Manas' or Mind, 'Buddhi' or Intelligence and 'Ahamkaara' or Ego. As Parameshvasara energises the wheel of the Universe with Himself as the hub, the Antaratmas of the Beings flicker and flutter and the individuals imagine that they feel they are different from the Supreme, but indeed once the Self Realisation the veil of ignorance is removed then they become eternal.

Stanza Twenty Three: When there is an expression of a species of say jaati or vyakti, there are common features and characteristics applicable. However there could be differences of a lame cow or a blue lotus possible effectively. This is possible in respect of andaja-jeevaja and udbhuta or born out of eggs, reproduction or spouts. So are all chaaraachara species. Even human beings or the pancha bhutaas too or of no exception. On the other hand Ishvara or the antaratma as imposed in a body of a jeeva would be a bound Soul and various scriptures are preaching the way to liberation. Gunaas or characteristics, be they of satvika-rajasika-tamasikas and the gunavan jeeva are the vibhakti laksharanaas. Logically that has to be so. But alpajna-alpashaktimaan is liable to infringement more often than not. In case a jeeva be able to adapt and bend them to Ishvara guna sampatti then be able to reach the nitya muktata but that indeed is almost impossible, sine the barrier of the Maya is indeed is a hallucination maatra.

Stanza Twenty Four: Upasana or deep concentration and contemplation with chitta shuddhi as the attitude of Vishnu- Shiva- Shakti swarupas; Saguna Brahma or the Embodied Entity happens to be of perception to any Individual Soul. This is for the simple reason that the Soul must basically aim at a Locus or a Destiny within the boundaries of the Soul's knowledge or awareness, instead of an Unknown, Amorphous, Formless, and Enigmatic Nothingness! Then a Being created from the mind comes and conducts them a person who conducts them to the world of Brahma. They attain perfection and live in those worlds for a great many superfine years. There no more return to this world. Hence Upasana is all about. The concept of Upasana developed a large vedic tradition as it flowered into the meaning of an intense kind of systematic meditation. The culmination of Upasana is 1) Shravana: Listening with full faith and concentration to Vedanta from a Guru.-- 2) Manana: One who has an exceptionally powerful reservoir of Samskara can achieve Moksha by merely listening (Shravana).3). Nidhidhyasana: On continued reflection one understands that the aim of the Vedas is to make us realize the ultimate unity of Jiva and Brahman. Meditating on this conviction born out of Manana is known as Nidhidhyasana. Though in both Nidhidhyasana and Upasana the mental convictions the understanding is that they represent a much higher state than that of Upasana. Adi Shankara is stated as having described Upasana as that meditation about something unique state of concentration where whatever is meditated upon is completely identified, absorbed with self, and unified with as one identifies self consciousness with one's body. The two become one, Thou Art Thou. .

Stanzas Twenty Five and Twenty Six: There could be multiple reasonings by way of veda vakyaas as to how Parameshvara in the form of Antaratma be entering the body of Beings in the process of srishti, yet that very Ishvara with the domination of impulses of Prakriti Maya pushes aside the differences brought about by the upaadhis or body-mind-intellect complex, 'jnanendriyas': five of sense organs, 'karmendriyas': or Five Organs for Action 'Tanmatras' or inner basics of elements or light, sound, taste, smell and consciousness; five 'Antahkaranas': Mind or thought, Buddhi or Understanding, excitement; and Three gunaas, eight 'Vikaras' or Vices: Lust, meanness, anger,

carelessness, showiness, ferocity, haughtiness, and jealousy. Thus just as the awareness of heat in iron, wood and so on which have been pervaded by fire, so also the awareness of Atman in the conglomeration of one's body, senses, mind, intellect, vital vayus and ego sense, due to the preservation of the Atman in the Beings is experienced by the ignorant.

Stanzas Twenty Seven and Eight: Antaratma, having entered the sheath of a jeeva should enter the annamaya kosha or the food sheath as the Eternal Truth of Annam Paramatma. Bhuktaanna's vikaara rupa is transformed as rajatotpanna kaarana as of the sthula shareera. Having entered into the praanamaya kosha or the sheath of senses and vital airs of praana-apaana-udaana-vyaana-samaanaas, the jeeva has the sensation that "I am hungry, thirsty and so on. Then the 'manomana kosha' or the sheath of mind then the feelings of enquiry of vichakshana of the ability to doubtfulness and decisiveness. Hence the Pancha Kosha prasakti as of Pancha Koshas; or Five Sheaths of Human Body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss). Now the five aspects of a jeeva's personality as fat, lean, dark or associated with chatru varnaas of brahmana-kshatriya- vaishya-nimna jaateeyata and also of the characteristics of chaturaashramaas of baalya- yuovana- vaanaprastha-sanyaasaas. Thus Annam is the root cause of the existence which is the meandering zig zag path to paramatma from the triguna sampatti-to pancha koshaas, maanasika vidhaana, self enlightenment and paaramaardhika saaraamsha. Maharshi Bhrigu's investigation of what is Brahman all about and his investigation leaked about the food factor-pancha praanaas-maanasuka pravartana-vigjanana and finally the Anaandi Brahmeti or the Bliss Generation.

Stanzas Twenty Nine-Thirty One-Two-Three-Four-Five-Six-Seven-Eight- Nine

vijñānamayaakośastho vijānāmīti tiṣṭhati ।
ānandamayakośākhye tvahanākāre purākrtaih ॥ 29॥
puṇyairupāsanābhiśca sukhito'smīti modate ।
evaṃ kaṃcukitaḥ kośaiḥ kaṃcukairiva pañcabhiḥ ॥ 30॥
paricchinna ivābhāti vyāpto'pi parameśvaraḥ ।
yathā salilamāviśya bahudhā bhāti bhaskaraḥ ॥ 31॥
tathā śarīrāṇyāviśya bahudhā sphuratīśvaraḥ ।
kāraṇatvaṃ ca kāryatvaṃ taṭasthaṃ lakṣaṇaṃ tayoh ॥ 32॥
śākhāyāṃ candra itivannaiva mukhyamidam matam ।
mahāprakāśa ityuktaṃ svarūpaṃ candralakṣaṇam ॥ 33॥
saccidānandarūpatvaṃ svarūpaṃ lakṣaṇaṃ tayoh ।
ekalakṣaṇayoraikyam vākyena pratipādyate ॥ 34॥
tasmādekaprakāśatvaṃ sarvātmavamiti sthitam ।
devatīryaṇmanuṣyāṇāṃ prakāśāṇa pṛthaksthiṭiḥ ॥ 35॥
jīvaḥ prakāśābhinnatvātsarvātmetyabhidhīyate ।
evaṃ prakāśarūpatvaparijñāne dṛḍhīkrte ॥ 36॥
punarāvṛttirahitaṃ kaivalyaṃ padamaśnute ।
sakṛtprasaktamātro'pi sarvātmatva yadṛcchayā ॥ 37॥
sarvapāpavinirmuktaḥ śivaloke mahīyate ।

Upasarvātmabhāvanā yasya paripakvā mahātmanah ।

samsārātārakah sākṣātsa eva parameśvarah ॥ 38॥

iti śrīdakṣiṇāmūrtistotrārthapratipādake ।

prabandhe mānasollāse tṛtīyollāsasamgrahah ॥ 39॥

Stanza Twenty Nine explains that the Antaratma stays in the Vigjnaanamaya kosha or the sheath of Intellect as of introspecting that there is an awareness of the Absolute Truth or not. Actually, Vijnanamaya builds on the foundation of the previous outer sheaths as of manomaya kosha that lays the groundwork for reaching vijnanamaya navigating the oceanic turbulent and wavering minds to steadiness before being able to rise above the waves of thoughts that pull one away from center of concentration. In other words that consists of one's intellect in conjunction with the five organs of knowledge or the Jnana-Indriyas. Then the Ananda Kosha or the Sheath of Bliss which is the antithesis of Ahaamkaara or the egosense caused by interactions of 'is the sense of I-ness. that associates perceptions to a subjective center and thus creates 'personal' experiences. Maanas, ahamkara and buddhi are collectively called the 'internal instruments' (antahkarana) of the mind. When the splendor and magnificence the Atman is reflected in one's mind, that is aptly called the true ahamkara or the ego sense and that is the jeevatma all about. Then various kinds of vijnana or wisdom that arises out of comprehending various objects and senses conjoin in that kind of ego sense. The existence of the objects and the 'sphurana' or of recalling again are perceived only through that kind of ego sense.

Stanzas Thirty -Thirty One- and Thirty Two: As the Pancha Kosha pariccheeda or beyond the Five Sheaths of Human Body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss), then there could be the possibility of saameepyata. This is on the analysis of Bhagavan Bhaskara enters into waters of streams-rivers and oceans and displays His brilliance, so be Ishvara entering various bodies and appears as very many endlessness. Thus Ishvara cause of the Universe as the 'Tat' while Jeeva is the Twam. In other words, the 'pancha koshakrita pariccheda anubhuti saakshi rupa antaratama' be noted as the 'paripurna atma tatva maatra.' Varied hues of waters of Surya Deva's pratibimba is indeed the same and like wise the Atma Bimba on the charaachara jagat is doubtless the same anyway.

Stanza Thirty Three explains: The natural characteristics of Chandrama is notable as of extreme effulgence and likewise the Sacchidaananda rupatvam and lakshanam of one's conscioussness and blissfulness. On the purnima raatri expecially. Moon travels faster than Sun. The distance between Sun and Moon is 100,000 yojanas(800,000 miles). In two lunar fortnights, Moon passes through a period of a Samvatsara or a year. In two and quarter days, Moon passes through a month of the Sun, or in one day, it passes through a fortnight of the Sun. Hence, the divergence of Solar and Lunar calculations and Calendars. As the Moon is waxing, it is a day for Gods and a night for Pitru Devatas. The waxing fortnight gradually diminishes the shine till the Moon-fall day (Amavasya) and the waning Moon picks up the shine day by day till Moon-rise day(Pournami). Moon is known as 'Jeeva' (life-provider), or 'Manomaya' (mind-alerter) or 'Annamaya' (potency provider from herbs and plants), 'Amritamaya' (source of life to all) and ' Sarvamaya' (all pervading).

Stanza Thirty Eight: Just as the nakshatrra mandali on the akaasha, chandra suryaas, agni, and vidyut are visible and felt, Brahma jnaana of Eka- and Pratyeka rupa be realisable with 'adhika spashtata' or of unique clarity, likewise Brahma jnaana too of eka rupa spashthata or of unique clarity. No doubt Parameshvara pratyaksha darshana is not possible yet samsaara yet saameepa-saannidhya-samaikyatha be possible. Once Enlightenment dawns into the thoughts of a person due both to

knowledge, introspection and ‘Satkarma’ of the cumulative fruits of births, that blessed Soul conquers fear by unveiling Reality within, despite the play of misleading signals sounded by Panchendriyas and the mind. The person bemoans that through out the perpetual cycle of births, he has always got victimised mind. It is none too late and search his inner conscience atleast now. This indeed is the most relevant secret of revelations of Upanishads, Vedas, and Knowledge. Thusa nirantara parameshvara sthita tava is analysed and sought to be practised with ekaagrata and the spirit of the cyclical shravana- pathana-smarana-nidhidhyaasa and the cause and effect analysis be intensified, then the sarvatha paripurna siddhi be none impossible any more. This concludes the Third Chapter of the Essence of Manasollaasa Maadhuri of Bhagavana Dakshna Murti jhima Murt Stotra-Sureshvareeyam.

Chapter Four

Stanzas One- Two-Three-Four-Five-Six-Seven-Eight-and Nine

*Svataḥ santaḥ prakāśante bhāvā ghaṭapaṭādayaḥ ।
 neśvarasya samāveśādityasyottaramucyate ॥ 1॥
 ahamityanusandhātā jñānāmīti na cetsphureṭ ।
 kasya ko vā prakāśeta jagacca syātsuṣuptavat ॥ 2॥
 Prāgūrdhvaṃ cāsatāṃ sattvaṃ vartamāne'pi na svataḥ ।
 tasmādīśe sthitaṃ sattvaṃ prāgūrdhvatvavivarjite ॥ 3॥
 svayameva prakāśeraṇ jaḍā yadi vineśvaram ।
 sarvaṃ sarvasya bhāseta na vā bhāseta kiñcana ॥ 4॥
 tasmātsarvajñamajñāṃ vā jagatsyādekarūpakam ।
 tulye svayaṃprakāśatve jaḍacetanayormithaḥ ॥ 5॥
 tulyameva prasajyeraṇ grāhyagrāhakatādayaḥ ।
 indriyānāmaniyamāccākṣuṣā syū rasādayaḥ ॥ 6॥
 malināmalinādarśapaścātpṛāgbhāgatulyayoḥ ।
 kriyāśaktijñānaśaktyerantaḥkaraṇabhāgayoḥ ॥ 7॥
 pratibimbe sphurannīśaḥ kartā jñāteti kathyate ।
 buddhiḥ sattvaguṇotkarṣānnirmalo darpaṇo yathā ॥ 8॥
 grhṇāti viṣayacchāyāmātmacchāyānubhāvataḥ ।
 antaḥkaraṇasambandhānnikhilānīndriyāṇyapi ॥ 9॥
 rathāṅganemivalaye kīlītā iva kīlakāḥ ।*

Stanza One:Bhranti mulaka mansatatva as of ghata and aakaasha or as of a pot and sky and the cognition of objects is explained as of the mindset and its subtle antahkarana which is capable of self consciousness and establishing contact with senses like eyes-ears-skin-breathing and taste. The mind set keeps lingering and bringing thar images time and again. Thus the self consciousness being functionial of four faculties as of manas the ever active mind, chitta or the subconscious; and of subtle impressions or samskaras, be buddhi, intellect, and ahamkara or ego, the sense of ‘I-am-ness’ or individuality. It is against this background of bhraanti bhaava, the shackles of the mental reorientation

is required: *jaanaameetitamewa bhaantamanubhaantatsamasta samastam jagat, tasmaik Shrigurumurtaye nama idam Shri Dakshina murtaye/*

Stanza Two explains that if the I- Consciousness as futile as of the ephemerality or fleetingness of the universe. When one refers to Sat-Chit-Ananda, the inner self in each being is imperishable and is independent of all the variety of nama and roopa bhedaas in human senses, mind and intellect and even after the body falls. He who dwelling in all beings is within all beings, whom all beings do not know, whose body all beings are, who controls all beings from within, is your inner controller, Immortal self. Brahman is the creator, preserver and destroyer of all and hence He is described as beginning, middle and end. This Existence and Consciousness Principle survives even after time of dissolution in this Vibhuti. The expression of ‘anubhaba anusandhaana’ leads to samyak drishti arising from vyavahaara siddhi which inturn is statee to be the reason for jagat bhaabaabhaava pragjna samriddhi. ‘Prajna’ is the consciousness in totality. Indeed it is just the same entity considered in three ways viz. waking-dream-deep sleep or sushupti. In this context, the analogies of a large fish moving along river banks or a hawk flying in the sky is cited or as a huge fish swims alternately on the eastern and western banks of a river, the Self has no difference in either of the states of existence viz. that of wakefulness or dream as it is not overpowered by the organs and senses resulting in motivations, desires and actions as by nature free to act on its own fully independent, free to act on its own, enlightened and Pure. Similarly as a hawk flying free and roams in all directions as it pleases and desirous of taking rest and relaxation reaches its nest and falls asleep. The Self too so connected with the results of its contact with body parts and actions as covered by the veil of ignorance in the waking state desires rest into deep sleep. Thus the transcendence or the superiormost excellence of the Self is established in the three stages of awakeness-dream stage and sushupti. Prajna is distinguished as ‘Aakaasho cha hridi prajnaa’ or since Prajna is linked with Space and of consciousness further integrated with very existence sourced from Praana the vital force: or specifically with reference to the Self or the Antaratma: Praana or the very breath is the singular place of merger; whenever there is any problem of merger of any sense organ, it is the vital force that needs to be revived with; be it vision of the eyes, speech of the tongue, hearing of the ears or the thought of the mind!

Stanza Three explains that there is no independent reality for objects which did not exist prior to the creation process of the universe as the eternal cycle of srishti-sthiti-samhaara of the universe and therefore the existence or reality is established in Ishvara who manifested the eterenal time cycle. Sarva padaardhaas are stated to have of praagbhaava and pradhvamsa bhaava or as of utpatti- and vinaasha bhaavaas.

Stanza Four outlines that if the insentient universal objects without the dependence of Ishvara would not have been revealed at all. Kevala Chaitanya maatra be worthy of mentioning. Chaitanya comes from the word Chetana which means Knowledge for Higher Consciousness which is related the reality of the universe freed from the awareness as being bound to the materialistic experiences of prakriti Maya. ‘Chid-anand roopah shivo hum’ or to self assert : ‘I am form of consciousness and bliss, I am the Atma and chetana or pure consciousness that could pull the mind from the vishaya vaanchaasto extreme introspection and into a meditative stillness. The seven folds of consciousness in the Upanishads are physical, vital, mental, supra-intellectual, blissful, infinite divine Self-awareness and pure divine existence. Thus the swatah siddha prakaasha dharma. Also the chetana vigjnaana as of swaprakaasha siddha.

Stanzas Five and Six: Thus sarva praanis especially human beings who are blessed with panchendriyas and mind sets are broadly classified as sensitive or insensitive or ignorant or knowledgeable. If their capacity for self revelation were equal to both the senscient beings or insenscient objects, then the depth of power to be to know and to be known should be equally existent to their physiology and psychology. Recalling Kenopanishad ; To know one does not know but desires

to know yet remains unknown is all what all one knows! Vide II 1-3 as the teacher poses a question to the student whether he knows much about Brahman and exclaims that the latter might perhaps realise an outline but not in depth; the student said that he knew not much that he claims that optimal knowledge might still delude him; the student might have to deliberate to further perfect the Realisation. Absolute Power is never seen by anybody as it is not a sense object and as such, it is its own evidence since it is the ability of vision by itself; similarly It is never heard as it is not an object of hearing but is the Singular Hearer and the embodiment of hearing itself; It is never the Thought as the object of Thinking Ability but the personification of Thought and Intellect by itself; It is this Absolute Power that the unmanifested Ether is permeated all over. Brahman or the Supreme Energy is indeed the direct and instantaneous Self within all the species and yet, is beyond and afar the attributes of hunger, thirst, desire, lust, anguish, envy etc. That Reality is the Ultimate Goal and the Truth of the Truth!'. Then the disciple agrees that he does not know about Brahman, but that he does not consider that he does not know either; since he who claims that he knows indeed does not know. It is known to him to whom It is unknown; he does not know to whom It is known. It is unknown to those who know well and known to those who do not know! The Supreme is not an object even of extraordinary knowledge but of intense introspection and Self Realisation; it is neither by perception nor comprehension but of intuition alone. Brahman is present in every Being; 'you cannot see the one who enables you to see things, since vision enabled normally is different from that particular 'Self' enabling to see everything as different. Similarly what one hears or thinks or hears or knows by way of vision, capacity to hear, the thoughts and the knowledge are all self sourced; thus one's Self within is that very Self; everything else perishable; this gross body consisting of organs and senses is perishable but the 'Antaraatma' or the Consciousness is imperishable and everlasting. However one could be emphatic in stating that the Self is not attained by one who has no strength and determination and that the Source of Brahman is unattainable except by the 'paripaktvata' or climactic fruition of yoga, karma, tapasya and truthfulness.

Stanza Seven explains that Parameshvara unfolds the gleam in two reflections as of kriya shakti based on the might of physical strength and of jnaana shakti rooted to the mental grit as these are the two portions of antahkarama based on the Mental faculty or Mind represented the four functions as of manas, buddhi, ahamkara and chitta. Manas registers the facts which the senses perceived as the subconscious action, memory, and so on as caused by chitta. The function of chitta is of contemplation the faculty whereby the Mind in its widest sense raises for itself the subject of its thought and dwells thereon. Buddhi determines, decides and logically comes to a conclusion and classification. Another aspect of the operation of the psyche - buddhi or intellect. buddhi, on attending to such registration, discriminates, determines, and cognizes the object registered, which is set over and against the subjective self by ahaṅkāra or ego, affirmation, assertion, 'I know'. This kind of affirmation attributed to one's own individuality is the work of ahamkara, known as egoism.

Stanza Eight: If only there could be the propensuty of satva guna of jeeva, the jnaana shakti could act like a clen mirror and the reflection of Self Consciousness on the mental Sky as of the 'dahraakaasha' as explained vide Chhandogya Upanishad again as follows: Despite the non-dual Reality of the Self and the Supreme as exists in the Lotus Heart of 'Daharaakaasha' or the Small Space, one's own body parts are responsible for deeds and the Self is but a mute spectator ! This clearly reveals that the jnaana shakti is nothing but the gateva to the buddhi paripaktvata to the reflection of the Atman's consciousness there in.

Stanza Nine: All the sense organs as of Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch- Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respectively and Pancha Tanmatras: Light, sound, taste, smell and consciousness are hinged to the 'antahkarana' are like the spokes fixed on to the rim of a wheel. Antahkarana or the inner conscience

as the Mental faculty of the sukshma-sharira, comprising intellect, instinct and ego or one's own manas or the mental frame as of the sensory organs, chitta the memory power, buddhi or the intellect and ahaṅkaara the ego and 'I' consciousness.

Stanzas Ten-Eleven-Twelve-Thirteen- Fourteen-Fifteen-Sixteen

nāḍyo'ntaḥkaraṇe syūtā jalasaṃsyūtasūtravat || 10||
tābhistu golakāntābhiḥ prasarpanti sphuliṅgavat |
karaṇāni samastāni yathāsvaṃ viṣayaṃ prati || 11||
dehasya madhyamaṃ sthānaṃ mūlādhāra itīryate |
gudāttu dvyaṅgulādūrdhvaṃ meḍhrāttu dvyaṅgulādadhaḥ || 12||
triakoṇo'dhomukhāgraśca kanyakāyonisannibhaḥ |
yatra kuṇḍalinī nāma parāśaktiḥ pratiṣṭhitā || 13||
prāṇāgnibindunādānāṃ savitrī sā sarasvatī |
mūlādhārāgrakoṇasthā suṣumnā brahmarandhragā || 14||
mūle'rdhacchinnavaṃśābhā śaḍādhārasamanvitā |
tatpārśvakoṇayorjāte dve idāpiṅgale sthite || 15||
nāḍīcakramiti prāhuḥ tasmānnāḍyaḥ samudgatāḥ |
gāndhārī hastijihvā ca nayanāntaṃ pradhāvataḥ || 16||
nāḍīcakreṇa saṃsyūte nāsikāntamubhe gate |

Stanzas Ten and Eleven: Naadis are stated into a person's antaḥkarana like threads woven in a fishing net as if the various sense organs are attracted to sparks of fire through the naadis which are but tubular structures inside a body with its blood vessels, nerves or muscles. Panchendriya abhivyakta sthaana or the shareera is stated as golaka, too, as for instance the chakshuridriya, shrotrendriya, ghraanendriya and so on.

Then stanzas Twelve and Thirteen explain as follows: The middle part of the shareera, two inches width above the anus and two angulaas below the sex organ is called mulaadhara. Resembling the vulva of a virgin, it is a triangular in sharp with the apex down, where it is established in Paraacchakti called kundalini the creatrix of the vital energy of pancha praanaas of praana-apaana-udaana-vyana-samaanaas, besides agni, bindu and naada in the form of Devi Sarasvati. Hence, Mulaadhaara is the foremost of the 'shat chakraas' of psychic energy. Moola Prakriti, the creative enegy of Ishvara the Antaramma. Kundali or the dormant coiled serpent. Praana is the vitality of pancha praanaas. The heat of the abdomen, responsible for digestion of food and water is the jatharaagni. And Pranava is the naada brahma, besides Sarasvati the core of manifested speech and mano vigjnaanajnaana. Reaching Bhagavati Maya is possible by crossing six steps represented by six chakras/wheels viz. muladhara the earth-svaadhishtana the water-manipoora the fire-anahata the air- vishuddha the sky-and aagjna the manas or mind. These chakras be crossed by a saadhaka by yoga maarga: i. Moolaadhara the Bhuloka is administered by Brahma-ii. Svadhishtana the Bhuvarloka of water is administered by Narayana- iii. Manipoora the Suvarloka of Agni is administered by Rudra Deva- iv. Anaahata the Janarloka of Vayu is administered by Maheswara-v. Vishuddha the Maharloka of Aakaasha is administered by Sadashiva and vi. Agjna chakra the Tapoloka of 'Manas' is controlled by Parama Shiva. Reaching Sahasraara Chakra of three serpentine circles and of the use of 72 nadis of Human

body . Shiva related ‘chatush konas’ and Shakti related ‘pancha konas’ totalling 44 konas of Shri Chakra headed by Bhagavati.

Stanzas Fourteen and Fifteen: Having thus detailed naadis, the naadi called Sushumna has one termination of it situated at the apex of the moolaadhara being the end right reaching brahma randhra. Mulaadhaara chakra represents Prithivi - Manipoora the Jala Tatva- Svaadhishtaana the Agni Tatva -the Hridyasthita sthita Anaahata is of Maru Tatva or the mix of Agni and Vayu and the higher Vishuddi chakra of Aakaasha Tatva- and Agjnaa chakra the Bhu chakra represents the Manas Tatva; You cut through all the chakras and on following the Sushumna Maarga and reach the climatic Sahasraara considered as inner most Shri Chakra and enjoy bliss in the union of ‘Bindu’ or Maheshwara! Thus the six chakras respectively are replete with the Tanmaatras of Gandha-Rupa-Rasa-Sparsha-and Shabda or smell, taste, view, touch and hear. The Agjnaa chakra standing for Manas Tatva is backed up by six Jnaanendrias and six Karmendiyas steered by Manas or Mind which in turn is interspersed with Tri Gunas of Satva-Raajasa-Tamas; Buddhi or Intellect; Ahamkaara or Egoism; besides the prompting of the ‘Tri Shaktis’ viz. Iccha Shakti-Jnaana Shakti- Kriya Shakti . While Maha Shakti enjoys the jaunt across the ‘Sahasra Patra’ the thousand petalled Lotus, one could perceive by the Maha Yoga vision of four classifications viz. Maya- Shuddha Vidya-Maheshwara and Sadaa Shiva. Thus the Maha Tatvas stated to total 25. Maya is Prakriti and once in union with ‘Bindu’ representing Maheshwara the Maha Tatvas are counted as the Grand Total of 26, yet all these Entities enjoy perfect UNITY!

Stanza Sixteen: Recalling the Naadi structure as Devi Bhagavata as of Nadis being the channels of Kundalini Energy as also of connectors of nerves or ‘Snayus’, there are some 7,50, 000 Nadis but the principal nadis are fourteen viz. Sushumna, Ida, Pingala, Gandhari, Hastajihva, Yashasvini, Pusha, Alambusha, Kuhu, Shankini, Payasvini, Sarasvati, Varuni and Yashodhara. Now gandhari and hastijihva run up to the eyes providing vision from the swaadhishtaana chakra and normally terminate at the nose. But in the context of praanaayaama, when ida and pingala are filled with beathing the air, these two nadis come into contact with naadi chakra and are raised to the eyes.

Stanzas Seventeen-Eighteen-Nineteen-Twenty-Twenty One-Twenty Two-Twenty Three-Twenty Four-Twenty Five

nābhimaṇḍalamāśritya kukkuṭāṇḍamiva sthitam || 17||

nāḍīcakramiti prāhustasmānnāḍyaḥ samudgatāḥ |

pūṣā cālāmbuṣā nāḍī karṇadvayamupāśrite |

nāḍī śuklāhvayā tasmād bhrūmadhyamupasarpati || 18||

sarasvatyāhvayā nāḍī jihvāntā vākprasāriṇī |

nāḍī viśvodarī nāma bhuṅkte'nnam sā caturvidham || 19||

pītvā payasvinī toyam kaṇṭhassthā kurute kṣutam |

nāḍīcakrātsamudbhūtā nāḍyastisrastvadhomukhāḥ || 20||

rākā śuklaṁ sinīvālī mūtram muñcetkuhurmalam |

bhuktānnarasamādāya śaṅkhinī dhamanī punaḥ || 21

kapālahukharam gatvā mūrdhni sañcinute sudhām |

śatam caikā ca nāḍyaḥ syustāsāmekā śirogatā || 22||

tayordhvamāyanmuktaḥ syāditi vedāntaśāsanam |

yadā buddhigataiḥ puṇyaiḥ preritendriyamārgataḥ || 23||

*śabdādīn viṣayān bhuñkte tadā jāgaritaṁ bhavet ।
saṁhr̥teṣvīndriyeṣveṣu jāgratsaṁskārajānpumān ॥ 24॥
mānasānviṣayānbhuñkte svapnāvasthā tadā bhavet ।
manasopuypasamhaarasassushupti kathyate/25*

Stanzas 17-20 explains that the nadi chakra is basically situated in the region of navel a small depression in the abdominal wall at the point of attachment of the umbilical cord , noted as belly button, resembling a hen's egg wherefrom the cluster of nadis spring from. For instance two naadis tend to spread out up to two ears and these are known as 'pusha and alambusha'. A naadi which is spread out the 'bhru madhya' or the center of eye brows is termed as 'shukla'. Yet another naadi termed as 'Sarasvati' which terminates the ends of tongue propagates speech. The naadi named 'Vishvodari' digests food intaks from bhakshya- bhojya-lehya-choshyaas. Payasvini, situated in the throat drinks water and causes sneezing. Jatharagni is the agent for the digestive system susceptible to being affected by the doshas in four possible ways, causing it to present as four types of jatharagni. These are: Vishama agni, where vata dominates. This causes the digestion to be variable and unstable, always changing. Sometimes it will be fast and sometimes slow and weak. At times this may lead to indigestion- Tikshna agni, where pitta dominates. The leads to a very intense and quick digestive capacity, which can be too strong. It may lead to the burning of bodily tissues and weakness- Manda agni, where kapha dominates. This is the likely to cause disease, as the digestion is very slow and sluggish. People with manda agni will frequently experience indigestion-Sama agni, where the tri-doshas have balanced influence. This leads to the perfect functioning of jatharagni and is considered its ideal state.

Stanzas 21-22 while describing the nadi chakra, three of these are facing downwards, viz. Raaka-squirts the semen of a body, Sinivaali and Kuhu are responsible for excretio essence of n urine and faeces. The naadi named shankhini, takes the essence of the food intake to the cavity in the head and accumulates nectar there.

Stanzas 23-25 explain that the principal nadis are fourteen viz.Sushumna, Ida, Pingala,Gandhari, Hastajihva, Yashasvini, Pusha, Alambusha, Kuhu, Shankini, Payasvini, Sarasvati, Varuni and Yashodhara. The most important Nadis however are the first three above. Sushumna is at the center of the spinal cord and is of the nature of Moon, Sun and Agni or Fire. It originates from Sacral plexus or a network of nerves at the spinal base upto the head at the top; it is from *Moola Adhara Chakra* and terminating Naaat Sahsarara Chakra. Normally, Sushumna is inactive except when pranayama is performed. 'Ida' nadi is to the left of Sushumna, representing moon providing nectar like energy and 'Pingala' nadi is to the right side of Sushumna providing male like power. There is a cobweb like formation in the innermost area of Sushumna, called Vichitra or Chitrini Bhulinga Nadi, the centre of which is the seat of Ichha Shakti (Energy of Desire), 'Jnana Shakti' (Energy of Knoweldge) and 'Kriya Shakti' (Energy of Action). Now according to Upanishads, there are two paths by which the Antaratma at the depature of the body could follow- the dhumra maarga or the path of smoke by which to return back invariably as per the karma phala and return back namely transmigration of the Soul. In exceptional cases , the 'archiraadi maarga' or the path of no return leading to Brahma Loka or Satya Loka from which there be no return. Sushumna, connected to the Brahma Randhra leads to the Satya Marga.

Stanzas Twenty Six-Twenty Seven-Twenty Eight-Twenty Nine- Thirty-Thirty One-Thirty Two-Thirty Three-Thirty Four-Thirty Five-Thirty Six- Thirty Seven-Thirty Eight

tatra m̐yāsamācchannah sanmātro vartate pumān ।

mūḍho jaḍo'jña ityevaṃ māyāveśātprakāśate || 26||
sukhamasvāpsamityevaṃ prabodhasamaye pumān |
saccidānandarūpaḥ san samyageva prakāśate || 27||
itthaṃ jagatsamāviśya bhāsamāne maheśvare |
sūryādayo'pi bhāsante kimutānye ghaṭādayaḥ || 28||
tasmātsattā sphurattā ca bhāvānāmīśvarāśrayāt |
satyaṃ jñānamanantaṃ ca śrutyā brahmopadiśyate || 29||
jāgratsvapnobhavaṃ sarvamasatyaṃ jaḍamandhavaḥ |
īśvaraścāhamityevaṃ bhāsate sarvajantuṣu || 30||
nirvikalpaśca śuddhaśca malinaścetyaḥ tridhā |
nirvikalpaṃ paraṃ brahma nirdhūtākḥilakalpanam || 31||
dhūlyandhakāradhūmābhraṇnirmuktagaganopamam |
vivekasamaye śuddhaṃ dehādīnāṃ vyapohanāt || 32||
yathā'ntarikṣaṃ saṃkṣiptaṃ nakṣatraiḥ kiñcidīkṣyate |
dehendriyādisaṃsargānmalinaṃ kaluṣīkṛtaṃ || 33
yathā"kāśaṃ tamorūḍhaṃ sphuratyānavakāśavat |
ahamityaiśvaraṃ bhāvaṃ yadā jīvaḥ prabudhyate || 34||
sarvajñaḥ sarvakartā ca tadā jīvo bhaviṣyati |
māyayādhikasammūḍho vidyayeśaḥ prakāśate || 35||
nirvikalpānusandhāne samyagātmā prakāśate |
avidyākhyatirodhānavyapāye parameśvaraḥ |
dakṣiṇāmūrtirūposau svayameva prakāśate || 36||
iti śrīdakṣiṇāmūrtistotrārthapratipādake |
prabandhe mānasollāse caturthollāsasaṃgrahaḥ || 37||

Stanzas Twenty Six- Twenty Seven .: Moodha manushyaas or the Ignoramus are cited. Normally a person is differentiated by his nature and nurture. These tendencies tend to influence the proclivities of Vidya and Avidya or Ignorance and Knowledge. Even as both have to cross the gates of death, one prepares for crossing it with not much of concern to other worldliness but of material ends while others due to Vidya or Awareness of higher worlds seek to resort to work and wisdom. Now these tendencies are the follow-up of the previous lives called 'Prarabdha' or the carry forward. That indeed was the nature of a person who has just transmigrated with the load of his 'paapa punyas' or merits and demerits at the termination of the previous life. Such person as having been smothered by Maya appears like one who is deluded. Owing to the states of jaagrad-swapnaavasthaas or of awakenness and dream stages due to the impact of upaadhis like of the senses and mind should be camouflaged and superimposed on the pure consciousness and hence the interlink.

The person waking up from deep sleep would feel satisfied as that of a part of Bhagavan's part trait that of Sat- Chit-Ananda as happiness is a trait of Ananda. Consciousness of that experience is of true or 'Sat' kind of involvement is stated as of 'Chit'. Since both Sat and Chit are stated together then Sat- Chit-Ananda is revealed as the final revelation.

Stanza Twenty Eight: The Sat-Chit- Ananda as symbolised by the Supreme Sarva Vyaapi is Self Revealing with jeevaas, pancha bhutaas, Surya Chandraas and karya kaaranaatmaka samasta brahmaanda. Agjnaana rupi kaarana, the sookshma-sthula shareeraas, and three avasthaas of baalya-youvana-vaarthakyataas. Maya rupi karana the sthula sukshma shareeraas were manifested too along with three -forms of awakening-dream-and deep sleep too. The corresponding three stages are Vishva-Taijasa- and Pragjna.

[The summary of Avasthaas- Karyatmikaas-Kaaranaatnikaas of Jeevaas and respective upadhis / qualifications]

Jagradavastha-Vishva-Sthula Shareera as of Annamaya Kosha- representing form being Vishvaanara prefixed as Virat rupa

Swapnavastha-Taijasa-Linga shareera or Vigjnaana maya / praanamaya and manomaya- Sutraatma / Pouraanka Vishnu prefixed as Hiranyagarbha

Sushupti- Praajna-Kaarana shareera or Anandamaya kosha- Akshara / Pouraanika Shankara/- Avyayaakrita or Avyakta]

Stanza Twenty Nine explains that the existence and revelation of the universal objects is due to the active support of Ishvara and Brahman is realisable by Vedopanishads as of Satyam Jnaanam Anantam .

Stanza Thirty explains that the totality of the samsaara arises in the waking-and dream stages and indeed is of the illusory effect beng unreal and inert like a blind leading the blind. Whils Ishvara be ever shining in all the Beings as ever luminous with the 'I' Consciousness. This chetanaanubhava is merely of Ishvara Rupa. Bhagavad Gita vide Adhyaaya Ten -Vibhuti Yoga ,Bhagavan Shri Krishna addresses Arjuna: *Ahamatmaa Gudaakesha, sarvabhutaashayasthitah, ahamaadischa madhyam cha bhutaanaamanta evacha/* Partha as follows as the latter was keen to know the prominent vibhutis or the consequent characteristics of His Unique Personality; He states that His features are too countless to describe but a few examples should suffice as per the 'sthaalee pulaaka nyaaya' or as per the normal practice of a house wife in her kitchen to ascertain whether the rice grains kept on fire in a vessel with water are properly cooked or not! Arjuna! I am the 'antaratma' or the Inner Conscience of all the Beings in Srishti and to their respective Aadi- Madhya- Anta or their life's birth- entire life and the closure. As such all the Beings are rooted to me and ended into me as the karta- bharta- and samharta.

Stanza Thirty One: A jeeva's ahamkaara is stated as of trividhas: nirvikalpa or bereft of modifications, shuddha or purity and maalinya or tainted . Nirvikalpa is tantamount to Parama Brahmatva by itself even as of Akaasha sans dust-darkness. Likewise Maya-agjnaana, vaasanaas and vikshepaas. There is a power called maya which exists in the Brahman. This maya has three qualities. It can project thoughts. It can conceal the truth. It can distinguish between what is truth and what is untruth. In Sanskrit they are called the Vikshepa Shakti (projection), Avarana Shakti (hiding), and Viveka Shakti (discriminative power). Thus samasta visheshas of the universe are Brahma kalpitaas When one stated 'aham' then simultaneously follows ahamami and hence the bhinnata bhava of para and apara bheda is concealed as apara brahma and parabrahma is Maheshvara maatra. Apara Brahma is of Akshara where as Parabrahma is stated as Maheshvara: Taittireetya Upanshas vide 10.17 asserts: *Yah parah sa Maheshvarah/* Theory of Oneness is the ultimate teaching of the Upanishad “ (When) the Soul attains self-sovereignty, becomes lord of the mind, it becomes lord of speech, the lord of the eyes, the lord of the ears, the lord of knowledge; then it becomes Brahman; its body is the boundless space, its essential nature is the reality, truth; its playground the life-force, its consciousness a state of bliss, it exists in serenity, in calmness, in peace, a state of immortality.

Stanza Thirty Two: A jeeva's viveka siddhi is sated to have occurred when shuddhhaatma and the contradiction are realised. The jeeva's deha-manas-praana- hunger-thirst, murkhata, panditya, sukha dukkhaadi anubhavas might be either genuine or imaginary due to ignorance. Swabhaavatah, one's antaratma be of parishuddhata anyway on the analogy of aparishuddha vastras be cleansed up by washing and the dried up vastraas be freshened. Thus the prakriti swabhaavaas be lessened of their overwhelming vishaya vaasanaas. Similarly, in nirvikalpa bhaavanaas could certainly be transformed and gradually cleansed up loosening the grip from the vikalpita durvaasanaas and the aberrations of maanasika bhavanaas. In the stage of nirvikalpita, there could be 'bhaavaabhaava, dwitaadwaita saamarastuyatha' as of mental equilibrium. Hence the 'saadhaka drishtipadha' be gradually transformed to the saadhya drishti. In this context 'Naishkarmya Siddhi' vide 4.54 of Sureshvara the present author of Maanasollaasa Maadhuri, the concepts of Pravritti and Nivritti were referred to: Na pravrittim nivrittimvaa kataakshenaapi veekshate/ As such the principles of Pravritti-Nivritthi are recalled: In Pravritti Maarga one would constantly experience sufferings, misunderstandings, disappointments or passing times of happiness and contentment but rarely the feelings of equipoise..To be on the path of 'Nivritti' means a life of peace and quiet – both outwardly and inwardly. One's 'antahkarana' or the psyche invariably full of desires be rid of 'Nivritti maarga' by jnaana or knowledge. Vedic dharma is twofold, characterized by Pravritti (karmik and societal action) and Nivritti (inward contemplation). There be one impulse in one's minds prompting to 'do' and another impulse not to. There is one set of ideas in the mind always struggling to get outside through the channels of the senses, and behind that, although it may be thin and weak, there is an infinitely small voice which suggests there against. Hence the celestial words of the phenomena of Pravritti and Nivritti, stimulating forward and another circling inward. Thus Pravritti is the act of enjoying material and sensual pleasures as is a natural instinct in all human beings. It means to live amidst worldly duties and interests with the senses and actions directed primarily towards the external world. The happiness derived out of it is defined as 'Preyas' the path of pleasure resulting from societal urges on the Path of Pleasure. Nivritti, on the other hand, is the act of abstaining from material and sensual enjoyment. It calls for a sacrifice on the part of the individual to give up all worldly pleasures. It is the path of 'turning back' of the path of turning within towards spiritual contemplation, and placing the Almighty at the centre of one's existence even after fulfilling family and professional duties. According to Vedic concept both pravritti-marga, and nivritti-marga have the basis of spiritual or religious life. In animal life there is only pravritti-marga. Pravritti-marga means sense enjoyment, and nivritti-marga means spiritual advancement. In the life of animals and demons, there is no conception of nivritti-marga, nor is there any actual conception of pravritti-marga. Pravritti-marga maintains that even though one has the propensity for sense gratification, he can gratify his senses according to the directions of the Vedic injunctions.

Stanzas Thirty Three and Thirty Four : Having analysed a jeeva's ahamkaara- viveka siddhi and the pravritti-nivritthi maargaas, one might have a glimpse of the aparicchhinna, chaitanya, ananda Sadashiva. As the Prakriti nirmita dehaadi paricchhinna atmaanubhuti kaarana, one's vyaavahaarika drishti be sweeping the hidden guhya prijnaana. In other words, at the time of discrimination, due to the ahamkaara, the Reality of Brahman is negated the body, senses,vital airs, mind, and intellect. As there be the durlabhata suchana, asankhya janma punya sanchita maatra, maanasika paripakva be possible if at all. Sarvajnatvaadi Parameshvara svarupa be possibly of abhivyakta praapti and hence the indriya nigrjah jnaana.

[Brahma Sutras vide 4.4.4-5-6 on One's Liberation the Self merges to tranquility]

Avibhogena drushtwaadhikaranam-

IV.iv.4) *Avibhagena drushtwaat*/ After Liberation, the Soul identifies with the Supreme and ‘this tranquil one becomes established in its own nature after rising from this body and reaching the Supreme Light’.

Braahmaadhikaranam-

IV.iv.5) *Braahmena Jaimini nirupa nyaasaadibhyah*/ Maharshi Jaimini refers to Brahman with attributes as visualised by a liberated Soul after its travel by Devayana after the termination of the dedicated lives. His confirmed conviction is that the Soul’s travails get fructified with identity of the Saakaara Brahman as the former assumes in its own form.

IV.iv.6) *Chiti tanmaatrena tadadatmakatwaat Audulomih*/ In the view of Sage Audulomi, the Soul thus redeemed no doubt possesses traits as sinlessness, self-delight, freedom of movement, eternity, and so on, still it is in the State of Pure Consciousness but not of phenomenal existence.

IV.iv.7) *Evamapi upanyaasaat purvabhaavaadvirohah Badaraayanah*/ Maharshi Baadaraayana opines that the explanation of Sage Audulomi is agreeable to him also, as there is no contradiction of what Upanishads like Chhandogya and Brihadaranyaka. Moreover, pure consciousness is the quintessence of the Supreme with or without attributes like knowledge, sinlessness, and so on either with Form or of Absoluteness and Abstraction. The Uniqueness of that Supreme is his phenomenal existence of Nothingness and Avyaktata!

Stanza Thirty Five: The effect of Maaya be so over far reaching as avivekata by intensified to moodhatva. The feeling of bhrama-nibhadana and Shakti be of Ishvara on one’s own. Maheshvara the Over Lord of the Universe Parama Shiva is deeply entrenched in the hidden cave of each and every Being as the all pervading and omni present Supreme in one’s own face, head and necks. He is replete with the six principal features of Life viz. *Aishvaryasya samagrasya dharmasya yashasya shriyah, jnaana vairaagyaschaiva shannam Bhaga itiranaa*/ or Total Lordship, righteousness, fame, opulence, wisdom and sense of renunciation as explained in Maha Bhagavata Purana. Indeed He possesses the energy of influencing the attainment of the purest and outstanding Prime Source of Imperishable Luminosity and Splendour. The Lord of the Universe Parama Shiva is deeply entrenched in the hidden cave of each and every Being as the all pervading and omni present Supreme in one’s own face, head and necks. He is replete with the six principal features of Life viz. *Aishvaryasya samagrasya dharmasya yashasya shriyah, jnaana vairaagyaschaiva shannam Bhaga itiranaa*/ or Total Lordship, righteousness, fame, opulence, wisdom and sense of renunciation as explained in Maha Bhagavata Purana. Indeed He possesses the energy of influencing the attainment of the purest and outstanding Prime Source of Imperishable Luminosity and Splendour.

Chapter Five

Stanzas 1-2-3-4-5-6-7-8

pramāṇamekaṃ pratyakṣaṃ tattvaṃ bhūtacatuṣṭayam ।

mokṣaśca maraṇānnānyaḥ kāmārthau puruṣārthakau ॥ 1 ॥

na hi khalvīśvaraḥ kartā paralokakathā vrthā ।

dehaṃ vinā'sti cedātmā kumbhavaddṛśyatām puraḥ ॥ 2 ॥

hrasvo dīrgho yuvā bāla iti deho hi dṛśyate ।

asti jātaḥ pariṇato vṛddhaḥ kṣīṇo jaraṇmṛtaḥ ॥ 3 ॥

ityevamuktāḥ śadbhāvanavikārā dehasaṃśrayāḥ ।

varṇāśramavibhāgaśca deheṣveva pratiṣṭhitaḥ ॥ 4 ॥

jātakarmādisaṃskāro dehasyaiva vidhīyate ।

śataṃ jīveti dehasya prayujantyāśiṣaṃ śubhām ॥ 5 ॥

iti prapañcam cārvāko vaṃcayatyalpacetanaḥ |
kecicchvasimi jīvāmi kṣudhito'smi pipāsitaḥ || 6||
ityādipratyayabalāṭptānamātmēti manvate |
kecicchṛṇomi paśyāmi jighrāmyā svādayāmyaham || 7||
itīndriyāṇāmātmatvaṃ pratiyanti tatodhikam |
jānāmi pratyayabalādbuddhiriti yāpare jaguḥ || 8||
Mayaavyayaamoodhachittaanaam teshaam dushanamuchyate/

Stanza one explains that only pratyksha or readily available perceptions are the means of knowledge and not the anumana or the guess work . The four elements of Prithivi-Aapas-Tejas-and Vayu- since akaasha is not recognised as a part of the system.. The anumana, paroksha and such conceptualisations are not of relevance to prove the atmajnaana and as such there could be no liberation except the termination of one's existence or death. Only the arishad vargaas of kaama-krodha-lobha-moha-mada-matsaraas would dominate the life and the so called antaratma or paramatma are of the anumana maatra. A blatant view point of naastikaas is thus resounding. *Na hi khalveeshvarah kartaa paralokathaa vrittha/* Neither Ishvara, the creator does exist nor the talk of the next worlds is meaningful. Charvaakaas being the blatant nihilists state: *Swargah kartru-kriya-dravya naashepi yadi yajvaanaam, bhaved daavaagn dagdhaanaam phalam syaadbheeri bhuuruhaan/* If swarga and such lokaas were to exist as a result of yajnaas and such various sacrifices, the actions and material utilised there into then the stated plentiful fruits be produced but indeed be burnt to ashes in the forest fire! Such was the heckling taunts of Charvaakaas.

Stanza Two explains about the shareera of a jeeva and jeevaatma. If the jeevaama be able to be apart from the body, then there could be the ready example of a ghata or pot and the one who created the potter or the jeevatma. It is the body that could be realised as of short-tall-man-woman-child-youth-old and so on . Thus the sarva praanis be always carrying the load of the karma phala of the praarabhda-sanchitas and ever sowing the seeds of sweet and sour fruits. Dehotpatti purva kaarya kaaranaas are the resultant jeeva chitanya siddhi. Purvakrita dharmaadharma and sukha dukkhaanubhuta and dharmaadharma parinaamaas.

Stanzas Three and Four: Nijatma in the shareera is stated to exist , born, and undergoes transformation from baalya-koumaara-youvana-vaardhakya dashaas while growing-blossoming and gradually withering and finally collapsing thus witnessing modifications step by step. There are forty Samskaaras viz. Garbha daana, Pumsavana, Seemontonnayana, Jaata Karma, Naama karana, Anna praashana, Choula, Upanayana, Four Veda Vrataas, Snaataka, Saha dharma charini samyoga; Pancha yajnaanushtana viz. of Deva-Pitru-Manushya-Bhuta- Braahma; Ashtakaa paarvana, Shraaddha, Shravani, Agrahaayani, Chaitri and Ashviyuji being Seven Paaka Yajnas; Seven Haviryajnas viz. Agnyaadheya, Agni hotra, Darsha purna momths, Agraayana, Chaturmaasya, nirudha, pashubandha and Soatramani; and Seven Somas viz. Agnishtoma, Atyagnishtoma, Ukthya, Shodashi, Vaajapeya, Atiraatra and Aapteya: all these totalling forty.

Stanza Five: *Shatam dehasya prayuñjantyāśiṣaṃ śubhām, iti prapañcam cārvāko vaṃcayatyalpacetanaḥ |*

Further as various samskaaraas to the dehas as per stages of life as of baalya-koumaara-youvana-vaardhakyaas and agaun as per varnaashramaas of brahmana-kshatriya-vaishya-nimnajaatis, the male and females be able to enable their longevity for hundred years and hence the theory of charvaakaas, little realising the factuality of the human existence, ignoring the aspect of karma phala which is well proven in actual human existence.

Stanza Six seeks to sum up that the jeevaas based on their experiences as of one's existence-breathing- experiences of sukha-dukkhaas- sensations-hunger and thirst. May this be that clearly understood that all these impulses and experiences of the body are the praana-apaana-udaana-vyaana-samaanaas and of the shaareerika bhavanas as imposed by the Self or of the Antaratma Itself as rented dwelling of the shareera; indeed the jeeva is always on a perennial spree of tourism from one life and to another.

Stanzas Seven and Eight explain that once transmigration would take place then having passed through the balya-youvana-vaardhyakyas again the sense organs get revived as to experience the hearing, tasting, smelling and feeling senses. Another advanced class of the humans despite adhi bhoutika or ailments of Physical Nature; adhyatmika or of Mental-Psychological Nature; and adhi daivika or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control, are able to attain equanimity be able to attain 'sthita pragjnasyastha' notwithstanding the enormous pressure of Maya.

Others on the strength of knowledge be the exceptional vidyaamaan. Their ways of life, pattern of conduct of acts and actions and daily living methodologies are strange and even unorthodoxic. They tend to behave like mad persons but indeed were replete with 'atma jnaana' and practice of high level Yoga. They would tend to assume childlike innocence, fill in their stomachs of thirst and food from alms, live under trees, shrubs, caves, temples or river banks, yet replete with 'atma jnaana'. They are genuine and truthful, yet the Maha Jnanis are deemed far better. They seek to reject 'dehaatma buddhi' or the psychology of physical nature and seek 'aatma taadaatmya buddhi' or the orientation of Self Unification with the Supreme. Such self awareness is indeed the end result of 'saadhana' of several births and deaths of the person specified, and that type of jnaana tatva is on the lines of the statement of *Jeevo Brahmaiva naa parah/* and the unification of the Self and the Sublime! Such personalities are truly exemplary and rare! Normally the common folk as influenced by narrow mindedness ignited by ignorance tend to pour down their entire devotional feelings run after one petty God or Goddess and as such faiths of strength or feeble - ness aim at lower targets. They hardly realise that I am the thread of connecting all the Deva- Devis so concerned about them all about! Indeed 'alpa jnaana' or limited awareness and low targets of devotion and blind faith are far beyond the cut.

Opening Stanzas (a) and b) of Shri Dakshina Murti Stotra Five

*Deham pranamapeendriyaanyaapi chalam indriyaamapi chalaam budhim cha shunyam viduh
Streebaalaabdhajadopamaastwahmita bhrusham vaadinah,
Maayaashaktivilaasa kalpitamaha vyaamoha samhaarine,
Tasmai hri Gurumurtay nam idam Shri Dakshina murtaye//*

Shri Dakshina Murtaye! Some unstable minded arguers as of immatute mentality like kids and dullwitted ignoramus be deluded that the body, senses and the thinking capability as of introspecting ability that one's antarama little realising that the body and the soul are distinct. Bhagavad Gita vide 7.14 states: *Mama maayaa duraatyaya/* My maya prakriti shakti is none too easy to overcome. Gita further stated vide 7.4: *maameva ye prapadyante maayaametam taranti/* or those who seek refuge unto Bhagavan alone could cross over the Maya janita agjnaana. Maha Bhagavata Purana -2.7.42 is quote worthy: *Yesham sa eva bhagavaan dayayed anantah, sarvaatmanaashritaapado yadu nirvyalikam dhih swargalabyakshe/* Once the faithful Beings be most earnestly dedicate at the feet of Paramatma then only be able to cross the barriers of Prakriti Maya when the equation of Thine and Mina be eroded.

Stanzas Nine-Ten- Eleven-Twelve-Thirteen-Fourteen-Fifteen-Sixteen-Seventeen-Eighteen-Nineteen-
Twenty- Twenty One

dehādīnām jaḍārthānām pāṣāṇavadanātmanām || 9||
katham bhavedahambhāvaḥ samāveśaṁ vineśituḥ |
dehastāvadayam nātmā drśyatvācca jaḍatvataḥ || 10||
rūpādimattvātsāṁśatvādbhautikatvācca kumbhavat ||
mūrcchāsusuptimarāṇeśvapi dehaḥ pratīyate || 11||
dehādi atiriktatvāttadā"tmā na prakāśate |
yathā jagatpravṛttīnāmādikāraṇamaṁśumān || 12||
pumāṁstathaiva dehādipravṛttau kāraṇam param |
mama dehoyamityevaṁ strībālāndhāśca manvate || 13||
dehohamiti nāvaiti kadācidapi kaścana |
indriyāṇyapi nātmānaḥ karaṇatvātpradīpavat || 14||
vīṇādivādyavacchrotram śabdagrahaṇasādhanam |
cakṣustejastritayavadrūpagrahaṇasādhanam || 15||
gandhasya grāhakaṁ ghrāṇam puṣpasamputakādivat |
rasasya grāhikā jihvā dadhikṣaudraghrātādivat || 16||
indriyāṇi na me santi mūkondho badhirosmyaham |
ityāhurindriyairhīnā janāḥ kiṁ te nirātmakāḥ || 17||
prāṇopyātmā na bhavati jñānābhāvātsusuptiṣu |
jāgratsvapnopabhogotthaśramavicchittihetave || 18||
susuptim puruṣe prāpte śarīramabhirakṣitum |
śeṣakarmobhogārtham prāṇaścarati kevalam || 19||
prāṇasya tatrācāitanyam karaṇoparame yadi |
prāṇe vyāpriyamāṇe tu karaṇoparamaḥ katham || 20||
samrāji hi raṇodyukte viramanti na sainikāḥ |
tasmānna karaṇasvāmī prāṇo bhavitumarhati || 21||

Stanza Nine: Could it be be al all possible for the jada padaadhaas as of a shareera despite the support of panchendriyaas and the bhoutika prapancha bereft of chaitantya. Hence the Supreme Creator opined and manifested the Pancha Tanmaatras as of Sound (Shabda), Touch (Sparsha), Vision (Roopa), Taste (Rasa), Smell (Gandha). These tanmatras are related to each sense organ as connected to Pancha Bhutas: Five Elements viz. Prithivi-Aapas- Tejas- Vayu-Akasha or Earth-Water- Fire-Air / Wind- Sky.

[Expl.Aitereya Upanishad 3.11]

Paramatma again thought: If speaking be done by speech, smelling by the nose, seeing by the eyes, hearing by the ears, touching by the skin, thinking by the mind, eating by perceptive movements, and

continuity by the generative organ. Thus This Self or Conscience is alike Brahma, Indra, Prajapati, all the Devas; Pancha Bhutas or Five Elements of 'Prithivyaapastejovaayura akaashas' or Earth, Air, Fire, Air and Sky; besides the huge creations as also tiny creations like Yonija or born of womb, Andaja or born of eggs, Swedaja or born of sweat, Udbhuja or born of sprouts of earth; also four legged and two legged creatures, like horses, cows, elephants, human beings, and those of Charaachala or beings of mobility and stationary fixtures like mountains and hills. This entire 'Srishti' or Universal Creation is indeed guided by the Supreme Consciousness, set up by the Supreme Consciousness, guided by the Supreme Consciousness and supported by the Supreme Consciousness. Indeed all the Jnaanendriyas, Karmendriyas, Pancha Bhutas, Organs and Functions, in fact each and every attribute and action of the Totality of Universe is the Supreme Self that rolls the functions of Karta-Karma-Kriya!)]

Stanza Ten : *Dehasthavadyam naatmaa drishyatva*---Foremost reference being bhagavad srishti let this be clarified as this shreera is not the Atman just as the pot created by potter with the quality of drishya or vision by the visionary or the 'seen' by the 'seer'; it does not have life and consciousness on its own 'suo mottow' and hence inert. It has a form subject however to kaleidoscopic and variegated forms of the shareeraas from andajaadis to humans and celestials. The body thus constituted is subject to growth and destruction as well in repetitive forms. And finally the destroyed body when broken is evaporated into pancha bhutaas being the constituent elements.

Stanza Eleven as of *moorchaa shushupti marneshvapi deha*—/ In case shareera and atma be of abhinnata bhava then shareera's prateetata and atma's aprateeti sambhavata. During the moorchhaadi avasthaas the antaratma be of apraveeti sambhavata and then the aham anubhava be of sambhavata. In other words, the ephemeral body continues with the life witnessing the stages of awakening-deep sleep, yet the Aham bhava or the 'I' Consciousness be persisting and as such the jeeva and jeevatma be continuing to exist.

Stanza Twelve: *Yathaa jaagrat pravritteenaam avidyaa kaaranam*- In the normal course, as there be Suryodaya, then the manushyaas-pashu-pakshyaadi be engaged in the kriya pravritthi. Likewise the antaratma of Sarva jeevaas be realised as the principal cause for the activities of the body. Sureshvaraachaarya explains that the adi karana in the form of Suryadeva Paramatma initiates the activity of the samsara and Surya is the agent on behalf of the Unknown. Just as pratyagatma vichaada pravritti is the dehaadi kriya kaarana. Basically the atma be the sarva kriya kaarana.

Stanzas Thirteen and Fourteen: Be that a child-male-female when state as my body the I-ness be ever persistent and that is the most common experience of all the Beings. So be even the sense organs as they are the instruments like the lamp but not of the Antaraatma. Body is a combination of the five elements like earth-water-fire, air. Then, the body is a combination of the five elements like earth. What is hard is earth, what is liquid is water, what is hot is fire, what moves is air, what is porous is space. The organs of sense are ear etc: the ear is in the sky (space), the sense of touch (skin) is in the air, the eye in the fire, tongue in water, smell in earth. Thus for the senses sound etc., are the objects. The organs of action are: tongue, hands, feet, arms and genitals. Their objects are: speech, catching, walking, voiding and joy. These have arisen from earth etc., respectively. Mind, Intellect, Egoism and Self-conscious mind are the four inner senses. Their scopes are volition and doubt, determination, affection, decision. The mind is at the tip of the neck, intellect at the face, egoism at the heart, self-conscious mind at the navel. Bone, skin, nerves, hair, flesh are parts of earth; urine, phlegm, blood, semen are of water; hunger, thirst, laziness, delusion and sex of fire; circulation, bursting, movement of the eye etc., of air; lust, anger, greed, delusion and fear are of ether. Earth's attributes are Sound, Touch, Form, Taste and Smell; of water: sound, touch, form and taste; of fire are: sound, touch and form; of air: sound and touch; of ether: sound only. Non-violence, truth, non-theft, continence and non-possession, absence of anger, service to elders, cleanliness, contentment and honesty, non-

conceit, candour, faith and non-injury - are the qualities (effects) of Sattva. I am the doer, enjoyer, speaker, am conceited - these are of Rajas. Sleep, laziness, delusion, attachment, sex and theft - these are of Tamas. The person of Sattva is above, of Rajas is in the middle and of Tamas, low. Right knowledge is Sattvika; of rituals, Rajasa; blindness, Tamasa. First the waking state rests on the five organs of sense, the five of action and the four inner senses (being active). Dream depends on the four inner senses only; dreamless sleep has only mind as active instrument; the fourth state has only the soul (active). The knower is the empirical self, other than the supreme, stationed between awareness (of object) and indifference (to them). The five organs of sense and action with the five vital airs, the mind and intellect, go to make the Lingasarira. Mind, intellect, self-conscious principle, earth etc., are the eight Prakritis. There are sixteen others; the transformations of ear, skin, eyes, tongue, and nose; arms, genitals, hands, feet, vocal organ; sound, touch, form, taste and smell. The twenty-three are the Tattvas (eternal verities) relating to Prakriti. The twenty-fourth is the Avyakta, the chief (Tattva). That which completes the group as the twenty-fifth is the Purusha (Self).

Stanzas Fifteen-Sixteen provide the analogy of veenaadi vadyas or of various musical instruments, the ears are the means of apprehending sound. Likewise the sources of light as of Surya- Chandraagnis capturing the inherent ability of vision and color forms of 'vibgyor' or violet-indigo-blue-green-orange and redness. Like the cavity in a flower, one's nose too be able to catching smell of curds, honey and ghee and such, one's tongue is the means of taste. Thus from aneka indriyaas and their extensions of shrota-drashta- ghraata-rasayita-sprashtha-daata-ganta-visarjayita, vakta and upasthayata be enabled.

Stanza Seventeen explains that those persons as are deficient in sense organs would like to confess that they are dumb or deaf or either. Then their feeling could be whether to the extent of being deprived of their deficiency, could be negated of Atman.! The explanation there further be that the panchendriyaas are Saadhana rupa hetu nodoubt, yet pratyeka jnaana-karmendriyaas are ever rooted to atma saakshaatkaara maargaanubhuti. Thus Antaratma is different from the sense organa.

Stanzas Eighteen - Nineteen and Twenty: Be this well realised that neither the shareeraa's existence in jagrad- swapna- deep sleep of sushupti stages nor of vishayaanubhutis, but the karma phala of praarbhda and sanchitaas or the deeds of the previous and ongoing lives. Vishayaabubhava is the offshoot of purva karma phala swarupa maatra and bhogaanubhava of dukha duhshaanubhavaas. All the same, one's manas, panchendriyaas are fatigued. It is the act of maya that generates the feelings of activity, restlessness, fatigue while Upaaramata be never fatigued. The real truth is that the antarama is totally bereft of vishaya vaasanaas and passing phases of maanasika pravartanaas in spite of jagrad-swapna-sushuptis as of deep sleep.

[Prashnopanishad links the mind sets of avasthas and praanas 4.2-3]

4.2.1 i) The Simile: Sun & Its Rays: O Gargya, just as the rays of the sun that is setting all of them return into the Sun, and become unified with it; then once again upon rising, they get dispersed as in a cycle; 4.2.2 ii) The Application: Mind & the Senses: In the same way, indeed, all the senses ("rays") return into their higher deity, the mind ("Sun"), and become unified with it (during sleep). And when the person awakes, all the rays emanate from him again. 4.2.3 iii) The Senses During Sleep *Tena tarhi esha purushah* Therefore, at that time (when asleep), this person does not hear, does not see, does not smell, does not taste, does not touch, Organs of Perception do not function, does not speak, does not grasp, does not enjoy, does not eject, does not move; Organs of Action do not function; then people say, "He is sleeping". Guruji particularly focused on the sheer beauty of the simile applied here – i.e. the setting sun representing the sleeping man! He described at length the setting of the sun, and how the rays appear to just draw towards it and disappear into it as it sinks below the horizon. Then,

the next morning, as it emerges, the rays of the sun stream forth full of vigour, brightness and ready for action. The same happens every night when we go to sleep. The Pranas withdraw from their respective sense organs at bedtime and retract into Pare Deve, the higher deity named Viswa, or the Mind. All the sense organs go to sleep. We do not see or hear anything. Feelings are switched off. The bowels are also closed. Everything takes a good rest. The experience of Viswa, the experiencer of the waking state, is expanded here. Sleep is used only to track down the waking state, to find out which organs are not available. By deduction, those are the organs which are available in the waking state. 9 A study of sleep is an excellent way of getting an intellectual conviction of the underlying Consciousness common to all three states – namely Viswa in waking, Taijasa in dream and Prajna in deep sleep. Dream first separates the senses from our consciousness. Then deep sleep separates the mind itself from our consciousness. An Anecdote: A “Sleep-Talker” This humorous incident slipped out from Gururji: A man went to his doctor and said, “Doctor, I have developed a habit of talking in my sleep. What should I do?” The doctor advised him, “Don’t do what you should not.” The man could not grasp this strange instruction. “What do you mean?” he demanded. The doctor explained, “If you do what you should not, you are bound to say it in your sleep, and then everyone will come to know!” Verse 4.3 The Overall Prana (All the Upa-Pranas) 1 *Praana agnaya eva etasmin pure jaagrati*; (During sleep) It is the flames of Prana alone that keep awake in this “city” of the body. 4.3.2 ii) The Upa-Prana – Apana 2 *gaarhapatyah ha vaa eshah apaanaah*; Resembling the Garhapataya fire, is the Apana (downward Prana); 4.3.3 ii) The Upa-Prana – Vyana 3 *vyaanaah anvaahaarya-pachanaah*; Resembling Vyana is the Anvaharyapacana; 4.3.4 iii) The Upa-Prana – Prana. Since from the source fire, Garhapataya, does the Ahavaniya get its fire, the latter resembles Prana, (the chief of all Pranas). The “City at Night” Simile: 1 Ancient cities had walls around them with gates in the different directions. The body, too, is covered with skin and has nine openings to transact with the outer world, and is called the “nine-gated city”. There is a more important reason to call it a city. A city is a city because it is the hub of activity. So much takes place in it. It is the confluence of all business in the region. At night, there is a marked decrease in activity. Most people have gone to sleep. However, certain functions go on endlessly, such as the emergency medical services and certain transport services along the major routes. In exactly the same way, the body also is a centre of continuous activity during the day, the functions slow down considerably at night. However, certain emergency functions have to go on. Digestion and blood circulation are two examples, especially in those who prefer to eat just before they retire to bed. The Pranic activity of breathing is another. All the internal organs also are maintained with ‘skeleton’ staff at minimum activity level. Thus, we see how apt the city simile is in the case of the body.]

Stanzas 22-23-24-25-26-27-28-29-30-31-32-33-34

Manasaḥ prerake puṁsi virate viramantyataḥ |

karaṇāni samastāni teṣāṃ svāmī tataḥ puṁān || 22||

buddhistu kṣaṇikā vedyā gamāgamasamanvitā |

ātmanah pratibimbena bhāsitā bhāsayejjagat || 23||

ātmanyutpadyate buddhirātmanyeva pralīyate |

prāgūrdhvaṃ cāsatī buddhiḥ svayameva na sidhyati || 24||

jñānāccetpūrvapūrvasmāduddattarottarasambhavaḥ |

yugapadbahubuddhitvaṃ prasajyeta kṣaṇe kṣaṇe || 25||

buddhyantaraṃ na janayennāśottamasattvataḥ |

eṣāṃ saṅghāta ātmā cedekadeśe prthakkṛte || 26||

na caitanyaṃ prasajyeta saṅghātābhāvatastadā |

bhinnadr̥gatyabhiprāye bahucetanapuñjitam || 27||
sadyo bhinnaṃ bhavedetanniṣkriyaṃ vā bhaviṣyati |
dehasyāntargatopyātmā vyāpta eveti budhyate || 28||
aṇupramāṇaścedeṣa vyāpnuyānnākhilaṃ vapuḥ |
dehupramāṇaścenna syādbālasya sthvirādītā || 29||
dehavatpariṇāmī cettadvadeva vinaṅkṣyati |
karmaṇāṃ pariṇāmena krimihastyādīmūrtiṣu || 30||
vyāptatvātpraviṣatyātmā ghaṭādiṣvantarikṣavat |
paramāṇupramāṇe'pi manasi pratibhāsate || 31||
svapne carācaram viśvamātmanyeva pratiṣṭhitam |
dehādiṣvahamiṭyevaṃ bhramaḥ saṃsārahetukaḥ || 32||
antaḥ praviṣṭaḥ śāsteti mokṣāyopādīśacchrutiḥ |
evameṣā mahāmāyā vādināmapī mohinī || 33||
yasmātsākṣātkṛte sadyo līyate ca sadāśive |
dehendriyāsuhīnāya mānadūrasvarūpiṇe |
jñānānandasvarūpāya dakṣiṇāmūrtaye namaḥ || 34||
iti śrīdakṣiṇāmūrtistotrārtha pratipādake |
prabandhe mānasollāse pañcamollāsasaṅgrahaḥ || 35||

Stanza Twenty Two: As a jeeva's antaratma impels and urges one's mindset then all the sense organs are stalled to function. Therefore it is clear that the Inner Self is the Supreme Controller of the sense organs. Once established in the mind, the Jeeva would realise not although the consciousness that be inside the body be a mute spectator.

[Brihadaranyaka Upa. explained in some detail vide III. vii.16.-23]

III.vii.16) Now in reference to a body, be it of a human or of any specie of creation from grassroot upward; specifically about the prana or of vital force of a human body; he who inhabits say his nose together with his prana, the organ of speech viz. the mouth, the eye, the ear, the mind or manas, the twacha or the skin, likewise the eye, ear, the skin, the intellect and the organ of generation. Specifically with reference of the present Stanza, the person who is present in the nose is indeed within it yet whom the nose does not know, his body is itself the nose and controls it from within; it is the Interior Commander and the link to the Brahman!

III.vii.17) That person who resides in the mouth the organ of speech and stays right within it although the organ of speech is oblivious of it, yet its full form is within and is in full command of its actions as is indeed the Master of that organ and even the everlasting Super Master viz. Brahman himself!

III.vii.18) He who dwells in the eyes, is within it, whom the eye does not see and realise his existence nor he realises that he is the master of vision and the self controls all the actions of vision himself and as such is the eternal chief himself!

III.vii.19) (That Being himself exists in the ears of a body, although the body is ignorant of this reality nor the ears themselves so realise although factually speaking these very ears are masters by themselves of the Self and as such also the Immortal Selves themselves!

III. vii.20) This individual under reference resides in his 'manas' or mind and happens to stay right within him Self but strangely enough the Individual Self has no knowledge that this mind stays with himself and the manifestation of that mind is in his body and moreso controls this very Self as this fact is very well known to the Supreme Self!

III.vii.21) He who exists in the skin, stays within though the skin does to know about its existence nor of its physical presence and not even the fact that it controls the skin from within, and is the Internal Ruler as also the Parameshwara himself!

III.vii.22) The intelligent being that inhabits in intellect is surfiert in it, but the aspect of intelligence does not know it and is even unaware that intellect controls it and is indeed the Supreme Monarch of universe and even far beyond

III.vii.23) He occupies the organ of generation and is within it even without the organ of generation realising so, its full form is within and controls from within as the Internal Ruler while even is the Ultimate! He is never seen but s the witness; he is never heard but is the Hearer; he is never thought of but is the Thinker; he is never known but is the Knower; there is no other witness but the Self and none else knows of him; he is the Internal Sovereign and indeed is the Immortal Self. Everything else but Him is mortal indeed. Then Uddalaka, the son of Aruna, kept quiet thinking aloud of what all Maharshi had been discussing in detail! Thus it is well established that either with reference to the supporting Deities or the Inner-Consciousness or the Self and of course the linked in Paramatma, every thing else, be it the body, its 'jnanendriyas' and 'karmendriyas' are subject to change, repetitive transformation and death. Yet the Inner Self 'per se' and of course the Almighty continue to be the Unknown, complex, everlasting, omni present, endless, Unborn, and Unspent ie. Avyaktam -shasvtam-vishnum- anantam- ajam-avyayam!]

Stanza 23: One's own native intelligence is like the waves of the ingress and outgress of the sea waves being momentary. *Buddhih karmaanusaarini*/Karma depends on the praarabhdha and is immune from the antaratma which is the self consciousness. Buddhi is one of four functions of the mind; the other three being manas, citta and ahamkara. Buddhi helps to make the right choice as it is the inner wisdom. Thus buddhi be realised as the reflection of the Inner awareness

Stanzas 24-25 explain that intellect as of buddhi is generated from the Self Consciousness of a jeevaatma and recycled or dissolved back in to Atman. Therefore the intellect which never existed before birth and after dissolution be not possible. Normally a person is differentiated by his nature and nurture. These tendencies tend to influence the proclivities of Vidya and Avidya or Ignorance and Knowledge. Even as both have to cross the gates of death, one prepares for crossing it with not much of concern to other worldliness but of material ends while others due to Vidya or Awareness of higher worlds seek to resort to work and wisdom. Now these tendencies are the follow-up of the previous lives called 'Prarabdh' or the carry forward. That indeed was the nature of a person who has just transmigrated with the load of his 'paapa punyas' or merits and demerits at the termination of the previous life. Now, if it were to be argued that each preceeding intellect produces the jamaantarata buddhi, then at each moment there be a possibility of several intellects being present simultaneously. Hence this view point of kshanika vigjnaana vaada of Buddhis is reputed worthy as their contention that each wave of vidya or knowledge of buddhi or vigjnaana would create the next so the flow of self coconsciousness as the flow of the Antaratman.

Stanza Twenty Six: Be there the arguments and so called mass of vaada prativaadanaas, there could neither be the Atman nor self consciousness. Thus far, there has been a view and review of sense-organs, panchapraanaas, jeeva's mind-buddhi and kaarya- karma-karta-kartrutwas on one hand and the balancing might of jeevama's singularity. Now, in this verse, the moment a part of a sense organ be separated from the while totality, then the concept of totality be negated. This is like the moment a Being be bereft of a body part or a sense organ, then that Being be conscious there of.

Stanaza Twenty Seven explains that avayva chetana vaada states that separte limb be of separate chaitanya vaada. In fact the jeeva vyajnika vettaas opine that prati kosha of the shareera s of annaakosha - viginaana kosaadis be of the chaitanya bhava. Hence the atmaa's iccha shakti-kriyaashakti -jnaana shatyaadis too be atma swarupaas. In atma bhaava siddhantis confirm that in pratyekaavayavaas the antaratma is ever replete.

Stanzas Twenty Eight and Nine explain: Be that so that the Antaratma is anchored to a shareera of a jeeva, the jeevaatma is to be of omni presence-omniscience and omni potent. If thae jeena were to be of atomic in size, then the jeevaatma would nor have pervaded the whole body. The size of the Antaratma is a point of discussion in the darshanas variously. The shoosls of Nyaya, Vaisheshika, Sankhya, Yoga and Advaita Vedanta consider that Atman as all pervading. Jainism school ponderes over the shareera parimaana. Some other schools of religious thoughts even of vaidikaas consider Paramatma as per their own interpretations. The glorious contribution made by renowned 'Acharyas' to revive and sustain Hindu Dharma is incredible; the illustrious Acharyas included Ramananda, Nimbadiya, Madhavaacharya, Jayadeva, Shankaracharya, Ramanujacharya, Chaitanya Maha Prabhu, Shakteyas and so on. The role of Regional Kings like Shivaji and even Kings of alien Dharmas like Akbar-as Hindu influence in reverse-was evident on the large canvas of Hinduism. Sweeping changes were made by the British Rule in the entire life style of Indians and the considerable inevitable mix of races diluting the Dharma. Yet, *aakaashat patitam toyam yadhaa gacchati saagaram, Sarve deva namaskaarah Keshavam pratigacchati!* Indeed, there are innumerable paths in several directions to reach the mountain top to attain the Unique Paramatma. Indeed there have been divisions even of Hindu thought: Adi Shankara is the exponent of 'Kevala Advaita' or Fundamental Monism; Ramanujacharya is an ardent exponent of Visistha Advaita or of Qualified Monism; Nimbakaacharya is the exponent of Bhedaabhedavaada or of differential-non differential discipline; Madavacharya is the exponent of Dualism of Paramatma and Jeevatma; Vallbhacharya is the exponent of Suddha Advaita or Pure Monism.

Stanza Thirty on karma parinaama: Paramatma being as per their own karma all pervading enters in to the bodies of krimi keetakaas to elephants and rally them around on to their karmaphaas, like the sky entering a pot. In other words , upaadhi or imposed limitation as of ghataakaasha and mahaakaasha.

Stanza Thirty One: One's antaratma is reflected albiet in a miniscule manner. In the dream stage in fact, the world of living and non living beings be established in the Antaratma alone. The vedic view be considering the mind and consciousness as infinitesimal as of ghataakaasha be reflecting the all pervading Supreme Self. The mystery of the totality of the universe being created by this atomic mind in the swapnaavastha.

Stanza Thirty Two: Dehaadi bhrama is indeed the negation of the Reality. Praana-Panchendriyaas are of kshanika viginaana. Saamsaarika baadhyataas, raaga dweshaas and such illusory feelings of aham bhavanaas are rooted to nescience or ajanana and avidya. Then that leads to the chain of arishadvargaas of kaama-krodha-lobha-moha-mada-matsaryaas. Hence the samsaara and the transmigration of births-deaths and rebirths. As per Shruti vaakyaas, any enlightened Self be that the Sovereign Antaryaami enters all the Beings of the Universe and being the Supreme Singular could act as per various manners.

Stanza Thirty three explains that maha maaya the great illusion could play leelaavilaasa. Maya as Prakriti is the material cause which is derived from Consciousness and follows the behest as a limiting adjunct of the Supreme Brahman; put in another way Prakriti the Maya is the tool of the Almighty to conceal His Reality and the Great Truth! The Mother of the Universe in totality creates the real and

unreal nature of it, protects it from the interplay of, and balancing between, the Tri Gunas of Satvika-Raajasa and Taamasika features and withdraws it periodically as perkaala maana decided by the Over Lord, even without ever affecting Him! In other words, this Universe of Truth and Untruth Forms is controlled by the wielding power of Maya; she indeed is the plenipotentiary as it were of Brahman the Supreme conferring all powers to act independently as originated by the Almighty. Bhagavan is indeed well equipped with both vidya and avidya and by aarohanaavarohana vidhana is able to control the universe. The 'Sthaanu' created Prakriti 'Maya' (Illusion) - the hard outer shell of body hiding the Interior Soul. Prakriti is energy, activity, vibration and creative power. Parameshvara is stable, inactive, immobile and insensitive- yet the Supreme. Paramatma is quiescent and motionless and Shakti that keeps everything pulsating, from planets and stars to the atom, and is inseparably united. The Sthanu Paramatma known as Maha Parameshwara be called matter and Shakti as the energy. Not only are the Sthanu Paramatma and Shakti ones united the Prakriti as the Matter becomes energy. Thus 'without being united with the Sthaanu Paramatma then the very first vibration by which the Parabrahman becomes aware of Itself is caused by the Maya Shakti. Thereafter it is vibration after vibration in 'aarohana and avarohana' manner being Praana the Life Energy!' Now, 'Maya' is derived from Material Sources, which in turn, is associated with three features of the Super Force, viz. 'Tamas' (Ignorance), 'Rajas' (Passion), Sathva (Goodness). The examples of firewood, smoke and fire were cited to illustrate the three features to represent Brahma (Creation or Earth), Vishnu (Sustenance) and Esvar (destruction or the Final Negation of 'Maya'). The feature of 'Tamas' is akin to material wellbeing, characterised by women, wealth, power and evil. The 'Rajas' is akin to the effort of acquisition of knowledge, devotion, yoga and Sacrifice and the final feature, 'Satva' or 'Dharma' or the release of Inner Energy to align with the Super Force. Thus Bhagavan Maheshvara being well equipped with vidya-avidya forms be stated as of Haimavati and of Vishnu rupini.

Stanza Thirty Four and Thirty Five: deha-indriya-and pranamaatra dukkha rupa bhinna drishyamaana jnaanaatmaka pratyagatma Shi Dakshina Murti totally bereft of the maaya prakruti amshas- Her vibhutis, attributes and characteristics, may I have the contentment of having rounded off the Panchamollaasa sankshipa samaapti.

Chapter Six

Stanzas 1-2-3-4-5-6-7-8-9-10-11-12

svapne viśvaṃ yathā'ntasthaṃ jāgratyapi tatheti cet |
suṣuptau kasya kiṃ bhāti kaḥ sthāyī tatra cetanaḥ || 1 ||
sarvaṃ ca kṣaṇikaṃ śūnyaṃ sarvameva svalakṣaṇam |
saṅghātaḥ paramāṇūnāṃ mahyambvagnisamīraṇāḥ || 2 ||
manuṣyādiśarīrāṇi skandhapaṃcakasaṃhatih |
skandhāśca rūpavijñānasamjñāsamkāravedanāḥ || 3 ||
rūpyanta iti rūpāṇi viśayāścendriyāṇyapi |
viśayendriyayorjñānaṃ vijñānaskandha ucyate || 4 ||
saṃjñāguṇakriyājātiviśiṣṭapratyayātmikā |
pañcadhā kalpanā proktā saṃjñāskandhasya saugataih || 5 ||
gavāṃ gauriti saṃjñoktā jātirgotvaṃ tu gogatam |
guṇāḥ śuklādayastasya gacchatyādyāstathā || 6 ||
śarṅgī catuṣpāllāṅgūlī viśiṣṭapratyayo hyasau |

evam pañcavidhā klrptaḥ saṃjñāskandha itīryate || 7||
rāgādyāḥ puṇyapāpe ca saṃskāraskandha ucyate |
sukhaṃ duḥkhaṃ ca mokṣaśca skandhaḥ syādvedanāhvayaḥ || 8||
pañcabhya eva skandhebhyo nānya ātmāsti kaścana |
na kaścadīśvaraḥ kartā svagatātiśayaṃ jagat || 9||
skandhebhyaḥ paramāṇubhyaḥ kṣaṇikebhyo'bhijāyate |
pūrvapūrvakṣaṇādeva kṣaṇaḥ syāduttarottaraḥ || 10||
pūrvasmādeva hi jñānājāyate jñānamuttaram |
sa evāyamiti jñānaṃ seyaṃ jvāleva vibhramaḥ || 11||
asti bhātītīdhībhrāntairātmānātmāsu kalpyate |
hānopādānarāhityādākāśaḥ kiṃ prakāśate || 12||
ityevam bauddhasiddhāntī bhāṣamāṇo niṣiddhyate |

Stanzaṣ one and two: In case it is established that the entirety of the universe is Ishvara prapta alike in the stages of awakenness-and dream stages,then in the deep sleep sushupti too would it not be so.This is the objection by Shunyvaadis, nihilists among the Buddhists too. *Sarvam kshanikam shunyam sarvameva vilkshanam/* The entirety is momentary and void as of nothing -ness. Everything is self comprehending. The four elements of earth-water, fire and air are compounds of paramaanus or atoms. When one mentions of momentary existence the universe is of no meaningful purpose and there are of neither the division of the knower and the known. And to discard the theory of atoms there are no modification of Brahman either.

[Expla. Vide Chandogya Upa.III.xiv.1-xv on True identity of the Individual Self and the Supreme Soul

III.14.1) This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does he depart; indeed he or she shapes one's own destiny for sure! III.14.2) The Self comprises of mind, the vital force of the body and inner conciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and cravings! III.14.3) The Self within the lotus of my heart is smaller than paddy, barley grain, mustard seed and so on but is indeed greater than earth, space, heaven and the totality of the Universe! III. 14.4)This Self of mine as present in my heart is what all that is performed by way of actions, what all is desired, of excellent tastes-smells-speaks, etc with no margins of non-fulfillment! Such is the status of Brahman; on departure of the mortal world, this Self of mine would leave the perishable body and be identified with Brahman. He who has this unshaken faith shall truly attain that status, as Shandilya Maharshi asserted again and again!

Stanzas Three and Four: Be this realised that one's shareera comprises of the assembly of five skandhas or aggregates viz.1.Rupa skandha as manifested by four elements of earth,air,fire and water, 2.Vigjnaana skadha as of sensations or feelings / vedanaas 3. Samjnana skandha or of perceptions 4. Samskaara skandha or of mental formations and 5.vedana skandha or self awareness or consciousness being the aggregate of the erstwhile. Now one school of realists among them recognize two aggregates viz. the external material world of atoms and the internal mental world of skandhaas (groups of conscious experiences, both together making of the universe. Thus pancha samhya vedokti is of pancha kosha chhaaya as of or Five Sheaths of Human Body called Annamaya

(Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss).

Mentioning of Stanza four: the objects and the sense organs are to be explained as of rupa skandha mentioned above. Likewise knowledge of the sense objects and sense organa are named as vigjnaana skandha. Vishaya and indriya swarupa be as of bhoutika baahya samjhaataangaas.

Stanzas Five-Six-and Seven of 'sangjnaaguna kriya jaati vishisata kalpana': name, quality, action, species, knowledge of humans as of the five folded aspects of sanjana skandha as described by Buddhists. This is also illustrated in to further stanzas. For instance, when once there be a mention of cows, then pratyeka padaardha vishesha jnaana be mentioned about. The species of gotva be readily realised as of its milk be of swacchata-poushtikata guna and so on. Knowledge of golakshaanaas and its quality of its milk-and even 'mala mutraas' are praise worthy.

[Cow-milk, Cow-curd, Cow-ghee, Cow dung and Cow urine are known as panchgavya . And from this panchgavya medicines are made. Which is best for our health. Godugdha (cow milk): As per Ayurveda, cow milk has fat, carbohydrates, minerals and Vitamin B, and even a capacity for body resistance to radiation and for regenerating brain cells. Rig Veda (1-71-9) states:-Cow milk is Amrita..It protects us (from disease). Hence Protect the cows.Atharwa Veda states:-The Cow, through its milk, transforms a weak and sick person into an energetic person, provides vitality to those without it and by doing so, makes the family prosperous and respectable in the "civilised society".Drinking cow milk gives strength and increases the pure qualities in the human mind. Cow's milk is fat free and thus it doesn't increase obesity. It is also helpful in curing various womens health problems.cow milk is the best natural food for babies and growing children because of it's high content of calcium for developing strong bones and teeth. Cow milk, when taken hot just before bed-time, not only nourishes the finer brain tissues, but also helps us get sound sleep, while at the same time replenishing the body so that we wake up fresh, alert, and full of energy.Goghruta (ghee): The best ghee, it is, as per Ayurveda useful in many disorders. In yajna, it improves the air's oxygen level. The Vedas describe "ghee" (melted-dehydrated butter or butter oil) not only as an ingredient essential for performing "Yagna or Havan" but also as the first and the most essential among all foods.]

Stanza Eight explains:Raaga-Dwesha-Kaama-Krodhaadi yuktha vyakti be of the samskaara skandha, while one's happiness-misery-as also liberation is as of vedana skandha. Moksha or liberation is the enhancement of the uniterrupted series of momentary consciousness.

Stanza Nine thus explains that apart from the afore mentioned five skandhas of rupa-vigjnaan-samjna-samskaara and vedanaas there might not be any other atman at all, nor there could be any other universal creator called Ishvara. The universe thus contains by itself in all its excellence. In other words, kshanika jnaana pravaaha rupaatirikta anubhava be termed as of punya paapa vishaya maatra. Sushupti anubava sahita nijaatma vidrodhi yet.

Stanza Ten : The entire universe is manifested by the skandhas and the paramaanus or atoms but they are indeed of momentary existence.This is the amplification of the word of swagateeyata.

Chandogyopa Upa. is quoteworthy VI.ii.2) Indeed by which logic this was possible that existence could come out of non-existence especially the proposition was that at the beginning there was no other existence! The inference could be argued that three possibilities might be drawn: the term 'ekam' might have exluded 'sajaatiyata' or of the same tree like another tree; 'swagata bheda' or internal variation of the same tree's leaves, flowers or fruits; or 'vijaateeyata' or the differece of a tree from say a rock. But when one is referring to some one like the Unique Brahman, the aforesaid

possibilities are ruled out!) VI.ii.3) Then thus Singular Existence resolved to create many and to start manifested Agni; that Agni saw and decided to create many and created water. This indeed was eventually later that whenever or whosoever suffers by way of sweat, that is apparently created from Fire; that is how water is a product of heat!

Stanza Eleven: One's own vighnaanam is indeed the carry forward of the preceeding vijnaana. That knowledge is like the flame which is but an illusion. This is actually like the kaarana kaarya syndrome. Referring to the previous stanza's quote: 'Singular Existence resolved to create many and to start manifested Agni; that Agni saw and decided to create many and created water. This indeed was eventually later that whenever or whosoever suffers by way of sweat, that is apparently created from Fire; that is how water is a product of heat!' Hence the cyclical effect. Just as agni jwaalaas be of pratikshana nashta hetu, the same be of prati bandha bhraanti.

Stanza Twelve explains about savikalpaka jnaanam bhrama. Nijaatma is fabricated in things which are of unatman by those whose intellect has been misled by such ideas as 'That exists' - That is revealed on its own as for instance aakaasha was revealed by itself. Thus the Nijama is imperceptible and its existence is intangible. Thus the nijatma is neither a vastu-agraahya or imperceptible even as the aakaasha. Yet, atma swarupa jnaana is the janma raahitya hetu. Thus the metaphisician of the the Buddhist school be contradicted as the basic idea is that the numberless pricesselin samsaarasrishti are due to the Ishvara kaarana.

Now further stanzas of the Sixth Chapter 13-14-15-16-17-18-19-20-21-22-23

śūnyam cejjagam hetuḥ jagadeva na siddhyati || 13||

ghataḥ śūnyaḥ paṭaḥ śūnyaḥ iti kaiḥ pratipādyate |

naiva bhāseta śūnyam cejjagannaraviṣāṇavat || 14||

vastvarthī kimupādadyādbhārārthaḥ kiṃ parityajet |

ko vidadhyānnisiddhyedvā śūnyatvātsvasya cātmanaḥ || 15||

avasīden nīrākūtaṃ tasmātsarvamidaṃ jagat |

skandhānāṃ paramāṇūnāṃ nat cet || 16||

saṅghāto na vinā hetuṃ jaḍā ghaṭapaṭādayaḥ |

mahānubhāvo bhūyāsamiti bhrāntaśca manyate || 17||

ātmāpalāpako bauddhaḥ kimarthaṃ carati vratam |

pratyabhijñā yadi bhrāntiḥ bhojanādi kathaṃ bhavet || 18||

iṣṭasādhana mevaitadannaṃ gata dinānnavat |

iti niścitya bālo'pi bhojanādaḥ pravartate || 19||

avakāśapradātṛtvamākāśārthakriyā yathā |

tathaivārthakriyā puṃsaḥ kartṛtvajñātṛtādikā || 20||

suśuptisamayepyātmā satyajñānasukhātmakaḥ |

sukhamasvāpsamityevaṃ pratyabhijñāyate yataḥ || 21||

pratyabhijñāyata iti prayogaḥ karmakartari |

ātmā svayamprakāśātvajjñānātyātmānamātmanā || 22||

suṣuptau māyayā mūḍhaḥ jaḍondha iti lakṣyate ।

aprakāśatayā bhāti svaprakāśatayāpi ca ॥ 23 ॥

Stanzas 13-14: If shunyata or the void or of emptiness is the cause of the universe then there be neither there be neither kaarana-karya-kartuva. In case the pot is stated to be void then cloth is empty too, recalling the oft quoted Chhandogya Upanishad 6.2.1-2 as : follows: Svetaketu's father then stated that in the beginning, there was only one Being in existence with none else and out of that single existence emerged a second) VI.ii.2) Indeed by which logic this was possible that existence could come out of non-existence especially the proposition was that at the beginning there was no other existence! The inference could be argued that three possibilities might be drawn: the term 'ekam' might have exluded 'sajaatiyata' or of the same tree like another tree; 'swagata bheda' or internal variation of the same tree's leaves, flowers or fruits; or 'vijaateeyata' or the differece of a tree from say a rock. But when one is referring to some one like the Unique Brahman, the aforesaid possibilities are ruled out!

Shunya kaarana, vastu bhramatva be evident. Midhya and Asat bheda kaarana be of swaadhisthana and the past-present-future differences become prominent. In vedanta, one would tend to get convinced that jagat is merely a hallucination and an act of maaya while reality is of the negation of existence.

Stanzas 15-16-17-18: In between 'Vishaya-vishayi samanvaya' is of 'shunya vaada mata dosha'. What could one be desirous of shunya vaada mata dosha and its reconcialation. If samsaara vyavahaara sambhavata be negated then paramardha too be non existent. If dharmardha kaama moksha chaturvidha purushardhha phalaas be non existent then vyavahaara bhavaardhas be non existent. Bhogya jaata kaama is of asambhava maatra. If there were to be no assembly of skandhaas as already mentioned vide Stanzas Three and Four: be this realised that one's shareera comprises of the assembly of five skandhas or aggregates viz. 1. Rupa skandha as manifested by four elements of earth, air, fire and water, 2. Vigjnaana skadha as of sensations or feelings or vedanaas 3. Samjnana skandha or of perceptions 4. Samskaara skandha or of mental formations and 5. vedana skandha or self awareness or consciousness being the aggregate of the erstwhile. Now one school of realists among them recognize two aggregates viz. the external material world of atoms and the internal mental world of skandhaas as of groups of conscious experiences, both together making of the universe. Thus there would be no assemblage since there would be no case to accomplish like a pot or cloth as would be inert. In the absence of a potter, the mere existence of clay, wheel, stick could not automtically produce the pot. Likewise if Parameshvara be supreme creator be not accepted, then there be neither creation nor the universe. Again, be there a misled person feeling as of Lord Buddha even to the extent of asserting that 'aham brahmaasmi' making religious assertions, then what kind of recognition be there for existence. Since the conscious entity be constantly changing the objective person seeking to undertake religious acts like fasting, abstinence and so on

Stanzas 19-20

Ishta saadhana- is as like appeasement of hunger and thirst as of person's previous experienes recalling memories of pain and relief. Recall of recognition is like actions repeated and accepted and that is realised as pratyabhigjna which is called the syndrome of repetitive cause and effect cycle. Twenty provides the example of hetu vaada: aakaasha is not the avastu anumaana. Just as of the existence be proven of its own existence, 'suo motu', the same way, aakaasha is proven by its own existence and likewise a doer and a knower by way of introspection. The expression of 'ardhakriyaakaartitva' of Meemaamsa school of Prabhakara means that the true knowledge is that it should be an incentive to action that fulfils a pratical need, lest the knowledge is misleading. The

knowledge that aakaasha led to action of keeping the universal vyavahaaraas and by the movement by it and so on. Because the Antaratma is a conscious and independent and therefore one could think independently and hence the acts of thinking and doing proceed from the awareness of oneself as a conscious entity. Antaratma is free from evil, old age, grief, hunger and thirst and that the goal of each individual is to desire to understand this atma. This as the ultimate truth and deems that the body as the atma. Thus introspection has the essential inputs of vigjnaanam-mental caliber-sankalpa or determination..

Stanzas Twenty two and Three explains the usage of vyaakarana and the verb, ‘prathabhijnaayate’ or ‘is recognised’ as in ‘karmakartya’. Since the Atman is self revealing- that knows by that itself. In other words, karma is the object of action, karta is the agent of action. When the effect of the action of an object is upon the agent, then the expression of karma kartari prayoga. The process of recognition or of ‘pratyabhijna’, after deep sleep or as of shushupti a person who recognises another person and both are the same, since Nijaatma recognises another co atma as both are the same, since Thou art Thou and Atman is self revealing.

[As in the deep sleep state, there could be the intervention of Prakriti Maya and a Jeeva deluded be appearing as of inert and blind as of ‘raahugrasta divaakarendu sadrisha’
[Note on Surya-Chandra Grahanas or Solar Lunar Eclipses: When Chandra travels while in rotation between Surya and Prithvi and lies in the Southern direction under the level of Surya, that day when Sun rays fall on the top portion of Chandra, that night is called as Amavasya since Chandra’s lower portion is invisible on Earth. It is on that Amavasya when Chandra comes in between Prithvi and Surya and Surya’s ‘bimba’ disappears at a point of time, that particular Amavasya is stated to the time of Surya Grahana (Solar Eclipse). As in the case of Lunar Eclipse, there might be Sarvagraas or Khanda Graas of Solar Eclipse too. On Amavasya, Chandra’s Chhaya falls towards Prithvi and in that Chhaya falls and Surya bimba disappears; the extent of disappearance denotes the full or partial Solar Eclipse. Maharshi Sanandana explained to Narada Muni the methodology of calculating the exact time and duration of the Eclipses as also the general impact on various other Grahas. The belief in Puranas that Rahu was responsible for the Eclipses as he was annoyed at the successful attempts made by Surya and Chandra to dismember him, although succeeded to secure ‘Amrit’ and as a result accomplished the status of Grahas, was not unfounded; it is believed that Rahu was dismembered from one entity into two as Rahu and Ketu and Lord Brahma set up Rahu in the shadow of Chandra and Ketu in the shadow of Prithvi and appointed them as Grahas (Planets); while Rahu and Ketu were positioned as the shadows nearby to Surya and Chandra respectively and were thus stated to be responsible for the Eclipses.]

Stanzas 24-25-26-27-28-29-30-31-32

jaḍātmani ca dehādaṁ sākṣādīśo vivicyate |
eṣaiva mohinī nāma māyāśaktirmaheśituḥ || 24||
mohāpohaḥ pramāṭṛñāṁ mokṣa ityabhidhīyate |
avasthātrayanirmukto doṣadibhiranāvilaḥ || 25||
iṣṭika iva sanmātro nyagrodhakaṇikopamaḥ |
bāhyābāhyadaḥlonmuktakadalīkandasannibhaḥ || 26||
niraṁśo nirvikāraśca nirābhāso nirañjanaḥ |
puruṣaḥ kevalaḥ pūrṇaḥ procyate parameśvaraḥ || 27||
vāco yatra nivartante mano yatra vilīyate |

ekābhavanti yatraiva bhūtāni bhuvanāni ca || 28||
saṁstāni ca tattvāni samudre sindhavo yathā |
kaḥ śokastatra ko moha ekatvamanuṣyataḥ || 29||
vācyavācakarūpatvātsavikalpo'pi sannayam |
dehādīnāṁ vyapohena sambhavaṇnirvikalpakam || 30||
asanneva bhavedvidvānasadbrahmeti veda cet |
asti brahmeti cedveda santemenam tato viduḥ || 31||
iti śrīdakṣiṇāmūrtistotrārthapratipāḍake |
prabandhe mānasollāse ṣaṣṭhollāsasya saṅgrahaḥ || 32||

Stanza 24 explains that jadaatma - deha saakshi- maaya shakti and moksha saadhana are metion worthy. When the ahamkaara of a jeeva prevails then it is clear that one's senses are different from the jeevaatma. This fact could be discovered by viveka vichaara and discrimination as shrutis and learned sages seek to explain. The power of Maya as described as the Mohini Shakti the dispelling of which is the delusion of the the knowers as explained by Bhagavata Purana 3.6.3 as : *Ato bhagavato maayaanaamapi mohini,, yatsavuaqm chatmava ritaatmaa ne vedaa kimitaapare* /Hence the Supreme Bhagavan's maaya deludes even those skilled in creating illusions. Explained differently the aadhi bhoutika prapancha is represened by praana maya, manomaya,vigjnaana maya by sangraha and these koshaas provide the jada roopa deha provides with chetana by Maheshvara. This is like agni be without producing heat. Then the various aspects of ghraata-shrota- mantha-vignata and such vyavahaaras as of adhyatmika prapancha. Be creating bhinna bhinna upaadhis Maheshvara generates the aadhi daivika prapancha.

[Bhagavad Gita 7.: Vigjnaana Yoga14 is quoted once again a From Jnaana to Vigjaana or from Knowledge to Wisdom or from learning to feeling which leads to action as per karma!]

Stanzas 1-15:

Bhagavan Shri Krishna addresses Arjuna as follows: Whosoever of Dhyaana Yogaabhyaasa saadhakas or those immersed in deep meditation as targetted to me with ardent faith and devotion are blessed by their Self Realisation. I shall shortly explain as to how they apply their knowledge and the eventual wisdom to reach the accomplishment. Among the crores of humanity, only a handful of them seek the 'saadhana' either by good deeds and awareness of the Supreme or by direct yoga way. Indeed the illustration of several sprouts of plants in a garden turning as fruit bearing trees and of the left over fruits dropped down or unconsumed by the customers are very few indeed; such is the extremely limited very few of the Saadhakas or the Seekers of the Unknown. Out of this selected ones make efforts for the Realisation Beyond yet right within one's own Self. Arjuna! The two approaches of Para and Apra Jnaana as explained earlier. Considering the current context, that paraa jnaana is worthy of recommendation. As you are aware there are two distinct forms of Prakriti the Nature. The totality of Universal Creation comprises an interplay of Pancha Maha Bhutas. These Five Elements are linked together as the warp and weft of the universal cloth , as they interact and cooperate, but never cross their ends. In the context of Philosophy and Pragmatism of History, Man is the perennial Actor. His impulses are ever kaleidoscopic, essentially anchored to Panchendriyas and Pancha Tanmatras which of course are linked to Pancha Bhutas. Puranas, Upanishads and Vedas handed down the ages painstakingly describe about the awareness of Brahman from whom the Universe originates, sustains, terminates and regerminates again and again; it is that Supreme Energy which is admittedly the Cause and effect existence of Life bestowed by Brahman but far beyond the 'Koshamaya' or of Pancha Koshas or body sheaths of Annamaya-Pranamaya-Manomaya-Vijnanamaya and Anandamaya

but indeed the Supreme Self - either of Form and features or of the Antaratma the Individual Self of all the Beings in Srishti. It is this Blissful Brahman who is not only the Individual Consciousness but also of the product of Pancha Bhutas, Space, Light, Praana or Vital Force, besides the Illumination within and without. It is that Singular Entity, the Bhokta and the Bhojya or the Cause and the Effect, the 'Daharakasha' or the Sky within the invisible cavity of the Heart as also the Sky above, the Pancha Bhutas, the Unseen Vaishvanara, the Panchendriyas, the Jagrat-Svapna- Sushupti or the Stages of Awakening-Dream Stage-Deep Sleep and Death, rebirth and 'Kaala maana'! Now, Arjuna it is against this background that I am the cause and effect of the 'sarva bhutaas' or the entirety of the Universal Beings. Like the tides of an ocean, the huge ship of Samsaara is pushed back and forth to the shores as the latter signify me alone! Dhanajaya! There is nothing at all superior to me and like the countless precious stones all the Beings are pricked into me even as I am the sheet-anchor of ships; in other words, there is nothing in the Universe without me right therein. Kountrya! You ought to realise that I am the taste of waters, the brightness of Sun and Moon, Omkaara in Vedas, Sound Effects of the Sky, and the inborn impulse of 'prayatna bala' or the capacity of action and momentum of the various Beings in the Universe ! I am the heat and radiance of Fire, the 'praana shakti' or the vital energy of the Beings and the enduring spirit of Yogis and Rishis. Partha! Be it known that I am the seed of the sprawling samsara. I am the Intellect and the capacity to utilise it, the brightness of the entities of brightness, the inborn capability of intelligence and ignorance, I am the dharma and adharma too, the Trigunas of the Satvika- Raajasika- Tamasika Gunas too! Yet I am beyond all the virtues and vices too! I am the Order and Disorder of the Society alike besides being the creator-sustainer and destroyer of the Universe. I am the Maya Shakti about which purana - itihaasas are replete with incidents of Vishnu/ Krishna Maya.]

Stanzas Twenty Five-Twenty Six-and Twenty Seven explain that there are three states of self consciousness of awakeness-swapnaavastha and deep sleep or sushupti- Then raaga-dwesha-moha or delusion or misunderstanding. Further one's existence by itself is like the stalk of munja grass or as Taittiriya Upanishad explained vide II.iii.17) ultimately, Purusha the Self as existing in the indwelling abode of heart is stated to be of a thumb-size Reality and it is essential to segregate that Reality from the body of Self like the stalk of the munja grass and visualise the Absolute Consciousness from the body as the 'Shukraamrutam' or the Pure and Clean Substance that is unadulterated and Ever Serene Immortality; indeed as the Serene Immortality! Or one should separate the Purusha as separated from the body as the central stalk from the munja grass. Shvetaashvatara Upanishad too repeated the same: III.xiii-xv) The Inner Self is hardly of thumb size always resident of his heart the hub of distributing every arising from Praana the breathing; mind is the charioteer of the organs and senses. Those who realise the significance of the Self knows it all. The Virat Purusha or the Cosmic Person is stated to have endless number of heads, eyes, and feet of far reaching command and the numerical thousand each of these body parts is by way of suggestive magnitude. The Maha Purusha Ishvara encompasses and envelopes Bhumi on all the sides, but again this is an understatement of 'dashangulam' or of ten inches seeking to express in brief as that expression briefly covers Sapta Lokas, Sapta Paataalas, Sapta Dvipas, Sapta Samudras, Sapta Parvatas, and so on apart from the 'Kaalamaana' the Eternal Time Schedule! *Purusha eve vedam sarvam*/ or the Maha Purusha Parameshwara is indeed the totality of the Cosmos, of whatever has been, is and will certainly be too! He is the Over Lord of the Universe and of Immortality quite irrespective of the considerations of the Past-Present and Future and what ever grows 'annatarena' or based on the basis of food and the resultant vital energy ! Incidentally, the Inner Self is no doubt well within the Body and its actions but clearly unaffected by its acts and their consequences.

Further as Chhandogya Upanishad vide .6.12.1-3 explained: The tiny and wasteful seed of a massive banyan tree is realisable only by mind and faith as that explains its subtle essence of the Self in it which indeed is That Truth: VI.xii.1-3)\As Svetaketu was asked by his father to fetch a banyan

fruit and asked to break it, the son did so and found small seeds / grains which were not even edible. The father explained that in a huge and tall banyan tree, the seeds were virtually useless. He explained that a tree like the banyan that stood royal with mighty branches, trunk, fruit, and leave sprang up on earth, but one did not realise its utility. Then he explained that its subtleness was some thing that could not be perceived especially the seed which was so small like of a atom, but still the tree stood with grace and dignity. Indeed the subtleness of the seed was such that it raised a tree of its giant size! Indeed it was this subtleness which was not perceivable unless that mind and faith were not in place! It was such subtle essence of the Self which was all about to be realised as the Self; That is the Truth; indeed Thou art That! Then there is the example of the antaratma is the innermost self beyond the sheaths viz. Pancha Koshas: or Five Sheaths of Human Body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss). Further, any thing that which has partitions or subject to modifications is liable for destruction in as much as that Inner Self is unaffected by paapa punyaas or demerits and merits. Stanzas Twenty eight and twenty nine explain: What indeed could be an illusion when one's mind is softened or even dissolved, when all the Beings in the universe and fundamental principles are unified, as all the rivers are rushed towards oceans and once perceptions are unified too, then what could indeed be the root cause for one's mental agitation, delusion and misconception.

Following Upanishads explain as to the state of 'sthita pragnatvam' and the negation of the illusory false desception or Mental poise and sense of equanimity or Sharpness of Mind and the depth of Understanding are the essential inputs to access 'Mahat' / Bliss

[Expl.(1) Taittreya 2.4 (2) Brihad 1.4.7-8 (3)Isha x-13 (4) Mundaka 3.28]

I.iv.1) No person with enlightenment is ever afraid of facing trying situations once he has realised Bliss which is Brahman. This situation follows due to the strength of mind even in the physical framework of a human being; more so when the internal self is buttressed with knowledge. In such a situation, faith is stated as one's head, righteousness is the right side of the body, truth the left side and concentration is the body and Mahat or the First Born Intellect or the depth of absorption which is all-pervading named Satya Brahman (Praja pati) is the stabilising tail; Brihadaranyaka Upanishad aptly describes Intellect as the varied form of Satya or Truth as the 'hridaya' too. The Upanishad vide V.iv.1 is quoted: Meditation is targetted to Prajapati Brahman who has been described as his 'hridaya' or intellect; further qualification of that Hridaya-Intellect-Brahman pertains to Truth as well. That Truth is Satya Brahman; the expression 'tat' or 'that' is repetitive since Hridaya-Intellect-Brahman and now the Truth all refer to just the same. The phrase 'Satyameva' also signifies the idioms Sat or Tyat viz. Murtha (Gross) and Amurta or Subtle, th gross body being 'Pancha bhutaatmikaa' or of Five Elements and is unconquerable by enemies like 'Arishadvargas' or Kaama-Krodha- Lobha-Moha-Mada Matsaras; indeed Satya Brahman is invncible, the very first born and all pervading!

2. Brihadaranyaka Upa. I.iv.7-8

(I.iv.7) At that time, this Universe was not differentiated as of proper name and form; then this unique Self entered all the Beings into all the limbs of their body-systems deep inside and like Agni within so that they all tick on like the Vital Force, speech, vision, hearing, and thinking; only the Self or the Soul within needs to be prayed to enable the various functions, since the Self or the Inner Conciousness controls all the sensory organs. The identity of the Self is such that one knows the kind of animal is known by its footprints and the specific individual is for his fame or or his/her own characteristics or associations.) (I.iv.8) Indeed each and every Self is in essence, less important than even one's own children, wealth or any thing else and as such one needs to exist for himself or herself. That is why one needs to meditate the Self or Jeevatma- the Inner Soul, for its well being and longevity as the rest are of lesser priority)

3. Mundaka 3.28 *yathaa nadyaas synda maanas samudre, astam gacchhanti gacchanti naama rupe vihaaya, tathaa vcidvaan naamarupaad vimuktah, pataatparam purushamupanti divyam*/Just as all the rivers flow towards the ocean disappear into it losing their individual identity, similarly the knower of the atman being limitations of naama-rupas, so be attain the Supreme.

4. Ishavasya VI.x-xii-xiii]\

VI.x-xii) /

Just as a spider weaves out threads from within and also swallows the threads back withdrawing within itself periodically so does Paramatma creates various Beings and the Universe in totality; He sports with the material of staggering multitude with the active assistance of the Maya Shakti as the proverbial spider does with the unmanifested matter named 'Pradhana' and expands itself enveloping the worlds and materialises 'naama -rupa- guna-karmaadi tantu' or a fantastic range of nomenclatures, forms, characteristics and deeds even as the unique and invisible nucleus of featureless 'Antaratma' us the hidden spectator as the witness! The Unique seed which as actionless and inactive but materialising myriad images. The role of this Undefianable Secret with no qualities and adjectives is highly venerable and what all a human being could do by way of conduct, sacrifices, deeds of high virtue and total dedication with unreserved faith might help Realisation leading to *sukham shasvatam* or Truthful Endlessness! While Katha Upanishad repeats the twelfth stanza of the Thirteenth Stanza-II.ii of the above viz. the substance of the relevant section of the Katha Upanishad is stated as under: Katha Upanishad II.ii.9-15: The Self enters inside all the Beings, like Fire enters the world, by assuming varied forms and shapes; this is in its own raw form just like the sky as the body warmth. The Self again enters the world like Air does in varied forms, intensity of speed etc. as the breathing of the Beings. The Self is not disturbed by the sorrows or joys of the Being just as Sun- the eye of the Universe, is totally unaffected by the natural calamities and rejoicings in the world; the superimposition of the illness or the wellness of the concerned body is hardly a matter of concern to the Self as that indeed is supernatural beyond the material world. The Inner Self like the Supreme is therefore totally independent, unique, and all pervasive yet creates myriad forms all of the homogenous and untarnished Purity called Consciousness. It is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses! May there be eternal peace and contentment to withdraw themselves into introspection and discard the frivolities and absorb the magnificence of the Self that is what Brahman all about! To a genuine query as to how one should know the Supreme Bliss; is it self radiant or not! The reply would inevitably be as to how Sun shines; how the Moon and Stars are luminous; how do one would witness flashes of lightnings on the Sky and indeed how is Fire so beaming and glowing! Are not all these indications of that Brahman whose glory is brilliant!)

Chapter Seven

Opening Salutations ti Shri Dakshina Murti

Baayaaishvapi jaagradaasishu tathaa sarvaasvavavasthaswapi

jāgradāḍiṣu tathā sarvāsvavasthāsvapinu vyāvṛttāsvanu

vartamānamahamityantaḥ sphurantaṁ sadā ।

svātmānaṁ prakaṭīkaroti bhajatāṁ yo mudrayā bhadrayā

tasmai śrī gurumūrtaye nama idam śrīdakṣiṇāmūrtaye ॥ 7॥

Openinig obeisances to Sarva Deva Dakshina Murti with auspicious mudraas like chimudra- jnaana mudra. Mudras are certain basic mystic poses of fingers of Gods and Goddesses in thier vigrahaas as of 'modam' of or karunaasraas and dravyarasa. Yet, Bhagavan Dakshinamurti displays Chin Mudra and Jnaana Mudras.

Chin Mudra is one of the most common mudras as even non-yogis have seen this mudra in contemporary art and culture. Chin means ‘consciousness’ or gesture. To practice chin mudra while seated guide the tip of one’s index finger to the pad of thumb, turn the palms up and rest the backs knees. Chin mudra can also be practiced in asana. As per the yoga tradition, the middle finger, ring, and pinky finger represent the three classic qualities of nature Sattvik guna, the middle finger symbolizes sattva (purity, wisdom and illumination), the ring finger rajas (action, passion and chaos) and the pinky finger tamas (inertia, lethargy and darkness). In this mudra, the individual soul (index finger) with the supreme soul (thumb) In the classical yoga text of Patanjali, The Yoga Sutras, the yogi is on a path of transcendence through these states (the gunas) and progresses from darkness into light and from ignorance to wisdom. Benefits of Chin Mudra clears Pranic circuit, which maintains and redirects the prana, or life force, within one’s own body: Increases concentration- Lifts dull energy, improves stamina- elevates mood, relieves stress and tension.

Jnana Mudra: Jnana means wisdom or knowledge and mudra means seal or gesture. The thumb represents the supreme soul and the index finger the individual soul. This mudra represents the wisdom of knowing the individual soul is one with the supreme soul. The three extended fingers represent the three gunas which must be overcome: sattva (middle finger), rajas (ring finger) and tamas (little finger). Jnana Mudra is nearly identical to chin mudra except the palms are turned down. Jnana mudra is typically performed in meditation due to its calming and grounding nature: Jnana Mudra Creates a Pranic circuit, which maintains and redirects the ‘Prana’ within the body as that alms and stabilizes the mind- this mudra has a grounding energy as that symbolizes destruction of ego, as the index finger is held down and conquered by the thumb, eases mental peace and alleviates nervous tension and boosts memory.

Stanzas 1-2-3-4-5-7-8-9-10-11-12-13-14-15-16-17-18

pratyabhijñābalādātmā sthāyī nirdhāryate yadi ।
kā nāma pratyabhijñaiṣā kiṃ vā tasyāḥ prayojanam ॥ 1॥
pratyakṣādipramāṇeṣu pratyabhijñā na paṭhyate ।
katham tasyāḥ pramāṇatvamiti prcchan prabodhyate ॥ 2॥
bhātasya kasya citpūrvaṃ bhāsamānasya sāmpratam ।
so'yamityanusandhānaṃ pratyabhijñānamucyate ॥ 3॥
taddeśakālākārādīnavadhūyānuṣṅikān ।
yathaikaṃ vastvanusyūtaṃ so'yamityabhidhīyate ॥ 4॥
māyānuṣṅgasāñjātakiñcijjñatvādyapohanāt ।
sarvajñatvādivijñānaṃ pratyabhijñānamātmanaḥ ॥ 5॥
pūrvajanmānubhūtārthasmarāṇānmrgaśābakaḥ ।
tasmānniścīyate sthāyītyātmā dehāntareṣvapi ।
smṛtiṃ vinā na ghaṭate stanyapānaṃ śiśoryataḥ ॥ 7॥
pūrvatrānubhave kāle smṛtikāle paratra san ।
ātmā saṃskārarūpeṇa smaratyarthaṃ svaṇiṣṭhitam ॥ 8॥
pratyabhijñeti bhāvānāṃ smṛtiścedabhidhīyate ।
ātmasthairye pramāṇatvaṃ smṛtiśca prāpnuyātkatham ॥ 9॥
smṛtau prakāśo nārthasya na cāpyarthasya niścayaḥ ।

na cāpyarthānubhavayoraṅgulyoriva sambhavet || 10||
nānubhūtivīṣṭasya padārthasya ca daṇḍivat |
sarvatrāpyevamityevam prasaṅgāditi cecchṛṇu || 11||
prāktanānubhave naṣṭe tadavaṣṭambhasambhavāt |
saṁskārasaṁjñātsāmagryāt pauruṣājjāyate smṛtiḥ || 12||
āvedyānubhave naṣṭe tadīyaṁ viśayaṁ prati |
anubhāvakamātmānaṁ bodhayatyanapāyinam || 13||
viśaye ca pramuṣite naṣṭe vā'nubhave sati |
svaviśrāntaṁ smaratyartham devo'pramuṣitaḥ sadā || 14||
pramoṣaṇam pramātṛñam māyayā tamasā kṛtam |
māyāvidye prabhoḥ śaktī bhānośchāyāprabhopame || 15||
arthānācchadāyennmāyā vidyā vyākṣipyā darśayet |
pratyabhijñāiva sarveṣāṁ pramāṇānāṁ ca sādhanam || 16||
īśvaronyohamapyanya iti vicchedakāriṇīm |
vyākṣipyā vidyayā māyāmīśvarohamiti smṛtiḥ || 17||
īśatprakāśobhūdīśo māyāyavanikāvṛtaḥ |
samyagāvaraṇāpāye sahasrāṁśuriva sphureḥ || 18||

Stanzas One and Two continued that unless one takes interternship from a guru and learn spiritual wisdom, the person be not perfected. Bhagavat Gita 4.34-42 states: Arjuna! Just as you had been drowned in a misleading flow of infatuation a while ago, you ought to lose your control of senses and enter into a different type of being awoken to jnaana and maturity of thought and of introspection. Indeed there would have to be a suitable guide you to restrain from a misleading psyche as such a guide would have to be selfless and his considered viewpoint to be considered with a cogitative mind instead of agitated mentality. Once one's awareness is dawned then only appropriate experience of 'Jnaana' the brightness is generated in place of 'agjnana' the darkness. Even if you were among the worst of sinners, you could navigate through the sinful and fierce waters with the help and support of a proper guide. There several instances of brave men getting shaky and flippant minded do suddenly realise their sinful timidity and suddenly accomplish 'jnaana'- 'jna' or knowledge against 'na' or its negation! There had been several personalities in such jnaanis then -now - and hereafter too that selfless preceptors change the course of depraved sinners! Arjuna! Just as the fullfledged flames of Fire turn wooden pieces to ashes, karmas or human deeds are turned to ashes by Jnaanaagni! As clarified already karmas are threefolded: Aagaami karma - sanchita karma- prarabdha karma. Aagami is what one is expected on the basis of the previous record of the plus and negative accounts; sanchita karma or whatever doings of the positive or negative current accounts of a bank balance are truly temporary and once awareness is accorded, immediate corrective measures could be rectified and might not be the strong reason for rebirth as degraded beings. But praarabha karma accounts are sealed and ought to be experienced most inescapably like an arrow shot whose repurcussions are distinct. Having thus analysed the effects of Karma, the abstraction of 'Jnaana' or the Awareness of the Supreme is definable as clean- transparent- unreserved- and a definitive pointer to 'Paramaatha Maarga'. There are two distinct ways and means to the awakening of Jnaana and both are the bridges as cemented and well paved by faith and determination ; one is by way of guidance of a guru and another is 'Atmasaakshaatkaara' or Self Realisation even without the external aid. The latter is the

result of direct Supreme Message while the former by the guidance of a Preceptor is far more practicable. In either way the definitive prerequisites of Jnaana prapti are utmost faith, control of karma- jnaandriyas and most certainly of the or restraint of horse like mind. In other words, negation of foivolous nature of materialism, and presence of unreserved faith in the positiveness of a guide or of one's own self-consciousness, both based on veda-shastra knowledge, without nagging doubtfulness as compared to doubt clearances as smacked of tamasika nature are among the essential prerequisites of Parama Jnaana. Arjuna! whosoever with the guidance of enlightenment of jnaana is able to sever the doubtful mentality with the assistance of 'nishkaama karmas' or deeds without desires and objectives could perform their dutiful actions and observe 'atma nishtha', then the end results of their actions is purely incidental only!

Thus the Ishvara nirmita anraraama inside the shareera is indeed the parama guru be ever explained despite shareeraavasthas, kaala maanaas or of stages of life of awakenness-swapnas-deep sleep of shushuptis or of tureeyaas, saameepya-saayugya -taadaatmyaa.

Stanza Two further explains: Recognition of the Nijaatma and of Self Consciousness as of padaardha saanidhya by way of anumanaadi paroksha jnaana janaka pramaanaas and of swatantrata indriya sanaannidhyata, the pratyeka jeevas be gradually withered.

Bhagavan Sureshvara explains Prateka jeevaas of 'ahamata janita chittaanubhava', be explaining of Shri Dakshinamurti's bhadraamudra or chinmuda be explain worthy of revealing nijaatma's aparokshava and aparacchinnatva paripanna, samyak drishtitva.

[Expla. vide Ishovaasya Upanishad explains the concept of Samyak Drishtitva onway to Tadaamyata vide VI-VII

VI.) This Individual Self which is common in all the Beings in Creation is equally poised and placid within all and has no emotional impulse of hatred or liking since it is the same entity. Being conditioned by the same 'Panchendriyas' in the respective bodies, the mind of the various beings would naturally exhibit dissimilar actions and reactions as reflected by the cause and reaction syndrome yet the Self as such is totally immune from the same even while it remains as a mute evidence. Basically however the Self Consciousness is pure, untained, and transparent! Bhagavad Gita in the Jnaana Yoga Six Adhyaaya 29-30 verses, Lord Krishna affirms: *Sarva bhutastamaatmaanam sarva bhutaani chaatmani, Ikshate yoga yuktatmaa sarvatra samadashanah/ Yo maam pashyati sarvatra sarvam cha mayi pashyati, Tasyaaham na pranashyaami sa cha me na pranashyati/* Those Yogis an Siddhas realise me as countless manifestations of the Singular ME with 'Samyak Drishti' or Common Vision called Atma Drishti or Inward Vision! Such yogis who discover me in them as elsewhere are near to me as they are near to me too!)

As there is 'tadaadmya' or absolute Identity, the Self and the Supreme ought to be the same, irrespective of the play of senses and thoughts that the body carries!

VII.) (In the vision of that person whose realisation that all the Beings are the very Self, then where is the sorrow and where is the fantasy or flight of imagination! *Sarvabhuta sthitam yo maam bhajatyekatva maasthitah, Sarvathaa vartamaanopi sa yogi mayivartate/ Gita V.31/* Once there is 'tadaatmya' or the Unity of the Self and the Supreme, then such an enlightened person attains the same position as Paramatma even if he moves about in his current existence, since : *Nistraigunye pathi vicharitaam ko vividhih ko nishedhah/* In other words he has no barriers of movement nor of features!)]

Stanza Three explains that knowledge of Tadatmya or as of that of 'Thou Art Thou' as perceived previously, and being stated as of 'pratyabhyajna' or recognition yet again. Pratyabhijna is formed

from the meaning is direct knowledge of one's self, as direct recognition. The central thesis of this philosophy is that everything is Parama Shiva the absolute consciousness, and it is possible to recognize this fundamental reality and be freed from limitations, identified with Parama Shiva and immersed in bliss. Thus, the pashu as of the human condition shakes off the paashaas or fetters and becomes the master as of Pash Naatha as the Inner Self. This expression of 'pratyabhijña' of often expressed in Kashmiri Shaivism being the Chaitanyam concept of Parameshwara as Shiva, Mantra Meheshwara, Mantra, Vijnanakevala, Pralayakevala or Shunya pramaata or Shiva, Sadashiva, Ishwara, Shudda Vidhya, Maha Maya, Prakriti Prithvi Tatwa. Then about the three malas' or the discordable wastes, Tatsaara Grandha of chapter 1 illustrates: Also, Tantra Loka chapters I and 6 explain as follows: Now three kinds of Malas are referred to now viz. Aanavaa mala, Maayiya Mala, Karma mala; Anavaa mala: from Ishwarapratyabhiginaa kaarika of Bhaskari. Now Maayiyamala vide Tantraloka chapter 1 Thus are the 'trividha mala' of Aanava, Maayiya and Karma defilement nature, being the inner most, the interior and the outer parts of the husk that cover in three layers before obtaining the pure antaratma with neither disorders nor the totally free from the stains of the pristine Self! '.

In other words vartamaana desha-kaala-avasthaas once be of the grahana kaaranaas then be the usage of the term of pratyabhignatva and its negation be eradicated. Once the husk of rice grain appears to be same but are indeed different. The nutritional worth and purity of the grain is totally distinct from chaff to be got rid of as waste. The Shad kanchukas or the Six sheaths disposable off to vision the Shudda Tatwas or the Sacred and Pristine Pure Elements as afore referred to; the Six sheaths are niyati or the place limitation-Kaala or time, raaga or attachments and sires, vidya or the restraint of knowledge, kala or creativity topped up by Maya the Self Fallacy. Now the transparency of the Shuddha Tatwas or Pure Elements which are ladderred up are the Shudha Vidya-Ishwara-Sadashiva Maha Shakti and finally Parama Maheshwara; this the kind of Sanctity and Purity of the 'Grain' as it were!

Stanzas 4-5: Just as of eliminating desha-kaala-paristhita-pradeshaas which are incidental, the object of antaratma or of self consciousness be destined as 'That is That' as the sameway, after eliminating the vaasanaas of avidya by absorbing the deep and distressful sway of the maayaa effect.

Ishopa further vide further explains vide 11- 12 again: Normally a person is differentiated by his nature and nurture. These tendencies tend to influence the proclivities of Vidya and Avidya or Ignorance and Knowledge. Even as both have to cross the gates of death, one prepares for crossing it with not much of concern to other worldliness but of material ends while others due to Vidya or Awareness of higher worlds seek to resort to work and wisdom. Now these tendencies are the follow-up of the previous lives called 'Prarabdha' or the carry forward. That indeed was the nature of a person who has just transmigrated with the load of his 'paapa punyas' or merits and demerits at the termination of the previous life. There are three types of features that human beings are moulded in the three classes of Satvika- Raajasika-Taamasika tendencies; those with 'satvika guna' worship Devas; those with 'Raajasika' features tend to worship Yaksha Raakshasas and 'Taamasikas' pray to 'Bhuta pretas'. Referring to Rites or other kinds of sacrifices, the Satvika Guna persons perform the deeds as duties and without returns of fruits, while those with Raajaa mentality perform the Sacrifices either seeking returns of for satisfying their own egos; the third category of 'Taamasikas' perform worship, if at all, without faith and as a formality. Indeed there is a Force beyond the entities of Maya and Purusha as the manifested and unmanifested ones and that is what is really worshipping worthy of Achievement! When one talks of worshipping two entities of Purusha and Prakriti, the former is unmanifest and the worshipper is ushered into blindness and darkness, while worshipping the Prakriti the manifested is equally misleading since both these are the constituents and as such the worship needs to be unified and combined! Those who worship the Creator Hiranyagarbha might secure supernatural powers and worshipping Prakriti would get absorbed into her! Mundaka Upanishad (I.ii.2) further explains: The Purusha or Hiranyagarbha is mystical and formless, yet coextensive with

whatever is external and internal since He is birthless and as such devoid of Vital Force and mind; he is pure and superior to Maya the limiting adjunct of Brahman.

Hence to the utter need for the the sarvagjna Surveshvaraaya followed the vedic foot prints of Bhagavadpaada and quoted 'Upadesha Kesari' on the saamaanya and vishesha purva yet spashthamaana taatparya prakaara bhaavaatara as to how to Merge the One's Mind Set to to the Inner Self as of one's own Anratatma in an orderly manner:

Stanzas 8-9: Antaratma be ever existent notwithstanding the time cyle as in case of an experiene a moment ago and as of subsequent time as of remembrancs recollecting the past memory screen's self experiences of succcces and failures. Now the pratabhjnetyi bhaavanaas and smritis or as of past experiences and remembrances of recognition are inessential. Pratyabhigjna lakshanas if unrealised as of characteristics of recognitiion then how is the possibility of sarvaanubhuti be the question. If the mere remembrancs of the objects is recognised as of pratyabhigjna or self the status of a valid source of recognition then the state of how could remembrance be accomplished the status of a valid source of knowledge with regard to the everlasting permanence of the antaratma as of the self awareness.

Stanzas ten-eleven explain: As per one the mental retina of one's own screen of memory, indeed there be no direct revelation of an object either of its inference act or process of reaching a conclusion about something from known facts or evidence either of existence or nonexistence . Nor is the simultanenous revelation of both the object and its experience possible as of the revelation of one's own fingers. Hence the concept of pratyabhigjna or of one's own memory power and memory be not to be confused as one's knoweledge or vigjnaana.'

One's memory is a matter of that as arises from the fundamental material called samskaaraa or the inherent tendency which is rooted to the Individual Inner Self or the Inner Consciousness.

Pratyakasha-anumaana-nishchayata besides vyatireka drishtaanata nashtata and yadhaardha padaardhaanubhava are the root elements of the Absolute Truth.

Stanzas Thirteen and Fourteen: Smriti sarvadaa be the swaanubhava saakshi sidhha. One's own power of memory reminds one that after the direct experience of an object is overcome and even exausted one has to realise the adviteeyata and of uniqueness. Not all memories are established as the fundamental foundations of self awareness but the aspect of pratyabhigjna or of paramashiva, pashu or the individual consciosness, paasha or the mala the bondage, upaaya by which to untie, by way of deeksha- mooksha or liberation-swatantra vaada of freewill and the finally shat bhaavas: Just as a grain of rice if separated from the husk and bran would not be utilised for sprouting like other grains, the pure consciousness in the enlightened Beings when separated from their coverings viz. the six 'kanchukaas' or coverings or the offsprings of Maya Shakti around , then the pure consciousness is like Shiva Himself.. The individuals are freed from the karmik and other defilements, then there is no reason as to why that seed would not sprout once again. The universe and its diverse objects is called by nescience or deep ignorance. The stages of a Being from the actuality or of awakenness-dream stage-sushupti- and finally the pragjnatwa despite the continuance of In other words, Samsaara begets Agjnana or Ignorance, swaatma jnaana as a result of the removal of the six kanchukas and three malas of aanava-mayiya-karma phalas, jeevan mrityu stage might be possible when the self feels like the Supreme but 'tadaatmya' or final merger of the 'Prajnatwa' only after the body falls only.

Stanzas Fifteen -Sixteen-Seventeen: Ignorance of Nijaatma is very obviously brought about by the darkness of Maya Shakti. Devi Bhagvata Puranana gave the illustration of Lord Vishnu providing solace by Maya Maha Sakti when Vishnu found Himself as a small child at the time of Pralaya or Universal Dissolution. The Lord was floating on water on a banyan tree leaf wondering as to how He was brought in that state and who could have done so? A resonant Celestial Voice was heard in a half stanza saying: 'All this being witnessed is my doing and there is nothing else eternal'. Even as Maha Vishnu was wondering what was heard, He found a mass of radiance on the skies gradually taking the form of a vision in full manifestation of Maha Bhagavati in the form of Maha Lakshmi with divine

robes and ornaments, four arms with conchshell, disc, lotus and mace. She was floating on the Ocean waters along with Her personified Co-Sakties and Vibhutes on either side viz. Rati, Bhuti, Buddhi, Mati, Kirti, Smriti, Dhriti, Sraddha, Medha, Svadha, Svaha, Kshudha, Nidri, Daya, Gari, Tulsi, Pusti, Kshama, Lajja and so on. Maha Vishnu was astonished as never before and with folded hands kept on reciting the incomplete stanza that She was Eternal and nothing else! Maha Lakshmi addressed Vishnu and said that each time there were Universal Dissolutions herebefore, the same scenario happened and there were unifications of His and Hers but He had not realised as He was under the spell of Maha Maya which was Her's again. She further said that Her physical Manifestaion at present was unreal as She had none, but a Supreme Force as an amorphous, unknown, everlasting, unborn, all pervading and omniscient Energy. She commanded Vishnu to create Brahma and Siva- each one to create and destroy- and represent the two Gunas of Rajas and Tamas and thus re-start the cycle of life and death under the cover of Maya and that Vishnu should promote Satvika Guna and handle the delicate task of safeguarding and preserving the entire Universe as also protecting 'Dharma' (Virtue) and 'Nyaya' (Justice). Further on, the process of creation of Demi- Gods, Sages, and human beings and other species followed and so did the formation of Societies and Principles of Dharmas, Varnashramas, and stages of human life and so on. By inference, Veda Vyasa said that the established practices commended the insitution of marriages, of the duties of Grihastha (Householder) and 'karma kanda', followed by retirement, Sanyasa and finally attainment of Salvation- all in a gradual process step by step even as of 'Jeevan Mukti' (Salvation while alive).

Thus Stanza Sixteen explain further: Maya covers all. Vidya uncovers the Truth. Pratyabhigina that proves the validity off all the means of knowledge. Mind is the key indicator of reality and falsity. Among the various body attachments of the Individual Self with distinct features, back-up Devatwas, functional specialisations and so on, Mind happens to be the outstanding body asset. The Mind is considered as the interiormost chamber of the heart and is likened to the inner grain of say rice or barley. Mind reveals every thing and in fact the Individual Self is identified with it and its brightness. It is considered by Yogins as the prime commander of the various other body parts. Mental stamina and stability are the cause and effect alike of meditation to the Supreme; indeed mind is Brahman and identical since 'one becomes precisely as one meditates upon the Almighty'!

Prakriti Maya hides the vidya-avidya as quoted by Ishavaasya Upa.again:

Pursuit of the ways of Vidya and Avidya or Knowledge and Ignorance

IX.) Indeed one when enters the screen of darkness or 'Avidya' and perform rites without the purport or objective of what are the rites intended for, then that act is of no value, especially without faith. That kind of Avidya begets further Avidya and might even be retrograde! In other words, Vidya and Karma are to worshipped being hand in hand; that kind of darkness is characterised as blindness while those in knowledge are normally prone to karma accompanied by worship and meditation; complementarity is certain in respect of Vidya and Karma! Brihadaranyaka Upanishad (IV.iv.10) makes this point amply clear: Those who practise Avidya or ignorance enter into the dark portals of rites, rituals and sacrifices, or those who blindly get involved in 'karma kaanda' or performing rituals without basic understanding and enlightenment of the Supreme tend to distance from the Reality and near the zone of Falsity) !

X) It is normally emphasised that Vidya and Avidya lead to different paths all together in human life, even as faith without works is dead and those learned Pundits define the Paths clearly: Brihadaranyaka Upanishad (I.v.16) explains: there are three worlds that are attainable by Scriptures and these are the world of human beings, the Pitru loka and the Deva loka. The Manushya loka is attainable by one's own son alone and not so much by rites alone as by the Agnihotra by meditation; the Pitru Loka is attainable by rites only but Deva Loka is attainable by intense meditation. Indeed Deva Lokas accomplishable by meditation alone is the best that one could aspire for! While stating so, Pundits avow that knowledge by description and knowledge by experience and works are clearly distinguishable!)

Knowledge and Ignorance both cross life and death but since the former might lead to Eternity the latter brings one back to Existence for sure!

XI) Normally a person is differentiated by his nature and nurture. These tendencies tend to influence the proclivities of Vidya and Avidya or Ignorance and Knowledge. Even as both have to cross the gates of death, one prepares for crossing it with not much of concern to other worldliness but of material ends while others due to Vidya or Awareness of higher worlds seek to resort to work and wisdom. Now these tendencies are the follow-up of the previous lives called 'Prarabdha' or the carry forward. That indeed was the nature of a person who has just transmigrated with the load of his 'paapa punyas' or merits and demerits at the termination of the previous life. Bhagavad Gita in Shraddhaa Traya Vibhaga Yoga, chapter 17-2, Lord Krishna explains to Arjuna: *'Trividhaa bhavati shraddhaa dehinaam saa svabhaavajaa, Saatviki Raahasi chaiva taamasi cheti taam shrunu!'* or there are three types of features that human beings are moulded in the three classes of Satvika- Raajasika-Taamasika tendencies; those with 'satvika guna' worship Devas; those with 'Raajasika' features tend to worship Yaksha Raakshasas and 'Taamasikas' pray to 'Bhuta pretas'. Referring to Rites or other kinds of sacrifices, the Satvika Guna persons perform the deeds as duties and without returns of fruits, while those with Raajasika mentality perform the Sacrifices either seeking returns or for satisfying their own egos; the third category of 'Taamasikas' perform worship, if at all, without faith and as a formality. Having detailed the three categories of Satva-Rajas-Tamas gunas, Lord Krishna affirms in chapter 17-28: 'Paartha! Homa karyas without mental application and faith, charity for bravado and so called meditation to please others with motives are all called 'Asatkarmas' or works and deeds are negative acts with neither faith nor application! Having thus described in Gita, one should also realise that various deeds of virtue by themselves would not by themselves provide 'mukti' from the cycle of births and deaths but would be a step forward to cleanse the mind and hearts. On the other hand, it might be interesting to note that Avidya needs to be recognised its due role since in its absence, how could Vidya flourish and be an instrument for Realisation just as when one always lives in darkness would there be a comparison possible for enlightenment! After all in the absence of Aditya what would be the reason and incentive for an individual's freedom from the bondage of mind, panchendriyas and the thick screen of 'Maya'!)]

Stanza Seventeen : Dispelling Maya which causes the contradiction of Ishvratva and of the concept of Me and you! Ishvara is different and I am different by vidya or self awareness that 'I am Ishvara as of pratyabhigna. Ishvara who was covered by Maya and hence the veil of Supreme Consciousness. That feeling of 'Satraayana' of protection of Truth as explained

[Chhandogya Upa.VIII.iv.1-3 on Individual Self navigates to reach the bridge of faith from Darkness to Illumination

VIII.iv.1-3) Imagine that the Individual Self is a bridge to keep the two worlds of Maya or Unreality and Satya or of the Truth; this bridge serves a means of non-integration of the worlds as two lasting entities. The factors of day and night or of time concept, nor of age, illness, sorrow, evil or morality do not reach the bridge as the definitive divider of either of existences. Indeed, crossing the bridge, one lands in a totally distinctive world of Truth, Reality, and Genuineness. That is the world of Brahman! On crossing the bridge, miracles are encountered instantly as the blind gains vision, the wounded is healed, the person with sorrow, disgust, frustration and helplessness suddenly transforms with zeal for life, contentment, joy and enthusiasm. He then walks into a world of brilliance from pitch darkness: *'Tamasomaa jyotirgamaya, mrityormaamritam gamaya!'* On reaching into this world through celibacy, virtue, sacrifice, and singular dedication to Brahman, that person attains Brahmatva and Bliss with freedom of movement and realisation of Totality!)]

Stanza Eighteen: All the states of one's mind setting viz. waking, dream and deep sleep, being the prime causes of the multiplicity, rotate like a wheel. As long as mind exists in the present form, the

rotation of the states cannot be avoided and in these states, multiplicity is noticeable giving rise to varied responses and reactions, ever adding fresh vasanas to the collection of the mind setting and thus the captivity is ever perpetuated and as such duality as alike in the jagradavastha-dream and deep sleep of sushupti is perpetuated and as such avidya is ever perpetuated in the seed form.

Stanzas 19-20-21-22-23-24-25-26-27-28-29-30-31-32

na kāraṇānām vyāpāraḥ pramāṇānām na vā punaḥ |
pratyabhijñāpanam nāma mohāpasaraṇam param || 19||
yāvanti santi mānāni vyavahārapravṛttaye |
teṣāṃ mohāpasaraṇādvyapāronyo na vidyate || 20||
jaḍānṛtaparicchinna-dehadharmāścidātmani |
satyajñānasukhātmatvaṃ mohāddehe'pi kalpyate || 21||
śuktau rajatamityevaṃ yathā vyāmuhyate'nyathā |
sa eva rūpyaṃ cedbhāti vilayaste na sidhyati || 22
nātyantāsatprakāśeta naraśaṅgādivatkvacit |
kāntākarāḍau rajatamiti syātsmaraṇam bhrame || 23||
tenedaṃ tulyamityevaṃ syātsādrśyādyadi bhramaḥ |
pītaḥ śaṅkho guḍastikta ityāḍau nāsti tulyatā || 24||
tādātmyena sphurati cedrajatatvena śuktikā |
vibhramo niradhiṣṭhāno bādho niravadhirbhavet || 25||
buddhisthitam cedrajatam bāhyatvena pratīyate |
guṇjāḍau jvalanārope dehadāhaḥ prasajyate || 26||
yuktihīnaprakāśatvād bhrānterna hyasti lakṣaṇam |
yadi syāllakṣaṇam kiṃcid bhrāntireva na sidhyati || 27||
jalacandravadekasminnirbhaye rajjusarpavat |
pratīyate yathā svarṇe kāraṇe kaṭakādivat || 28||
upāte rūpyavacchuktau vyāpte yakṣapurīva khe |
raśmyambuvatsphuradrūpe sthāṇau coravadakriye || 29
asatkalpamidaṃ viśvamātmanyāropyate bhramāt |
svayaṃprakāśaṃ sadrūpaṃ bhrāntibādhavivarjitam || 30||
pratyabhijñāyate vastu prāgvanmohe vyapohite |
dehādyupādhaus nirdhūte syādātmaiva maheśvaraḥ || 31||
smṛtiḥ pratyakṣamaiti hyamityādīnyaparāṇyapi |
pramāṇānyāptavāgāha pratyabhijñāprasiddhaye || 32||
iti śrīdakṣiṇāmūrtistotrārthapratipādake |
prabandhe mānasollāse saptamollāsasaṅgrahaḥ || 33||

Stanzas Nineteen-Twenty- Twenty One-and Twenty Two explain that kriya saadhana be not due to the karmendriya and praana and not the pratyabhigjna utpaadana kaarana but only the sense of mohatma nirmulana maatra as of the vyakta rupa dhaarana. Thus what is called pratyabhigjna is not the outcome of the activity of the various causes nor even by that of the sources of knowledge. It is the total negation of delusion.

Thus whatever be the means of one's recognitive excellence in the day to day affairs by anybody, normally there is no other activity to except that of dispelling ignorance. Indeed, the way that ignorance camouflages the reality on an object and the way of in which it is removed, revealing the same are indefinable beyond words and mysterious.

This is on the analogy of the precious metal say silver which actually be non existent as out of delusion, likewise the attributes of a body which is insentient, unreal and even imagines in the Anraratma which of of pure consciousness. Further the attributes of the truth-atma jnaana-and the paramaananda or blissfulness of the Nijatma be again dur ti thee delusion as imagined in one's body. *Tadeva tupyam chedbhaata vlayaste na siddhyati*: If according to the self, silver that appears in the nacre or the mother of pearl be real then, its disappearance be not possible.

[Expla. Vide Bhagavad Gita 2.18-stanzas 16-22

Neither there could be the existence of an entity nor its loss is felt forever. 'Tatva Jnanis' realise merely that a body's existence is bound by time and as such is Unreal, yet 'Atma' the Inner Consciousness is the Truth and Real. Indeed this Truth is known to one and all but gets skirted by the regular attacks of Maya the Make Belief. Only a handful few realise the chasm between the two viz. 'Atma' and 'Anaatma' which are both the sides of the stream of life and only a very few realise that the stream is a flow with neither of the banks! Atma is soaked in the entirety of the Universe plus and is indestructible for ever. Bharata! Arjuna! As the Atma is permanent and Body is anyway destroyed sooner or later, do therefore not hesitate to face the battle. The Almighty who draws the picture of a Great Battle is well aware of the killer and the killed as well as the Final Result. It is one's ignorance to state that a Being is created and killed! In either forms of the Beings none is killed essentially excepting the singer but certainly not the song of Life which is scripted by Him alone. Let me explain to you further Arjuna about the characteristics of Atma the Soul: This Atma is ever not born nor killed. It is common to all species and is everlasting and all- pervasive and all-common. It is 'nitya-shaasvata-purana- ajaya', but the bodies of humans or of any other species are subject to all the sufferences and joys subjected there to. Without properly assimilating the Truth, one gets confused as to who is the killer and who is the killed! After all, both are just the same in essence, the quintessence! It is like an old and torn dress changing over to a new dress that the rotten body takes over a fresh dress only!]

Stanzas Twenty three-four-five-six:

As the deluded perception is to be certainly negated just as a man be with horns be not possible, then down the memory lane the silver in the hands of a woman be discarded in to the dump yard too as hallucination be likewise. If the delusion were to be likewise then to state that jaggery be bitther or conch shell is thickened yellow does not exist. If the nacre or the outer layer of cultured pearls and the inside layer of pearl oyster be identified with silver then the delusion being used limitlessly. Hence the shunya vaada. If it is argued that the silver which existed in one mind appears as if it is outside, then when the the idea of agni is superimposed on red berry and such, the contingency of the shareera being over burnt off and damaged.

Stanzas Twenty seven- eight -nine: Hence appearance beyond logical comprehension and possible conceptualisation and delusion or fantasy be not having much of distinguishing characteristic. If there

be no such identifiable distinction, then the cause of the delusion be non-existent. Just as due to the illusion the moon be singular on the sky and reflections of waters on the ground as several, a vicious snake and a harmless rope, bracelet and such ornaments in gold, their cause is like a mirage. Likewise the world is without reality, as superimposed by the *nijatma* out of delusion.

Stanzas Thirty one-two: Once the fantasy and the illusory effect is destroyed, the truth prevails and the self luminosity prevails without the bodily adjuncts. This body is mortal and is shrouded by death; that is also the place of the Self which is immortal but bodiless! Whatever is embodied as the body is subject to death as that encases the Immortal Self. This outer covering or the body is subject to pleasures and pains or desirable or undesirable influences. But surely the unembodied Self is totally unaffected by the pluses and minuses or joys and sufferings. Thus the basic inner light has nothing to do with the darkness or some occasional flashes of light as joys as retained in the encased body. In other words this ephemeral body of human and other beings is called the *Kshetra* the '*krishi pradhana*' field like that of an agricultural land or the '*Karma Bhumi*' with the expectation of the Supreme for the outcome! This be realised that the Supreme being the '*Kshetrajna*' or the owner of the *Kshetra*. It is hence to prove conclusively that *pratyabhigina* or recognition is the valid means of knowledge that *vedas* described as the means of *divyajnana*.

[Expla. *Taittiriya Aranyaka* 1.2.1-11:

This *anuvaka* discusses the concept of Time-Samvatsara- Pushan and Absolute Brahman. There are four fold aspects of proofs viz. Scriptures/ Shrutis -Perceptions or *Smitis*-Historical Information and Inferences. Bhagavan Bhaskara's *kiran*s take into account all these four aspects - both transparent and deducible; what is *prana* or the vital energy! How food is created! How the Beings in *Srishti*, especially those humans who are clearly expressive have pleasures and pains as also likes and dislikes. It is said that a river is noticed to flow always since several streams and water bodies are directed there into; that is how emerges the concept of '*kala maana*' or the cycle of Time. Several units of time like '*anu*' or minute adds up to '*Samvatsara*' as perfectly organised in the Time Machine in the analogy of river flows. The *kala maana* could be broken into small or big units. But indeed, the Supreme Self or the '*adhi sattva*' is neither divisible nor measurable! There are three aspects of vision by the eyes: viz. *patara-viklidha* and *pingah* -or the skin covering the eyes- the retina which denotes the watering mechanism of the eyes-and yellow / smoky colour of the vision or of the *Varuna Deva*'s nature; this deity could view infinities like the distant oceans. Similarly the short distant vision is perceivable by ordinary Beings but the celestial vision of *Varuna* could see the '*ayanas*' like of *uttara-dakshina* or the bi-yearly time slots; the *Rithu*s or six Seasons. In between these units, there are two phenomena viz. '*jalpita*' or casually-even hazily- cognisable and another is '*dihyate*' or perfectly understood. Thus the *Samvatsara* has two flaps of the eyes viz. the right and the left viz. *shukla* and *dakshina* *ayanas*. Pusha Deva! this is how, one form of your *swarupa* or form is of radiance and another form is of *Agni*- the master of *Yajnas*. One view is of bliss or *Satya* or the Truth and another is *Maya* the Make-Belief Illusion or *Asatya* -the Untruth! Pusha Deva, you are of *Vishva Rupa* or of Innumerable Forms! Yet of two basic visions viz. of '*Pathya*' - of Pusha's wife the executive energy of Pushan- or of Truth or the Eternal Reality and the other the Illusion. In the former, there is no *samvatsara*- no worldly existence, no sustenance nor sustainer, no cows or Beings, no *Adityas* nor *Devas*. Also there are *samvatsaras* and time cycles; no *yajnas* nor '*punya paapaas*'; THAT is *avyatam shashvatan vishnum anantam ajam avyayam*!)]

Chapter Eight

Opening stanza followed by Stanzas 1-2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17

viśvaṃ paśyati kāryakāraṇatayā svasvāmisaṃbandhataḥ

*śiṣyācāryatayā tathaiva pitṛputrādyātmanā bhedataḥ ।
 svapne jāgrati vā eṣa puruṣo māyāparibhṛāmitaḥ
 tasmai śrī gurumūrtaye nama idam śrīdakṣiṇāmūrtaye ॥ 8॥*

Shashtanga namaskaaraas to Bhagavan Dakshinamurti as being one who is never deluded by the Maya, seeks to vision the universe in sarvaavasthaas as of jaagrad-swapnaavasthaas. This maya is malina-satva pradhaana or the satva as tarnished by taamasika pravritthi. Being the maya that is evolved into the entirety of the universe of cause and effects. Further right into this Maaiyiki jaala that the jeevatma is actually entered into the shreera. The five organs of sense and action with the five vital airs, the mind and intellect, go to make the Lingasarira. Mind, intellect, self-conscious principle, earth etc., are the eight Prakritis. There are sixteen others; the transformations of ear, skin, eyes, tongue, and nose; arms, genitals, hands, feet, vocal organ; sound, touch, form, taste and smell. The twenty-three are the Tattvas (eternal verities) relating to Prakriti anyway.

Further stanzaas

*prakāśavyatirekeṇa padārthaḥ ko'pi nāsti cet ।
 paramārthopadeśānto vyavahāraḥ katham bhavet ॥ 1॥
 kasya bandhaśca mokṣaśca badhyate kena hetunā ।
 māyayā lakṣaṇam kiṃ syādityevaṃ paripṛcchataḥ ॥ 2॥
 praśanaḥ syāduṭtaram vaktuṃ pratipattuṃ sukhena ca ।
 uktorthaḥ saptabhiḥ ślokaḥ punaḥ saṃkṣīpya kathyate ॥ 3॥
 paunaruktyam na doṣo'tra śabdenārthena vā bhavet ।
 abhyāseṇa garīyastvamarthasya pratipādyate ॥ 4॥
 tasmātparakāśa evāsti paramārthanirūpaṇe ।*

In the time cycle of yesterday-today and tomorrow, the chaitnya bhinna vastavika padaardhaas be of none, then how indeed the tatva jnaanaanubhavaas be possible! Bandhana and moksha are such concepts as are of swayamkritya siddhaas. 'Bandhana nivrittarupa' be indeed due to 'avidyaashraya vishayatava kevalam'. Yet 'maayaamayata swabhava maatra'. Prashana karta wonders that he does not know about Brahman, but that he does not consider that he does not know either; since he who claims that he knows indeed does not know. It is known to him to whom It is unknown; he does not know to whom It is known. It is unknown to those who know well and known to those who do not know! The Supreme is not an object even of extraordinary knowledge but of intense introspection and Self Realisation; it is neither by perception nor comprehension but of intuition alone. Brahman is present in every Being; 'you cannot see the one who enables you to see things, since vision enabled normally is different from that particular 'Self' enabling to see everything as different. Similarly what one hears or thinks or hears or knows by way of vision, capacity to hear, the thoughts and the knowledge are all self sourced; thus one's Self within is that very Self; everything else perishable; this gross body consisting of organs and senses is perishable but the 'Antaraatma' or the Consciousness is imperishable and everlasting'. It is emphatic in stating that the Self is not attained by one who has no strength and determination and that the Source of Brahman is unattainable except by the 'paripaktvata' or climactic fruition of yoga, karma, tapasya and truthfulness. Further: the Self is not possible of accomplishment either 'pravachanena' or by sermons, nor 'adhyaaya' or extensive and intensive study, nor even by 'bahudha shrutena' or by way of extensive teachings of Vidvans or Learned ones of knowledge and erudition; this is available by passionate thirst and unique dedication as a Singular Mission of Life! Self Revelation is possible by one's own gift. All kinds of spiritual

disciplines including knowledge, absence of delusions as created by Maya, high level of abstinences are no doubt the pro-active factors, but the Will of Almighty would be the Supreme factor! Brahman is truly unknown to those who are either not keen to know or those who desire to know but are unable to know despite their high keenness to know and make enormous efforts but still cannot know. It was in this context that the Supreme appeared to have at one stage created Maya or the dense cover of Ignorance even over the Devas and allowed them the feeling of victory in the battle of evil forces and of virtues ensuring the stability of the Universe. Brahman is truly unknown to those who are either not keen to know or those who desire to know but are unable to know despite their high keenness to know and make enormous efforts but still cannot know. It was in this context that the Supreme appeared to have at one stage created Maya or the dense cover of Ignorance over the Devas and allowed them the feeling of victory in the battle of evil forces and of virtues ensuring the stability of the Universe; Devas got elated that the success was their own not realising the magnificence of Brahman the Supreme.

Breif vide Kathopa. Vide II.i-4-5-6 on Self achieving Brahman

II.i.4) (Even one realises that the Self being so subtle is not easy of achievement, once however he does realise 'That' as the all pervading Self, then that extraordinary person is replete with happiness alike in his waking state or of dreams, both being indistinguishable and even in death he would be distressed!)

II.i.5) (Having attained that nearness of the Great Self, he who is enjoying the results of his great deeds, feels comfortable even as a Jeevan Mukta, since he would be able to vision the past and future alike and what is more he would hardly distinguish the Self and the Supreme! This indeed is That!)

II.i.6) (Now that this person is able to vision inward into the Self, he visualises the First Born Hiranyagarbha too as he was born before the Pancha Bhutas form Brahman the True Consciousness as stated to exist in the cavity of the heart as the 'Antaratma' right in the midst of body and senses; indeed a clarification is offered that Hiranyagarbha is but an ornament of original gold which is Brahman!)]

kāryakāraṇasambandhādyaneḥavidhākalpanā || 5||

rāhoḥ śiraḥ suṣiḥ kṣasya mamātmā pratimāvapuḥ |

ityādikalpanā tulyā na pṛthagvastugocarā || 6||

upāśyopāśakatvena guruśiṣyakrameṇa ca |

svāmibhṛtādirūpeṇa krīḍati svecchayeśvaraḥ || 7||

pītarāṃ prati putro yaḥ putrāṃ prati pītaiva saḥ |

eka eva hi nāneva kalpyate śabdāmātrataḥ || 8||

tasmātpṛakāśa evāsti paramārthanirūpaṇe |

bhedapratīṭirmithyaiva māyayā"tmani kalpitā || 9||

Stanzas 5-6 explains that very many fantasies and imaginations as of the relationship between the cause and effect cycle on the one hand and the singular overlord on whose existence and self

luminosity is like the imagination like Rahu on whose existence of the sky of the in in all activities of individual self of myself or the body of image are perceived. As long as avidya or maaya be not dispelled by the atma jnaana the multiplicity be persisting in one's daily activities. Though Rahu is nothing but the head, sky be nothing but the hole or space the image nothing but the body, still such usage of bhrama is apparent. As long as avidya has not been eradicated by atmajnaana, multiplicity be ever occurring in one's daily life. Although Rahu is nothing but the head, akaasha be nothing but the hole and the image nothing but its body and such is the concept on the imagination of multiplicity.

Karaalavadanah Khadgacharma Shuli Varapradah, Neelasimhaasanascha Rahuratra Prashasyate/ (Rahu Deva is fierce looking, carries sword, skin sheath, Shula and Vara Prada by his four hands and is seated on a blue throne).

Rahu Deva! You possess half divine and half serpent physical form. You are the son of Simhika Devi the daughter of Hiranya kashipu; a valiant and resourceful champion of KsheeraSagaraMathana leading to the emergence of Amrita and the punisher of Surya and Chandra even! My sincere salutations to you!) The Rituals are regular six times daily and highly crowded daily Rahu Abhishakas as per respective Rahu Kala Prathamas; holiday Rahu Kaala Abhishekas are extraordinary. *A fantastic feature of the Rahu kaala Abhishakas is the clearly visible sight of white milk turning blue and crowds crave to see the same!* The easy and traditional way of learning one-and half duration of daily Rahu Kaala is on the basis of the following viz. *Mother Saw Father Wearing The Two Socks* to count 7.30 to 9 Am, 9-10 .30 Am, 10.30 to noon, 12 to 1.30 pm, 1.30 pm-3 pm, 3 pm- 4. 30 pm and 4.30-6 pm.

Stanas 6-7 Ishvara by self relsove sports in the form of a father-son-deity, guru and so on the in theories. Parama Shiva being the self is hides and seeks on the shareera which is doulbts if epheremal . Having body organs and sense extensions, karmendriyas and jnanarendriyas, mind and thoughts, vital energies, Bahagavan enters the body, and enables self consciousness through the tiny cleavage of kapaala or the skull and enjoys the through theree abodes of awakeness-dream stage-deep sleep/ shushupti and thus bhagavan enteres the human body as the antaratma or the Inner consciousness of an individual. Thus the antaratma or the inner consciosness id permeated from Brahma to grasspiece thus mortals become immortal jumping from one life to another.

Stanza Eight: *Pitaram prati putro yah prati pitaava sah, eka eva hi kalpyate shabtamaatratah/* He is who is the son to a father to a son and such generations. The same person is considered and imagined differently.

[Expla.vide (1.)Shvetaashvatara Upa. II.i.1, 6. (2) Brahma Sutras 2.2.33 and 2.2.47

(1)

The Self is certainly not attainable by Senses and once having achieved it is unified with the Supreme

II.i.1) What so far has been emphasised that Purusha is hidden in all beings and as such does not appear as the Self; but he could be perceived with fine and pointed intellect. The Self Existent Paramatma appears to have installed a thick, opaque and dark glass made of outer material made of limbs and senses and the Being is thus totally disabled to vision the other side. This is why one sees only one side of the screen and not the other where the Self actually is present in great glory and splendour! But a very extraordinary Intellectual who discards the view of the fleeting material of misleading dazzle created by way of diversional tactics and makes exceptionl efforts to vision the ‘Pratyagatma’ deserves to vision the Self, the immortality!)

II.i.2) The petty minded persons hanker after external desires and get entangled in the snares of destruction and death. On the other hand, those mature and intelligent persons, do discern what immortality in the midst of pulls and pressures of material enticements is all about and cleverly opt for the Reality and Truth.

II.i.3 Once what ever is perceivable by way of colour, taste, smell, touch of love and various other materials of transitory nature, the remainder is indeed the Reality, Permanent and Unchanging. ‘Etat vai tat’ or That truly is That! This is what Dharma Raja assured Nachiketa!)

II.i.4 Even one realises that the Self being so subtle is not easy of achievement, once however he does realise ‘That’ as the all pervading Self, then that extraordinary person is replete with happiness alike in his waking state or of dreams, both being indistinguishable and even in death he would be distressed!)

II.i.5) Having attained that nearness of the Great Self, he who is enjoying the results of his great deeds, feels comfortable even as a Jeevan Mukta, since he would be able to vision the past and future alike and what is more he would hardly distinguish the Self and the Supreme! This indeed is That!)

II.i.6) Now that this person is able to vision inward into the Self, he visualises the First Born Hiranyagarbha too as he was born before the Pancha Bhutas form Brahman the True Consciousness as stated to exist in the cavity of the heart as the 'Antaratma' right in the midst of body and senses; indeed a clarification is offered that Hiranyagarbha is but an ornament of original gold which is Brahman!

.(2)

Brahma Sutras 2.2.33 asserts *lokavat to leelaa kaivalyam*: What is the creative activity be at once a sport to Brahman.

Further Brahma Sutras explain vide 2.2.47: That God is the Cause but not the Creator of Material Effects is the incongruity. That God is Nimitta Karana or Abstraction and not the efficient and operative Cause and that Mahat or some other Entity is responsible for the manifestation of the Universe is the fallacy and inaptness. Another incongruity is that God creates creatures as grades, features, qualities and so on, that he neither impels actions of the Beings nor drives them to do good deeds and He is indeed indifferent to every thing and leaves every being to be on one's own. On the other hand, what Vedas show is different:

Kaushitaki- Brahmana Upanishad. (III.8) states:

(There needs to be a perfect coordination of the faculty of knowledge or perception 'per se' and the Jnanendriyas and Karmendriyas or the Agents of Knowing and those of Action to carry out in respect of any Individual Self; Mind is the medium of the transmission and regulation of action. In other words the three entities of the organ of sense, the appropriate object and the sense of recognition need to be in a single and unified operation of mind! The examples are given in the Stanza: Speech is not only a faculty but also what one is desired by the speaker. Similarly smell is what the person concerned is able to smell. Taste of the food is such as the one who likes or does not like and the extent to which the person so experiences. Sound has to be such as to attract the attention of the hearer. Any particular action should be such as to take the approval of whosoever desires to perform. Pleasure or pain cannot by themselves act but what the Individual concerned is desired or ignored / experienced. Mind is only a mere body- device to act but cannot act on its own and cannot be forced by the thinker unless he desires to think. Also, in turn, the ten agencies of Jnaana and Karma viz. the knowledge and action tools need to be activated by the mind, again at the express direction of the thinker. Would there be no elements of Intelligence, there would not be elements of existence either. Just as a chariot of the felly is fixed on the spokes and the spokes are fixed on the hub, so do the elements of existence are fixed in the faculties of intelligence and the latter are fixed on the breathing spirit; further the breathing energy is everlasting universally. And that again is the Self or the Antaratma the reflection of Paramatma. Indeed He is the Supreme and the Supreme Again!

Brihadaranya Upanishad. (IV. iv.5) states: *Yathaa kaari yathaachaari tathaa bhavati-Saadhukari Saadhurbhavati, Paapakaari Paapo bhavati; Punyah Punyena karmanaa bhavati, Paapah Paapena/ Athokhalvaahuh Kaamamaya yevaayam Purusha iti; sa yathaa kaamo bhavati tatkraturbhavati, yatkraturbhavati tat karma kurutey, yatkarma kurutey tadhabhi sampadyatey/* Now the Self under transmigration is stated to be Brahman or Pure Consciousness, and identified as 'Vigyana maya' or the epitome of Intellect, and 'Manonmaya' or the embodiment of Mental Strength, Praanamaya or the personification of Vital Force comprising Five Folded functions of Pancha Pranas viz. Praana Apaana, Vyaana, Udana, Samanaas. Besides this Pure Consciousness manifests the functions of being Chakshu maya or the faculty of vision by eyes and shrotra maya or of sound or hearing by ears and other functions of organs. Further the body prevails upon the Elements of Prithvi-Varuna/ water, Vayu/ Ether, Agni / Fire. Then the body inculcates Kama/ Desire, Krodha / Anger, Dharma/ Righteousness as also the opposites of these feature. Now, the inferences of these features would be that as per the

actions arising there from such as goodness begets goodness, evil begets evil, and so on. The Self in the newer 'Avatar' or manifestation is identified with individual impulses like desire, lust, narrow / broad mindedness, anger or its absence and so on and the concerned body tends to dominate the specified sense and the specified timings!) In Bhagavad Gita (IV.11), Bhagavan Krishna assures Arjuna: *Ye yathaa maam prapadyantey taam sthathaiva bhajaamyaham, Mama Vartmyaanuvartantey Manushyaah Paartha! Sarvashah/* (Partha! In whatever way men worship Me, in the same way do I fulfil their desires). Thus the incongruities are set right: Bhagavan is the Creator of the Cause and effects alike; He is not indifferent to whatever actions the various beings perform but shapes the future of every Being and provides the right motivation.]

Stanza Nine explains that what ever appears as of 'saapehsha rupa' is due to the impact of Maaya just as of rajjuu-sarpa bhraanti as Sadashiva is indeed trikaala baadhita niraapelsha siddha. As maya kaarya's influence so strong that it be not possible to pull out and infrangible. Thus while determining the nature of paramount truth may this be realised that the effulgence alone exists and that the appearance of distinction is an illusion as imagined due to maya. Just as a spider weaves out threads from within and also swallows the threads back withdrawing within itself periodically so does Paramatma creates various Beings and the Universe in totality; He sports with the material of staggering multitude with the active assistance of the Maya Shakti as the proverbial spider does with the unmanifested matter named 'Pradhana' and expands itself enveloping the worlds and materialises 'naama -rupa- guna-karmaadi tantu' or a fantastic range of nomenclatures, forms, characteristics and deeds even as the unique and invisible nucleus of featureless 'Antaratma' as the hidden spectator as the witness! The Unique seed which is actionless and inactive but materialises myriad images. The role of this Undefinable Secret with no qualities and adjectives is highly venerable and what all a human being could do by way of conduct, sacrifices, deeds of high virtue and total dedication with unreserved faith might help Realisation leading to *sukham shasvatam* or Truthful Endlessness! The Self enters inside all the Beings, like Fire enters the world, by assuming varied forms and shapes; this is in its own raw form just like the sky as the body warmth. The Self again enters the world like Air does in varied forms, intensity of speed etc. as the breathing of the Beings. The Self is not disturbed by the sorrows or joys of the Being just as Sun- the eye of the Universe, is totally unaffected by the natural calamities and rejoicings in the world; the superimposition of the illness or the wellness of the concerned body is hardly a matter of concern to the Self as that indeed is supernatural beyond the material world. The Inner Self like the Supreme is therefore totally independent, unique, and all pervasive yet creates myriad forms all of the homogenous and untarnished Purity called Consciousness. It is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses! May there be eternal peace and contentment to withdraw themselves into introspection and discard the frivolities and absorb the magnificence of the Self that is what Brahman all about! To a genuine query as to how one should know the Supreme Bliss; is it self radiant or not! The reply would inevitably be as to how Sun shines; how the Moon and Stars are luminous; how do one would witness flashes of lightnings on the Sky and indeed how is Fire so beaming and glowing! Are not all these indications of that Brahman whose glory is brilliant!

Stanzas Ten-Eleven-Twelve-Thirteen-Fourteen-Fifteen-Sixteen-Seventeen-Eighteen-Nineteen-Twenty

mithyātvam nāma bādhyatvam samyagjñānodaye sati ।

śiṣyācāryopadeśādi svapnavatpratibhāsate ॥ 10॥

mithyābhūto'pi vedāntaḥ satyamārthaṁ prabodhayet ।

devatāpratimāvacca citratvatpratibimbavat ॥ 11॥

sarvo'pi vyavahāro'yaṁ māyayā parijṛmbhaṇam ।

suṣuptisadr̥śī māyā svaprabodhena bādhyate || 12||
yuktihīnaprakāśasya saṃjñā māyeti kathyate |
nāsatī dr̥śyamānā sā bādhyamānā na vā satī || 13||
fa prakāśādiyaṃ bhinnā chāyevārkaṣya tāmasī |
na cābhinnā jaḍatvena virodhānnobhayātmikā || 14||
svahetvavayavābhāvānneyaṃ sāvayavocyate |
na cāvayavahīnā sā kāryeṣvavayavānvitā || 15||
avicāritasiddheyaṃ māyāveśyāvilāsinī |
puruṣaṃ vañcayatyeva mithyābhūtaiḥ svavibhramaiḥ || 16||
na tasyā mūlavicchedamabhivāñchati kecana |
teṣāṃ pakṣe kathāṃ mokṣo manasaḥ sambhaviṣyati || 17||
tisropyavasthā manaso jāgratsvapnasuṣuptayaḥ |
cakravatparivartante bhedabhrāntyekahetavaḥ || 18||
tābhiḥ karoti karmāṇi punastairbadhyate manaḥ |
manasaḥ kevalaḥ sākṣī bhānuvatpuruṣaḥ paraḥ || 19||
tathā prāṇikṛtairarkaḥ karmabhirnaiva badhyate |
tathā manaḥkṛtairātmā sākṣitvānnaiva badhyate || 20||

Stanzas Ten and Eleven on Midhya Tatva and Midhyabhuta vyapti . While referreing to what is ever prevelant to illusion, as distortion of the senses, which can reveal how the human brain normally organizes and interprets sensory stimulation. Although illusions distort one's perception of reality, they are generally shared by most people, yet that very concept of illusion is indeed liable to be overcome, what perfect knowledge be able to be an able teacher as to a student. Like an icon of a deity, a picture or a reflected image, the vedanta be able to guide the reality of a situation. For instance, tha picture of a tiger is not the tiger itself, although an immature mind be able to stir a scare. It is worthwhile perceiving Vidyatattva in its ideal perspective whlch broadly consists of three elements: Sadvidya, the Real Self and the Parameshwara right within the body and mind. The Self element contains Maya, Kala, Vidya, Raga, Kaala, Niyati, Purusha, Prakriti, Wisdom, Ego, Mind, panchendriyas, pancha tanmaatras as all encased by pancha bhutaas. Maya - it separates the ego This is where discrimination begins. The five degrees of Maya are art, learning, passion, time and destiny. Recalling the tatvaas in brief: Niyati Tatwa relates to where a Purusha resides specifically. Kaala Tatwa specifies the age, maturity of mind and characteristics , sex, and environment and such. Raaga Tatwa of the Purusha concerned, attachment accessories, aspirations and desires. The Purusha seeks fulfillment of this type of material wants. Vidya Tatwa is essentially knowledge based. Indeed knowledge is limitless and as much one acquires, so much more remains. Maha Maya obstructing the clear vision of Pure Consciousness due to 'Shad Kanchukas' or Six Layers / Coverings and 'Malaas' or defilements of Aanaava, Maayiya and Karma nature, being the inner most, the interior and the outer parts of the husk that cover in three layers before obtaining the pure grain or antaratma with neither desirable nor the totally free from the stains of the pristine Self! Pancha Bhutas, Panchendriyas and Tri-Tatwas viz. Manas, Buddhi and Ahamkara total up to Prakriti. Prakriti is the totality of the 23 products, each produced from the cause and effect cycle and together Prakriti and Purusha activise the entite universe compose of 36 tatwas! From Prakriti upto Earth, creation encases 'Chaitanyam' or the Pure Conscious -ness by 'dehabhava' as concealed, just as chaff covering the

food grain. This Chaitanyam is covered by Maya aided by indriyas or the sense organs or 'kalaas' to specific gross physical elements. Thus the process of Creation is composed by seven steps beginning from Shiva-Shakti-Sadashiva-Ishwara-shudda vidya-maya and kala the creativity. Vigjnaana is a flow of Self Awareness and is conceptual only. Supreme Consciousness is possible by 'sambhavopaaya' or 'icchopaaya' or as coincidental or as being desirable. It may be like the myth of a rope as a snake. But surely Maha Maya has no role in this illusion. Finally one concludes that the Self Consciousness and Supreme Consciousness are true mirror images since the former has no role in the pluses and minuses of the mortal bodies as per their panchendriyas, mind, buddhi sustained by vital force praana and the Individual Consciousness is a mute spectator only and surely the photo image of Paramatma! Being a great sportsman, Paramatma plays hide and seek with make-belief and reality and at times he kicks up a mendicant high to great form. In Vedanta, Maya is the visitor to whom Ishwara Chaitanya is hurt. In this philosophy, Maya is only a reflection of Shiva's independent power through which he expresses his splendor.

Stanzas 12 and 13 explain that having highlighted the multipronged attack on a jeeva, the display of Maya is akin like a deep slumber on the jeeva and the severe attack by the Prakriti rupa traya shaktis or Self Generated Energies: Brahman is 'Akartaa trayam' and of 'jeeveshwara prakriti rupa trayam' comprising of three energies: two Self Generated Entities and the permanent- the semi permanent-and other third purely temporary. The foremost one is Unknown, the second is the 'bhoktar-bhoga-bhogyarupam' or the Enjoyer of Enjoyment or the the Individual Self, and the third being the object of enjoyment. In other words Brahman is the 'akartar' or the Inactive 'Shtaanu' and 'karavyaadi samsaara rahita' the Base Source of Energy; with neither responsibilities nor duties. But the responsibilities are ably performed with the active involvement of Maya the Prakriti which however is not independent however of Brahman but controlled by Parama Purusha yet does not constitute a second to Brahman on the analogy of electricity-the switch and the lamp!) Tapatraya:

Adhi Bhoudika or Ailments of Physical Nature; Adhyatmika or of Mental-Psychological Nature; and Adhi Daivika or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control. Tapatriayas or the Three Kinds of Difficulties that all human beings are subjected to as also the means of realising the Paramartha Swarupa. The Tapatriayas originate due to Adhyatmika, Adhi Daivika and Adhi Bhoutika reasons. Adhyatmika based Tapaas are either due to 'Shaaririka' (physical) ailments or 'Manasika' (psychological) imbalances. Shaaririka Tapaas include diseases related to head, digestive, heart, breathing, vision, limbs, skin, fevers and so on; related are the various physiological problems of blood-urinary-pelvic nature. Manasika Tapaas are related to Kama, Krodha, Bhaya, Dwesha, lobha, Moha, Vishada, Shoka, Asuya, Apamana, Irshya, Matsara etc. Adhi Bhoutika Tapaas are due to the difficulties attributed to animals, birds, Pishachaas, Serpents, Rakshasaas and poisonous related creatures like scorpions. The troubles on account of Adhidaivika nature are due to cold, heat, air, rains, drought, water, earthquakes, cyclones and so on. Additionally, the troubles are related to birth, childhood, youth, old age, ignorance, Avidya, loneliness, smell, lack of resources, poverty, immaturity, inexperience, lack of opportunity, fear of death, death itself and multiple kinds of experiences of Naraka. There are problems of excessive of opulence, excellent health, excessive youth, and such other excesses and some times ignorance is bliss. More so there could be Tapaas due to discriminations of sex, age, social status, experience, opportunity, family background; origin of birth viz. religion, Varnashrama and age. Disappointments in life, more specifically relating to money and fame, including their earnings, preservation and its vinasha or destruction happen to be yet source of Tapatriya. Like wise are explained as Ishana trayas due to Pranashana-the bond of Life, Dareshana or the bond of wife, Putreshana or the bond of progeny, Dhanashana or the bond of wealth, Sukheshana or the love of happiness and contentment and Dharmeshana or the quest of Virtue; but the first three bonds of life above are the strongest of the Ishanatrayas.

Stanza Thirteen seeks to explain that Prakriti Maya Shakti is by way of its pull and pressure is incomprehensible by any standards of logic or thinking. While being seen, it is not real, by feeling to is beyond real either. One must know Maya as Prakriti and the Master of Maya as the great Lord of all.

Swetaswatara Upanishad (IV. 10) states that Maya is the might of the Godhead in the world that turns the wheel of Brahman. Him one must know, the supreme Lord of all lords, the supreme Godhead above all godheads. Supreme too is his Shakti and manifold the natural working of her knowledge and her force. One Godhead, occult in all beings, the inner Self of all beings, the all-pervading, absolute without qualities, the overseer of all actions, the witness, the knower.

Of what avail is the study of Rig Veda or for that matter of the knowledge even all the Scriptures since after all such studies are rendered as futile if internal discipline is a discount and awareness of the Supreme is a casuality. Veda knowledge, performance of Rituals and Sacrifices and knowledge of the Supreme are indeed the ingredients of Faith in and constant strife for attainment; and the rest is all the play of Maya. Let it be realised for ever however that the whole Universe is Prakriti and Maya and even the play of Maya is again the play of the Almighty itself! Indeed Ishvara and Shakti are like the parents of the Universe. One should realise that Pakriti creates the worlds of the Real-Unreal Nature, protects them by her own energy of the three gunas and terminates the Universe by her own powers again at the instance of Ishvara and revives too again by her own energies! Thus goes the cycle of Srishti-Sthiti-Samhaara!)

Swetaswatara Upanishad (VI. 1, 7, 8, 11): There is then a supreme Reality eternal, absolute and infinite. Because it is absolute and infinite, it is in its essence indeterminable. It is indefinable and inconceivable by finite and defining Mind; it is ineffable by a mind-created speech; it is describable neither by our negations, *neti neti*,—for we cannot limit it by saying it is not this, it is not that,—nor by our affirmations, for we cannot fix it by saying it is this, it is that, *iti iti*. And yet, though in this way unknowable to us, it is not altogether and in every way unknowable; it is self-evident to itself and, although inexpressible, yet self-evident to a knowledge by identity of which the spiritual being in us must be capable; for that spiritual being is in its essence and its original and intimate reality not other than this Supreme Existence.

But although thus indeterminable to Mind, because of its absoluteness and infinity, we discover that this Supreme and Eternal Infinite determines itself to our consciousness in the universe by real and fundamental truths of its being which are beyond the universe and in it and are the very foundation of its existence. These truths present themselves to our conceptual cognition as the fundamental aspects in which we see and experience the omnipresent Reality. In themselves they are seized directly, not by intellectual understanding but by a spiritual intuition, a spiritual experience in the very substance of our consciousness; but they can also be caught at in conception by a large and plastic idea and can be expressed in some sort by a plastic speech which does not insist too much on rigid definition or limit the wideness and subtlety of the idea. In order to express this experience or this idea with any nearness a language has to be created which is at once intuitively metaphysical and revealingly poetic, admitting significant and living images as the vehicle of a close, suggestive and vivid indication,—a language such as we find hammered out into a subtle and pregnant massiveness in the Veda and the Upanishads. In the ordinary tongue of metaphysical thought we have to be content with a distant indication, an approximation by abstractions, which may still be of some service to our intellect, for it is this kind of speech which suits our method of logical and rational understanding; but if it is to be of real service, the intellect must consent to pass out of the bounds of a finite logic and accustom itself to the logic of the Infinite. On this condition alone, by this way of seeing and thinking, it ceases to be paradoxical or futile to speak of the ineffable: but if we insist on applying a finite logic to the Infinite, the omnipresent Reality will escape us and we shall grasp instead an abstract shadow, a dead form

petrified into speech or a hard incisive graph which speaks of the Reality but does not express it. Our way of knowing must be appropriate to that which is to be known; otherwise we achieve only a distant speculation, a figure of knowledge and not veritable knowledge.

The supreme Truth-aspect which thus manifests itself to us is an eternal and infinite and absolute self-existence, self-awareness, self-delight of being; this founds all things and secretly supports and pervades all things. This Self-existence reveals itself again in three terms of its essential nature,—Self, Conscious Being or Spirit, and God or the Divine Being. The Indian terms are more satisfactory,—Brahman the Reality is Atman, Purusha, Ishwara; for these terms grew from a root of Intuition and, while they have a comprehensive preciseness, are capable of a plastic application which avoids both vagueness in the use and the rigid snare of a too limiting intellectual concept. The Supreme Brahman is that which in Western metaphysics is called the Absolute: but Brahman is at the same time the omnipresent Reality in which all that is relative exists as its forms or its movements; this is an Absolute which takes all relativities in its embrace. The Upanishads affirm that all this is the Brahman; Mind is Brahman, Life is Brahman, Matter is Brahman; addressing Vayu, the Lord of Air, of Life, it is said “O Vayu, thou art manifest Brahman”; and, pointing to man and beast and bird and insect, each separately is identified with the One,—“O Brahman, thou art this old man and boy and girl, this bird, this insect.” Brahman is the Consciousness that knows itself in all that exists; Brahman is the Force that sustains the power of God and Titan and Demon, the Force that acts in man and animal and the forms and energies of Nature; Brahman is the Ananda, the secret Bliss of existence which is the ether of our being and without which none could breathe or live. Brahman is the inner Soul in all; it has taken a form in correspondence with each created form which it inhabits. The Lord of Beings is that which is conscious in the conscious being, but he is also the Conscious in inconscient things, the One who is master and in control of the many that are passive in the hands of Force-Nature. He is the Timeless and Time; he is Space and all that is in Space; he is Causality and the cause and the effect: He is the thinker and his thought, the warrior and his courage, the gambler and his dice-throw. All realities and all aspects and all semblances are the Brahman; Brahman is the Absolute, the transcendent and incommunicable, the Supracosmic Existence that sustains the cosmos, the Cosmic Self that upholds all beings, but It is too the self of each individual: the soul or psychic entity is an eternal portion of the Ishwara; it is his supreme Nature or Consciousness-Force that has become the living being in a world of living beings. The Brahman alone is, and because of It all are, for all are the Brahman; this Reality is the reality of everything that we see in Self and Nature. Brahman, the Ishwara, is all this by his Yoga-Maya, by the power of his Consciousness-Force put out in self-manifestation: he is the Conscious Being, Soul, Spirit, Purusha, and it is by his Nature, the force of his conscious self-existence that he is all things; he is the Ishwara, the omniscient and omnipotent All-ruler, and it is by his Shakti, his conscious Power, that he manifests himself in Time and governs the universe. These and similar statements taken together are all-comprehensive: it is possible for the mind to cut and select, to build a closed system and explain away all that does not fit within it; but it is on the complete and many-sided statement that we must take our stand if we have to acquire an integral knowledge.

An absolute, eternal and infinite Self-existence, Self-awareness, Self-delight of being that secretly supports and pervades the universe even while it is also beyond it, is, then, the first truth of spiritual experience. But this truth of being has at once an impersonal and a personal aspect; it is not only Existence, it is the one Being absolute, eternal and infinite. As there are three fundamental aspects in which we meet this Reality,—Self, Conscious Being or Spirit and God, the Divine Being, or to use the Indian terms, the absolute and omnipresent Reality, Brahman, manifest to us as Atman, Purusha, Ishwara,—so too its power of Consciousness appears to us in three aspects: it is the self-force of that consciousness conceptively creative of all things, Maya; it is Prakriti, Nature or Force made dynamically executive, working out all things under the witnessing eye of the Conscious Being, the Self or Spirit; it is the conscious Power of the Divine Being, Shakti, which is both conceptively

creative and dynamically executive of all the divine workings. These three aspects and their powers base and comprise the whole of existence and all Nature and, taken together as a single whole, they reconcile the apparent disparateness and incompatibility of the supracosmic Transcendence, the cosmic universality and the separateness of our individual existence; the Absolute, cosmic Nature and ourselves are linked in oneness by this triune aspect of the one Reality. For taken by itself the existence of the Absolute, the Supreme Brahman, would be a contradiction of the relative universe and our own real existence would be incompatible with its sole incommunicable Reality. But the Brahman is at the same time omnipresent in all relativities; it is the Absolute independent of all relatives, the Absolute basing all relatives, the Absolute governing, pervading, constituting all relatives; there is nothing that is not the omnipresent Reality. In observing the triple aspect and the triple power one could realise how be never be ever possible at all.

Stanza Fourteen seeks to explain that like the dark shadow of Surya Deva, Maya Skakti is stated as of the inseparability of Surya Deva's effulgence. Likewise, is Maya Shakti be separated from the Supreme Power. No, they are coexistent, and in fact identical.

Stanzas Fifteen-and Sixteen: Since the reach of Maya is farreaching with neither causes nor effects, being adi-madhyaanta rahita, this reaches, appears and disappears as of an amorous harlot, she deceives the jeevaatman with unreal dalliances. Maha Devi gave clarifications in no uncertain terms that Maha Purusha and Herself was just the same as a lamp and reflection in a mirror and that She was neither a female nor a male, but a Unique Genderless Nirguna. Any changes witnessed are due to the interplay of 'Antah Karanas' or natural instincts like Mind, Buddhi, (Mental Power) and 'Ahankara' (Ego) on the one hand and 'Maya' (Illusion) on the other. At the time of Creation following the Great Dissolution (Pralaya), the dissimilarities occurred as Gender, 'Karma' (Fate) and 'Anthah Karanas' all created by 'Maya'. It was at that time of Creation, that The Supreme Energy assumed various 'Vibhutip' or Manifestations like Sri (Prosperity), Buddhi(Brainpower), Daya (Compassion), Dhriti (Tolerance), Smriti (Memory), Shraddha (Conviction), Medha (Acumen), Lajja (Shame), Shanti (Peace), Nidra (Sleep), Pipasa (Desire), Vidya (Comprehension), Spriha (Awakeness or Alertness) and Shakti (Power). Maha Devi continued to state that She was the Para, Madhyama and Pasyanti (Mystic expressions of the Supreme Power indicating the Stages of Manifestations of the Eternal Force); She was Para Shakti beyond one's Comprehension, Madhyama Shakti who was both Expressed and Unexpressed (Vyakta –Avyakta) and Pasyanti Shakti who was Fully Manifested and recognisable with Physical Form or Sakara Shakti; She was also present in thirty five million 'Nadis' through out a human body (the tubular organs of the body like arteries, veins, intestines, blood vessels, pulses etc. She was in Vasa (fat), majja (marrow), Tvak (skin) and Drishti (eye sight) clearly present in each and every part of 'Samsara'. So was the case of non moving objects of Creation either animate or inanimate. Maha Devi further affirmed that She was seen as Brahmi or Sarasvati, Vaishnavi or Lakshmi, Eswari as Gauri, Indrani as Indra, Varuni as Varuna, and so on whose formations were all Hers, making the counterpart Purushas perform their tasks as the Maha Devi's agents or instruments of action. She was the Gunas of Satva, Rajas and Tamas; Ahamkaras-Jnana Sakti (the Power of Knowledge), Kriya Sakti (The Power of Action) and Artha Sakti (The Power of Wealth or Maya the Illusion); The various Tatvas and Maha Tatva; and the interplay of Five Tanmatras or Subtle Elements viz. (Touch, See, Breathe, Hear and Taste) and Five Basic Elements (Earth, Air, Water, Fire and Sky) known as the Process of 'Pancha- Karana' resulting in Five Causes. This was made into a Jeeva (Living Entity) and the Cosmic Totality of That would be Brahma, stated Devi Bhagavati! Maha Devi, the features of the Three 'Gunas' or attributes were explained to Narada. Normally, Faith is known to exist in the form of three Gunas viz. Sattva Guna, Rajas Guna and Tamas Guna. Sattva is described as the fountain of Goodness and happiness in a pure form. Its colour is stated to be white standing for purity, integrity, happiness, contentment, forgiveness and faith. The Rajas Guna is stated to be red in colour and is featured as false pride,

deceit, avarice, hatred and selfishness. The Tamo Guna standing for black colour is stated to feature ignorance, lack of resources, anger, fear and quarrelsomeness. There is no set identity of the Gunas but are intermingled and rapidly changeable. A person who is Good basically might spurt out into anger and pride and change over in the same breath to fear. But surely the resultant impact would be disastrous.

Stanza Seventeen: Some like slaves and harlots do not cut off their roots and seeds in which case how indeed their liberation could ever come about at all and how their attitudinal changes be ever possible. It is the mind setting replete with vishaya vaasanaas or impressions that need to be corrected from their erstwhile lives that would need to be corrected. Hence there be gradual transformation and liberation becomes by manolalaya or manomaasa, dissolution of mind setting possible.

Stanza Eighteen: The three stages as of awakeness, dream stage and deep sleep, being the primary causes as of a revolving wheel, the respective mental reactions too are likewise as hence the bondage is perpetuated likewise. Thus avidya is perpetuated. Normally a person is differentiated by his nature and nurture. These tendencies tend to influence the proclivities of Vidya and Avidya or Ignorance and Knowledge. Even as both have to cross the gates of death, one prepares for crossing it with not much of concern to other worldliness but of material ends while others due to Vidya or Awareness of higher worlds seek to resort to work and wisdom. Now these tendencies are the follow-up of the previous lives called 'Prarabdha' or the carry forward. That indeed was the nature of a person who has just transmigrated with the load of his 'paapa punyas' or merits and demerits at the termination of the previous life. one should also realise that various deeds of virtue by themselves would not by themselves provide 'mukti' from the cycle of births and deaths but would be a step forward to cleanse the mind and hearts. On the other hand, it might be interesting to note that Avidya needs to be recognised its due role since in its absence, how could Vidya flourish and be an instrument for Realisation just as when one always lives in darkness would there be a comparison possible for enlightenment! After all in the absence of Aditya what would be the reason and incentive for an individual's freedom from the bondage of mind, panchendriyas and the thick screen of 'Maya'!

Stanza Nineteen: One's mind performs what the panchandriyas are dictated as explained vide Kathopanishad as revisited: (This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the 'buddhi' or the Intellect, mind is the bridle!)

I.iii.4) The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie. the eyes-ears- mouth-nose-reproductive cum excretory organs and Pancha Jnenendriyas of seeing-hearing-eating-breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind detailed above)

I.iii.5-8) The Panchendriyas attached to the Charioteer called the Intellect lacks discrimination as that of the Intellect too, then the vicious horses too get carried away with wrong deeds. But once Intellect in tune with the bridle of mind is endowed with care and discretion then the organs too like the good horses tend to run on the roads of safety and well being. Contrarily, the master of the chariot looks bewildered as mute spectator to the unapproved deeds of the Charioteer, the bridle and the horses thus for sure getting deeply engaged in the cycle of births and deaths with all the risks of existence again and again either as humans or animals or worms depending on the deeds of the body concerned! However if the charioteer as associated with the bridle and quality horses would certainly take to smooth roads without pitfalls and seek to escape the dreaded cycle of births and deaths!

I.iii.9-11) A person who is fortunate to possess a 'saarathi' or a charioteer of distinguishing ability with controlled psyche accomplishes the destination never to be born again and that indeed is the 'Paramam Padam' or the abode of the Supreme! Thus the 'arthaa' or the sense objects are 'paraah' or higher than the senses; in other words material objects are created to cater to 'Indriyas' but intelligence overcomes the temptations of the mind; the Antaratma or Inner Consciousness is on a far higher scale. Put in a different way, Maya or Illusion that tends to make

the intelligence and action overpowers but the Consciousness is on a higher pedestal and has the ability to overcome the enticement. The pull of Maya is strong enough but ‘Mahat’ or the Great Soul is ‘Param, Avyaktam, and Purusham, Purushaat na param kim chit’ or the Culmination, Subtle, and Purusha the Supreme or nothing there beyond!)]

Stanza Twenty

Just as Surya Deva is not bound by actions of living beings, so also, Nijatma too being regardless of the actions of human mind much less the latter’s pluses and minuses except being a witness thereof. Living beings be naturally are prone to satkaaryaas, dushkaaryaas or indifferent acts in the light of the Day or otherwise, but that be on the as per the mind acts as impelled by the consciousness of the Self which alone is the witness least affected by the actions.

[Expla. vide Kathopa.vide II.ii.9-15

II.ii.9-15) The Self enters inside all the Beings, like Fire enters the world, by assuming varied forms and shapes; this is in its own raw form just like the sky as the body warmth. The Self again enters the world like Air does in varied forms, intensity of speed etc. as the breathing of the Beings. The Self is not disturbed by the sorrows or joys of the Being just as Sun- the eye of the Universe, is totally unaffected by the natural calamities and rejoicings in the world; the superimposition of the illness or the wellness of the concerned body is hardly a matter of concern to the Self as that indeed is supernatural beyond the material world. The Inner Self like the Supreme is therefore totally independent, unique, and all pervasive yet creates myriad forms all of the homogenous and untarnished Purity called Consciousness. It is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses! May there be eternal peace and contentment to withdraw themselves into introspection and discard the frivolities and absorb the magnificence of the Self that is what Brahman all about! To a genuine query as to how one should know the Supreme Bliss; is it selradiant or not! The reply would inevitably be as to how Sun shines; how the Moon and Stars are luminous; how do one would witness flashes of lightnings on the Sky and indeed how is Fire so beaming and glowing! Are not all these indications of that Brahman whose glory is brilliant!)]

Stanza Four outlines that if the insentient universal objects without the dependence of Ishvara would not have been revealed at all. Kevala Chaitanya maatra be worthy of mentioning. Chaitanya comes from the word Chetana which means Knowledge for Higher Consciousness which is related the reality of the universe freed from the awareness as being bound to the materialistic experiences of prakriti Maya . ‘Chid-anand roopah shivo hum’ or to self assert : ‘I am form of consciousness and bliss, I am the Atma and chetana or pure consciousness that could pull the mind from the vishaya vaanchaasto extreme introspection and into a meditative stillness. The seven folds of consciousness in the Upanishads are physical, vital, mental, supra-intellectual, blissful, infinite divine Self-awareness and pure divine existence. Thus the swatah siddha prakaasha dharma. Also the chetana vigjnaana as of swaprakaasha siddha. Just as Suryadeva, the vision of the univeres is not tainted by the external defects of the objects seen by the eyes the beings nor of what the living beings, and their sorrows and joys. Living beings perform, good, bad, indifferent actions on the light of the Sun, but Arman is least affected thereby.]

Stanzas 21-22-23-24-25-26-27-28

ātmā karoti karmāṇi badhyate mucyate ca taiḥ ।

ityaupacārikī kṛptirbhramamātraiva kevalam ॥ 21 ॥

dhūmābhradhūlīnīhārairas prṣṭo’pi divākaraḥ ।

yathā channa ivābhāti tathaivātmā'pi māyayā || 22||
yathā līlāvaśātkāścidbhrāmyamāṇaḥ kumārakaḥ |
bhramattatpaśyati jagat śatacandraṃ nabhaḥsthalam || 23||
tathaiva māyayā jīvo bhrāmito vāsanāvaśāt |
nnānākāramidaṃ viśvaṃ bhramamāṇaṃ ca paśyati || 24||
saṃsṛjya manasā devaḥ saṃsaranniva lakṣyate |
yathā'rko jalasaṃsargāccalannāneva lakṣyate || 25||
yogābhyāsavaśādyena mano nirviśayaṃ kṛtam |
nivṛttaḥ sa pumāṃsadyo jīvanmukto bhaviṣyati || 26||
dvā suparṇau ca sayujābhavanmāyayā śivaḥ |
ajāmekāṃ juṣanneko nānevāsīditi śrutiḥ || 27||
iti śrīdakṣiṇāmūrtistotrārthapratipādake |
prabandhe mānasollāse aṣṭamollāsasaṅgrahaḥ || 28||

Just as a japaakusuma sannidhi a swaccha sphatika would then to be reddish, the kartaamanaadi sannidhi, the nijaatma kartutva be bhoktrudvaadi dharmaabhaasa be turned to. In other words, as the Atman performs actions, there are bound to be liberated even as a figurative conception and even as a fantasy.

[Brief vide Mandukya Karaka 17-18:

‘Mayantaram idam dvaitam’ or it is only an illusion or Maya that duality of existence is a justified phenomenon as of one’s own hallucination and ‘Advaitam paramarthataḥ’ or of Existence and Beyond is the Supreme Truth. The Universe appears and disappears and so does the Body with adjuncts of organs and senses; the cycle of births and deaths is ever recurring even as the Self and the Supreme are identical. How does indeed one could ever instruct till one experiences the contrary! In other words, only self experience could teach but lack of faith leading to darkness might end up to further darkness; hence the cautionary note of Upanishads: ‘Asato maasadgamaya, tamasomaa jyotirgamaya, mrityormaamritam gamaya’.]

Stanzas 22-23-24: Just as Divaakara even as surrounded by fog and smoke, clouds and dust in the viewer’s vision, is indeed touched by the Pratyaksha Bhaskara, likewise the entire shortcoming be of the one who onlooker but not of the Surya Deva, and likewise when the Nijaatma Swarupa as shrouded by the deep cover of Maaya be disabled to see the inward and realise the Inner Self. Just a play boy circling around a pillar in play, be seeking to see the world by imagining the sky-clouds-sun-moon-stars and so on, so be the jeeva being deluded by the thick concealment of Maya.

Kenopanishad explains:

It is Maya the Yakshi ever preventing Jeevas and Devas alike to discover the Truth!

III. 1-2) Brahman is truly unknown to those who are either not keen to know or those who desire to know but are unable to know despite their high keenness to know and make enormous efforts but still cannot know. It was in this context that the Supreme appeared to have at one stage created Maya or the dense cover of Ignorance over the Devas and allowed them the feeling of victory in the battle of evil forces and of virtues ensuring the stability of the Universe; Devas got elated that the success was their own not realising the magnificence of Brahman the Supreme.

Stanzas 25: As in respect of Pratyaksha Bhaskara reflected in waterflows might appear many and shaky, Paramatma too due to the aberrations of the mind of jeevaas as driven by the panchendriyas be appearing to be undergoing transmigration. That To realise Brahman one might underline the Power of Speech and Mental Calibre, Strong Sankalpa, Sturdy Self and Will Power, Application of Mind, Vijaana / Knowledge, Physical Strength arising from Anna / Ideal Food, Water, Heat Energy, Mental Power to see, hear, and think, Hope, Trust and Firm Conviction, and above all Praana, Nishtha / Commitment, Karyacharana /Involved Activity and Service towards Fulfillment. Brahman who is incomprehensible is indeed the Individual Self within one Self itself! Detachment and Deliberation are the rudiments of Reliasing theSupreme. Righteous action irrespective of fruits begets further longevity to keep pursuing the path of enlightenment; Involvement of evil actions caused by panchendriyas like vision, hearing, touch, breathing, generation accentuated by mind blinds the Essential Truth and the pace of recovery would be too slow even nil; Unity of Self and the Supreme is evident and harnessing body parts and senses is of paramountcy to reiterate that essential Truth; both the Inner Self and the Supreme are stable yet on the move, nearby yet distantly unrealised, right within but without calling for intense introspection; the Self has no hatred for others since the action-reaction syndrome does not affect it in the least and those Yogis when realise this Reality wonder where there is hatred and what is the love; As there is ‘tadaadmya’ or absolute Identity, the Self and Supreme ought to be the same, irrespective of the play of senses and thoughts that the body carries; the Supreme is all pervading, unborn, bodyless yet allots clear instructions to follow by all entities; Pursuit of the path of Vidya and Avidya ie Knowledge against blind Ignorance needs to be distinguished since the latter enter the portals like rites, rituals and Sacrifices or get stuck to karma kaanda alone but Vidya is the higher plane of Learning ; Fruits of Vidya on the ascent path by wisdom, meditation and Karma or Work defined and duly blended; Knowledge and Ignorance both cross life and death but the former gets bliss while the latter gives rebirth; Prakriti or Maya and Purusha are manifest/ unmanifest but what is really worthy of worship be distinguished clearly; maya creates, preserves, destroys and recreates but the Driving Force is the Supreme; worship to Maya and Hiranyagarbha differs -one by ‘Karma’ another by ‘dharmaacharana’ and detachment; Truth and Immortality are concealed under the thick blanket of ignorance, may Surya open the Solar Orbit and let the golden vessel unveil Brahman or in other words worship to Solar Orbit reveals a golden disc and a Face within as Brahman ; solar Orbit discloses the Truth that Brahman is Surya Himself as it represents vision, the signs of death as also Bhur-Bhuvah-Swaha; Eternal Truth as divulged by worshipers is the Golden Disc or the Solar Orb and that the Supreme is Vayu the Vital Force; Vidya or Avidya, Deed or Misdeed, but the Ultimate Reality is Death and Agni. Thus Karmacharana be utilised to conquer ‘mrityu’ and and utilise atma jnaana to accomplish amritatva. ‘Manas’ or Mind is remote controlled by Almighty indeed. How does one realises this Almighty. The Teachings are invariably directed to two paths viz. Paraa Vidya and Aparaa Vidya. The former Knowledge is indended to achieve ‘Sadyo Mukti’ or of short term Liberation and Aparaa Vidya aims at superior learning to accomplish ‘Krama Mukti’. The ParaaVidya seeks to overcome desires by way of Mind from the pulls and pressures of material desires by way of Abstinences, Sacrifices, Charities and such other acts of ‘Karma Kanda’ or ‘Karma Yoga’, while ‘Aparaa Vidya’ necessarily involves elevated levels of ‘ Atma Samskara’ or of purification of mind and thought and focus on Inner Consciousness by way of demolishing the thick walls of Ignorance by way of ‘Samyak Drishti’ or Inward Vision as reflected in, and unification of the Self with the Supreme leading up the ladder of ‘Krama Mukti’

Stanza 26 further explains: It is that Yogi who could empty the mind of all sense objects especially the like food, the worldly matters that impact individual bodies their respective physical sensory organs receive the signals and result in joys or sorrows but such sensations are momentary and need not disturb the body equilibrium. As such need not be worried, much less about till the terminal point which too follows yet another birth. Meanwhile in the ongoing life, ‘prakriti niyamas’ or natural laws

prevail such as the seasons of summer- winter-rains and so on which are inevitable and need to be experienced without exceptions. Therefore, may your ‘sahana shakti’ or the energy of endurance has to be checked on balance. Meanwhile therefore one ought to be a ‘Sthita Pragjna’ or of Balance of Fortitude. Thus ‘taadaatnya’ or merger of the Self and the Supreme is possible only after the mortal body falls off. Just as a grain of rice if separated from the husk and bran would not be utilised for sprouting like other grains, the pure consciousness in the enlightened Beings when separated from their coverings viz. the six ‘kanchukaas’ or coverings or the offsprings of Maya Shakti around, then the pure consciousness is like Shiva Himself.. The individuals are freed from the karmik and other defilements, then there is no reason as to why that seed would not sprout once again. The universe and its diverse objects is called by nescience or deep ignorance. The stages of a Being from the actuality or of awakeness-dream stage-sushupti- and finally --the pragjnatwa despite the continuance of In other words, Samsaara begets Agjnana or Ignorance, swaatma jnaana as a result of the removal of the six kanchukas and three malas of aanava-mayiya-karma phalas, jeevan mrityu stage might be possible when the self feels like the Supreme but ‘tadaatmya’ or final merger of the ‘Prajnatwa’ only after the body falls only. In respect of the generally ignorant persons at the critical time of death the state of destiny causes a merit or otherwise; this may be so not only for a human being but in respect of an animal, bird or reptile but to a person of constant purification of the self with the incessant practice of virtue and merit, the minute of departure would be perhaps as chosen; to such a spiritualist already surfiert with the Shiva Tatwa the moment of departure would not be the simple issue of transmigration from one self to another self as per the destiny. The Enlightened Self in him at that time of enlightenment visions the Supreme Self as a mirror image, even with or without the mortal body. Thus the embodied soul associated with the erstwhile karma and other blemishes, if any, would now not be adding further blemishes barring the past stock. Once the enlightened Self has the blessing of Paramatma to reveal Himself from mountain top as it were, that glimpse was no doubt invaluable from a distance. But the distant view is not visualised as the quintessence as all of the tatwas is not; the gradual steps reveal themselves as the mountain’s elevations are crossed and clearer visions are facilitated.

Stanza 27: Dwaa suparnoucha sayujaabhavanmaayayaa Shivah—

[Expla. vide Mundaka Upa. III.i.1-5 on The Story of Two Birds one seeking material joy and another lasting spiritual bliss

Mundakopanishad is quoted: III.i.1) *Dve Suparnaa Sayuja sakhaaya samaanam vriksham parishasvajaate, tayoranyam pippalam svaaddhvatti anaishnan anyobhichaakasheeti/*

(An analogy of two companion birds named Suparna and Sayuja is drawn sharing the same tree as one is busy eating the fruits of the tree while the other remains watching without tasting; this is just as two persons are enjoying the taste even as the other refrains. While one regales by rejoicing the sweet results of different kinds of material happiness the other person calculates and weighs the pros and cons of the karma and the resultant reactions Bhagavad Gita opens a similar analogy too vide the Purushottama Prapti Yoga viz.XV chapter 1: *Urthvamula madhaasshaakhaam ashvattham praahuravyayam, cchhandamsi yasya parnaani yastam vedsa vedavit/* or there is an Ashvatta Tree whose roots are comparable to ‘Samsaara’ with roots visible on the ground and branches leaning down stated as of lasting life with Vedas as its leaves and the characteristics are well realised by a Veda Pandita. Kathopanishad vide II.ii.1 states: *Urthva mulovaakshaakha eshoshvattahsanaatanah, tadeva shuram tad brahma,tad evaamritam uchyate, tasmin lokaah shrutaah sarve tadunaateti kaschana, etadvai tat/* or the cause and effect manifestation is discussed since the gigantic peepul tree with its root emerging of Brahman the immortal and the worlds there from. The sprawling tree is replete with innumerable extensions of features ranging from Pancha Bhutas of the Five Elements, Devas, Dishas and Virtues on the one side even with defending energies of the Universe as the

relieving points and on the other hand a huge multitude of evils, old age, deaths, sorrows, diseases, struggles, besides material attractions all over. Yat Brahman puts a lid on the totality of situations, alike the pluses and minuses, yet with the defined boundaries and ground regulations well in place! Indeed That is That!)

III.i.2) Thus the ephemeral attractions are easily drowned in by the majority while a far few only resist the temptations yet both the clans belong to the same very tree of Samsara. The struggle is against the temporary excitement versus self control and patient faith for bliss perhaps in the excruciating and even prolonged long term with total liberation.)

A literal translation is as follows: – “[On one same tree, two birds are perched, associated as a pair. Of these, one eats and tastes the fruit. The other of the pair is that which does not eat, but just looks on. This translation is taken from ‘ahamkaara’. The teaching from the verse is also given thus: Here the word ‘Vriksham’ signifies the body. The verse speaks of two birds on such a tree which signifies the real I-ness, the Antaratma, as qualified by the the ahamkaara. The real Self called Antaratma is spoken of here as a bird which ‘looks on’ or which is the witness to all the worldly objects, as well as all experiences in the mind, including sorrow and happiness, anger and compassion, depression and joy, and so on. It is untouched by any of these experiences. Nor is it a doer. It watches the mind and body go through and perform varieties of activities. It is unaffected by the actions themselves, and also of the result of actions and experiences. Therefore this real-I, the witness, the Antaratma is simply ‘looking-on’, *abhichaakshiti*, it is simply Witnessing all the activities and experiences in the mind, body and the world. The apparent-I, the ahamkaara, is the ‘I’ness seen as being really associated with the body-mind complex. By taking this association to be real, one thinks of oneself as the doer of activities and the enjoyer I enjoyed such and such experience”). Thus, such an apparent-I, the ahamkaara, is spoken of here as the other bird, which is moving through the tree and enjoying (*‘svaadhatti’* in the verse) the fruits of the tree. Thus, to this bird, doership and enjoyership is associated, while the other-bird, the representative of the Atma is simply looking at whatever is going on. The locus of both of these two birds is said to be a *‘vriksham’*, a tree. The tree is analogous to the body. The Upanishad wants to teach about the Saakshi, the Witnessing principle, the real consciousness, as being separate from the body-mind. However, it is teaching about the Witnessing principle not as an object of experience, but the real nature of the subject (the self) itself. In other words, it is teaching the truth of the seeker, the Vedantic student, himself. This subject, the real I, is easily available for understanding ‘within’ the body, as the seeker’s own self. Therefore the two birds are said to be on the same tree. This real-I is independent of the world, independent of body-mind, and independent of duality of any kind. It is the same I, the AtmA, which enlivens all beings as the pure consciousness principle. Thus vedanta explains that as long as one’s association with the body and mind, is a doer or enjoyer and therefore a samsaari, a person caught in the vagaries of life, who has to depend on external sources for security peace and happiness. When the Vedantic student is able to separate the body-mind complex from oneself, through knowledge as revealed through Vedanta from a traditional Guru, then the Vedantic student understands oneself as the AtmA, the pure consciousness, the witnessing principle, and therefore becomes unaffected by whatever is happening in the body-mind. Such a person becomes emotionally independent of the world and the state of his body-mind to be happy. At the same time, because this pure consciousness principle enlivens all beings, the Vedantic student is at once able to relate to the samsaara of all living beings. Naturally both vairagya (dispassion) towards enjoying the world through one’s own body-mind is strengthened in this person, and also the attitude of pure compassion, pure love towards all beings, is strengthened. This is known as Saakshi jnaana, and it is an intermediate step in the understanding of the Advaitic teaching.

Chapter Nine

Bhurambhyaamsyanilombaramaharnatho himaamshu pumaan

*ityābhāti carācarātmakamidaṃ yasyaiva mūrtyaṣṭakam ।
nānyatkiñcana vidyate vimṛśatāṃ yasmātparasmādvibhoḥ
tasmai śrī gurumūrtaye nama idaṃ śrīdakṣiṇāmūrtaye ॥ 9॥*

Saashtaanga namaskaaraas to Guru Dakshinamurti whose eightfolded form is indeed the universe of sentient and insentient forms of earth, water, fire, air, sky, Surya Chandras and the Beings in the universe as the learned persons vouchafe.

Stanzas 1-2-3

*kathamevaṃvidhā māyā nivarteteti prcchataḥ ।
īśvaropāsanārūpastadupāyaḥ prakīrtiyate ॥ 1॥
ṣaṭtriṃśattattvarūpāsu paramēśvaramūrtiṣu ।
pratyakṣeṇopalabhyante sarvairapyāṣṭamūrtayaḥ ॥ 2॥
ameyāsu manaḥ kṣipramāroḍhum nārhatītyataḥ ।
mūrtyaṣṭakamayīm brūta guruḥ sarvātmabhāvanām ॥ 3॥*

Guru explains to shishyaas about the nature of midhyaabhuta samsaara pradarsdhana and explains thus vide Chhandogya Upanishad :

[True identity of the Individual Self and the Supreme Soul]

III.14.1) This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does he depart; indeed he or she shapes one's own destiny for sure!) III.14.2) The Self comprises of mind, the vital force of the body and inner consciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and cravings!) III.14.3) The Self within the lotus of my heart is smaller than paddy, barley grain, mustard seed and so on but is indeed greater than earth, space, heaven and the totality of the Universe!) III.14.4) This Self of mine as present in my heart is what all that is performed by way of actions, what all is desired, of excellent tastes-smells-speaks, etc with no margins of non-fulfillment! Such is the status of Brahman; on departure of the mortal world, this Self of mine would leave the perishable body and be identified with Brahman. He who has this unshaken faith shall truly attain that status, as Shandilya Maharshi asserted again and again!)]

Stanzas 2 and 3 explain further: Aalambana type of upaasana is indeed possible; prapanchopadhaana kalptarupa Ishvaropaasana is actually termed as aalambana. The universal tatwas are as the following:

[Expanation on Avyakta Bhagavan's manifestation of Maha Tatva Swarupas]

a) Maha Tatvaas in general:

Suddha Tattvas or Pure Spiritual Energy and of Pure of Infinite Consciousness./- 2. 'Shakti Tatwa' of prevalng Reality the Principle of Power./ 3. 'Satvika Tatwa' nature or spiritual nature or of Siddha Purushas or Yogis being fully aware of Paramathma and of great Spiritual powers and of Ashta Siddhis like or Supernatural Powers are Anima or the ability of miniaturising oneself; Mahima is turning one self giant like; Laghima is the capacity to get oneself unusually light; Garima is to make the Self too gross and heavy; Prapti is to achieve any kind of mental desire; Prakamya or providing fulfillment of other's wishes; Vashitwa or capacity to control any other Party; Ishitwa or fully dominating over others as wished. Among many other Siddhis include Para Kaaya Pravesha or totally entering other's body and even Soul; Doora Shravana or distant hearing, Doora Darshana or Distant

Vision or ability to see things or actions any where from other places; Manojavam or reaching a place as fast as a thought as also thought reading; Kamarupa or assuming the physical form of another Being-be it a moving species or an immobile like a mountain etc; Swacchanda Maranam or the gift to die at one's own wish; Deva Saha Kreedha Anudarshanam or the gift to view Deva Devis playing among themselves; Yatha Sankalpa Siddhi or accomplishing any thing by a mere thought; and so on./

4. 'Maya Tatva' or of make believe action-miracle-magical powers./ or Maya Shakti. At this stage something extraordinary happens. Just as the Sun is sometimes obscured by an eclipse or by a mist or cloud which conceals his radiant orb from human view, God's Infinite, Independent and Free Consciousness appears to become obscured by a layer of dense and opaque Consciousness. This dark veil of Consciousness provides the substance from which the Material Universe is created. 5. The next Kaala Tatva be due to God's Power of Five Divine Powers of Consciousness, Bliss, Will-Power, Knowledge and Action. 6) Then be Vidya Tatva or of the power of knowledge associated with a sentient beings.. Then the Raaga Tatva is essentially anchored to will-power. 7) Then the Niyati Tatva is of the stage at which own's own's consciousness becomes so limited as for him to have only a limited experience of himself. This is followed by Purusha Tatva of the criticality of one's self Consciousness, although passing and of personal. 8) There after the Pradhana Prakriti Tatvas are based on one's own consciousness which are dormant and as of Trigunas of Saatvika, Rajo Guna and Tamo Guna;. Sattva is described as the fountain of Goodness and happiness in a pure form. Its colour is stated to be white standing for purity, integrity, happiness, contentment, forgiveness and faith. The Rajas Guna is stated to be red in colour and is featured as false pride, deceit, avarice, hatred and selfishness. The Tamo Guna standing for black colour is stated to feature ignorance, lack of resources, anger, fear and quarrelsomeness. There is no set identity of the Gunas but are intermingled and rapidly changeable. The illustration is of a lamp, but the wick, the oil and the flame together provide light. The three materials denoted the Rajas, Satvik and Tamas Gunas, just as each or any living being could-and normally would- synthesise the Gunas. Also known as Prakriti, it represents that aspect of the Soul which, following the limitation of its consciousness, becomes unconscious and forms the Soul's first objective experience. For this reason it is called Pradhana or Primary Matter from which all objective experience arises. Pradhana consists of the three qualities (Gunas) of Light (Satva), Darkness (Tamas) and Activity (Rajas), the last-named being the interaction of the first two. They are experienced as pleasure, insentience and pain, respectively and together represent the sum total of the Soul's future experiences such as thoughts, emotions and sense perceptions, resting within itself in potential form. 9) Then the Buddhi Tatva constituting a Soul's Intellect or Power of Reasoning whereby it analyses its experiences and forms a judgement in respect of the same.' 10/ There follows the Ahamkara-Tatva: The offshoot of Buddhi-Tattva, it represents the Power of Personality or Identity whereby the Soul creates or builds a sense of Identity for itself out of sense perceptions, emotions, thoughts and memories. Hence it is called Ahamkara the personal. Then the 11) Manas Tatva: The Lower Mind (as opposed to the Intellect or Higher Mind) whereby the Soul selects sense perceptions out of the general sense data, builds them into intelligible images, names and classifies them and presents them to the higher levels of the mind for further processing. 12) There after follow Pancha Bhutas or the Five Elements of Prithivi (Earth), Aapas (Water), Tejas (Radiance), Vayu (Air) and Akasha (Sky)- 13) Panchendriyas: viz. a) Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch b) Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respectively - 14 Pancha Tanmatras: Light, sound, taste, smell and consciousness as are related to each sense organ.

Added be the Vidya Tatwa : Indeed knowledge is limitless and as much one acquires, so much more remains. Maha Maya obstructing the clear vision of Pure Consciousness due to 'Shad Kanchukas' or Six Layers / Coverings and 'Malaas' or defilements of Aanaava, Maayiya and Karma nature, being the inner most, the interior and the outer parts of the husk that cover in three layers before obtaining the pure grain or antaratma with neither desirable nor the totally free from the stains of the pristine Self! Pancha Bhutas, Panchendriyas and Tri-Tatwas viz. Manas, Buddhi and Ahamkara total up to

Prakriti. Prakriti is the totality of the 23 products, each produced from the cause and effect cycle and together Prakriti and Purusha activate the entire universe composed of 36 tatwas! From Prakriti up to Earth, creation encases 'Chaitanyam' or the Pure Consciousness by 'dehabhava' as concealed, just as chaff covering the food grain. This Chaitanyam is covered by Maya aided by indriyas or the sense organs or 'kalaas' to specific gross physical elements. Thus the process of Creation is composed by seven steps beginning from Shiva-Shakti-Sadashiva-Ishwara-shuddha vidya-maya and kala the creativity. Viginaana is a flow of Self Awareness and is conceptual only. Kashmiri Shaivism feels that Supreme Consciousness is possible by 'sambhavopaaya' or 'icchopaaya' or as coincidental or as being desirable. It may be like the myth of a rope as a snake. But surely Maha Maya has no role in this illusion. Finally one concludes that the Self Consciousness and Supreme Consciousness are true mirror images since the former has no role in the pluses and minuses of the mortal bodies as per their panchendriyas, mind, buddhi sustained by vital force prana and the Individual Consciousness is a mute spectator only and surely the photo image of Paramatma!]

Stanzas 4-22

virāṭcharīre brahmāṇḍe prāṇināmapī vīgrāhe |
ṣaṭtrimṣattattvasaṅghātaḥ sarvatrāpyanuvartate || 4||
vyāptirvyāṣṭīsarīre'sminmanaso vyaṣṭirūpiṇaḥ |
tasmātsarvātmakamidaṃ svaśarīraṃ vicintayet || 5||
vyāṣṭyupāsanayā puṃsaḥ samaṣṭivyāptimāpnuyāt |
upasaṃkrāmatītyevaṃ daśakṛtvā upādiśat || 6||
brahmāṇḍasyodare lokāḥ saptabhūrādayaḥ smṛtāḥ |
mūlādibrahmarandhrānteṣvādhāreṣu vasanti te || 7||
vīṇādaṇḍo mahāmerusthīni kulaparvatāḥ |
gaṅgā tu piṅgaḷā nāḍī yamunēdā prakṛtītā || 8||
sarasvatī suṣumnoktā nāḍyonyāḥ puṇyanimnagāḥ |
dvīpāḥ syurdhātavaḥ sapta svedabāṣpādayobdhayaḥ || 9||
mūle tiṣṭhati kālāgnirasthimadhye ca bāḍabāḥ |
vaidyutogñiḥ suṣumnāyām pārthivo nābhimaṇḍale || 10||
hr̥di tiṣṭhati sūryāgniḥ kapāle candramaṇḍalam |
nakṣatrāṇyaparāṇyāhurnetrādīnīndriyāṇyapi || 11||
dhāryante vāyubhirlokāḥ yathā pravahaṇādibhiḥ |
prāṇādibhirdaśavidhairdhāryate vāyubhīrvapuḥ || 12||
prāpyeḍāpiṅgaḷe prāṇo mūlātsūryasvarūpataḥ |
nāsikābhyām bahirgatvā līyate dviṣaḍaṅgule || 13||
aṣṭāṅguleṇa somātmā nāḍībhyāmantarāviśat |
malamūtramārucchukrāṇyapāno visrjēdbahiḥ || 14||
agnīśomamāyo bhūtvā suṣumnārandhramāśritaḥ |
ābrahmarandhramudgacchannudāno vardhate svayam || 15||

vyāpayedvapuṣi vyāno bhuktānnarasamanvaham ।
 sandhukṣaṇaṃ samānastu kāyāgneḥ kurute sadā ॥ 16॥
 nāgo hikkākaraḥ kūrmo nimeṣonmeṣakārakaḥ ।
 kṣutaṃ karoti kṛkaro devadatto vijṛmbhaṇam ॥ 17॥
 sthauḷyaṃ dhanañjayaḥ kuryānmṛtaṃ cāpi na muñcati ।
 ākāśo bahirapyantaravakāśaṃ prayacchati ॥ 18॥
 candrārkaḥ kālanetārau prāṇāpānau śarīriṇām ।
 sākṣī puruṣa ityevaṃ mūrtyaṣṭakamidaṃ vapuḥ ॥ 19॥
 samanaskamidaṃ yogī sevamāna upāsanam ।
 aṣṭāṅgayogayuktaḥ sannamanaskam sa gacchati । 20॥
 manaḥ prasādaḥ santoṣo maunamindriyanigrahaḥ ।
 dayā dākṣiṇyamāstikyamārjayaṃ mārdayaṃ kṣamā ॥ 21॥
 bhāvaśuddhirahiṃsā ca brahmacaryaṃ smṛtirdhṛtiḥ ।
 ityevamādayonye ca manaḥ sādhyā yamāḥ smṛtāḥ ॥ 22॥

Thus the group of principles are inherent everywhere whether in the cosmos, the shareera of all beings. An upasaka ought to imagine the identity between the pancha bhutaas of prithivyaapasa tejas vaayuraakaashaas too. One should merge the praana and apaana the two vital vaatus in the body with suryachandras and should consider as being identical with Parameshvara.

Stanza Five explains that the area of operation of an individual mind is well within the individual body itself and the meditator should contemplate on the universe itself. As such the contemplation be on the self which in other words Ishvara as one's own body as of one attains universal identity.

Stanza six: By meditating Ishvara as of one's own body, one attains universal identity, thus the upasamkramati or surpasses by ten times as vedas explain. To transcend one's body consciousness and seek to the level of Ishvara, the path be lying through one's own body itself by intense meditation.

[Expla. vide Taittiriya Upa. 2.8

How the couple of Amba and Shiva are placed in the KUNDALINI CHAKRAS in which Amba resides as the Tatvas from Manas to Prithvi - ie from Agjnaachakra to Muladhara. Each chakra has a name, function and quality. But each has supreme compassion in common. In Agjna chakra, there is *tapana shashi koti dyuti*, the radiance of millions of Suns and Moons which uplifts the devotees to the state of Liberation beyond Sun-Moon-and Agni, beyond everything. In the Vishudha Chakra, Amba remains bright like a pure crystal raining coolness like moonlight which dispels the inner darkness of nescience. In this chakra, devotees consume the rays, like chakora birds imbibe the rays of Moon; like Advaities, Sanyasis, Jnanis called Hamsas / Parama Hamsaas. In the Anaahata chakra, Pranava naada is self born and there along the sound of OM . It is observed that the conversation of the Hamsa couple constitutes Vidyaa sthaanaas or Centers of Learning of Ashtaadasha Vidyas or four vedas , six vedaangas, four Upaangas, and four Upavedas. Hamsas need a Lake like the Manasa sarovara, but the divine hamsa pairs imbibe the nectar of supreme beatitude from the lotus of jnaana. Like ordinary swans could sift milk from dirty water, the divine hamsa pair could sift jnaana and agjnaana- light and darkness. How indeed a wife and husband Amba and Ishvara are in the kundalini chakras in which

Amba resides as tatvas, from manas to prithvi or mind to earth. In each chakra they have a different name, function and quality.]

Stanza seven: Revealing the parental concern of Prakriti-Parameshvara towards enlightened humans to strive for; the model frame work of 'Shat Chakras' viz. Bhumi-Bhuloka represented by Brahma as Moolaadhara Chakra; Bhuvvarloka represented by Narayana and Water as Svadhishtana Chakra; Svarloka represented Rudra and Agni as Manipura Chakra; Janoloka represented by Maheshwara and Vayu as Anahata Chakra; Maharloka represented by Sada Shiva and Akaasha as Vishuddha Chakra; and Tapoloka represented by Parama Shiva as 'Manas' as Agnya Chakra. Beyond this is the Sahasraara Chakra / Bindu where the Ever Blissful Parameshvara and Parameshvari as 'Ardha Naarishvara' are attainable. Only Maha Yogis, Maharshis and Deva / Devis- Indra- Tri Murtis might have a darshan perhaps! Ascent to this Celestial Ladder, constructed as a prototype of Shri Chakra blessed by the ever compassionate Bhagavati whose singular concern is to show the Light; *Asato maa sadgamaya, Tamasoma Jyotir gamaya, mrityor maa Amritam gamaya*/ In other words one might describe as to how the couple of Amba and Shiva are placed in the KUNDALINI CHAKRAS in which Amba resides as the Tatvas from Manas to Prithvi - ie from Agnyaachakra to Muladhara. Each chakra has a name, function and quality. But each has supreme compassion in common. In Agnya chakra, there is tapana shashi koti dyuti, the radiance of millions of Suns and Moons which uplifts the devotees to the state of Liberation beyond Sun-Moon-and Agni, beyond everything. In the Vishuddha Chakra, Amba remains bright like a pure crystal raining coolness like moonlight which dispels the inner darkness of nescience. In this chakra, devotees consume the rays, like chakora birds imbibe the rays of Moon; like Advaities, Sanyasis, Jnanis called Hamsas / Parama Hamsas. In the Anahata chakra, Pranava naada is self born and there along the sound of OM . It is observed that the conversation of the Hamsa couple constitutes Vidyaa sthaanaas or Centers of Learning of Ashtadasha Vidyas or four vedas , six vedaangas, four Upaangas, and four Upavedas. Hamsas need a Lake like the Manasa sarovara, but the divine hamsa pairs imbibe the nectar of supreme beatitude from the lotus of jnaana.

Stanzas Eight and Nine: The backbone is stated to be of the great mountain Meru, the various other bones as the kula mountains, the naadees pingala and ida respectively, the holy rivers Ganga and Yamuna. The sushumana naadi is called the holy river Sarasvati while other 'naadis' the other holy rivers. Naadis are stated as into a person's antahkarana like threads woven in a fishing net as if the various sense organs are attracted to sparks of fire through the naadis which are but tubular structures inside a body with its blood vessels, nerves or muscles. Panchendriya abhivyakta sthaana or the shareera is stated as golaka, too, as for instance the chakshuridriya, shrotrendriya, ghraanendriya and so on. The middle part of the shareera, two inches width above the anus and two angulaas below the sex organ is called mulaadhara. Resembling the vulva of a virgin, it is a triangular in sharp with the apex down, where it is established in Paraachakti called kundalini the creatrix of the vital energy of pancha praanaas of praana-apaana-udaana-vyana-samaanaas, besides agni, bindu and naada in the form of Devi Sarasvati. Hence, Mulaadhara is the foremost of the 'shat chakraas' of psychic energy. Moola Prakriti, the creative enegy of Ishvara the Antaramma. Kundali or the dormant coiled serpent. Praana is the vitality of pancha praanaas. The heat of the abdomen, responsible for digestion of food and water is the jatharaagni. And Pranava is the naada brahma, besides Sarasvati the core of manifested speech and mano vigjnaanajnaana. Reaching Bhagavati Maya is possible by crossing six steps represented by six chakras/wheels viz. muladhara the earth-svadhishtana the water-manipura the fire-anahata the air- vishuddha the sky-and agnya the manas or mind. These chakras be crossed by a saadhaka by yoga maarga: i. Moolaadhara the Bhuloka is administered by Brahma-ii. Svadhishtana the Bhuvvarloka of water is administered by Narayana- iii. Manipura the Svarloka of Agni is administered by Rudra Deva- iv. Anahata the Janarloka of Vayu is administered by Maheshwara-v. Vishuddha the Maharloka of Aakaasha is administered by Sadashiva and vi. Agnya chakra the

Tapoloka of 'Manas' is controlled by Parama Shiva. Reaching Sahasraara Chakra of three serpentine circles and of the use of 72 nadis of Human body . Shiva related 'chatush konas' and Shakti related 'pancha konas' totalling 44 konas of Shri Chakra headed by Bhagavati.

Stanzas Ten and eleven : Kalaagni which engulfs the universe at the time of great dissolution is akin to badabagni in the middle of the bones, while the vaiudyut agni in the shushumna and the paarthivaagni in the navel of the paarthiva shareera. The fire and heat as generated by the Suryadeva is stated to be established by the heart of a body and the full moon in the skull. The eyes as also the rest of the sense organs of ghraana- shrotra- and such are explained as the stars on a moony sky.

Stanzas Twelve to Thirteen : Just as Sapta Lokas (Bhuloka, Bhuvvarloka, Swarloka, Maharloka, Janarloka, Tapoloka and Satyaloka), Sapta Patalaas (Atala, Vitala, Sutala, Talaatala, Mahatala, Rasatala and Patala); Dasha Dishas or Ten Directions viz. Uttara or North-East or Purva-Dakshina or South-Paschim or West-Ishanya or North East -Agneya or South East-Nirrtuti or South West- Vayavya or North West-Urthwa or Upper Region and Atho Lokas or the Nether Worlds; Sapta Dwipas (Jambu, Plaksha, Salmaali, Kusha, Krouncha, Shaka and Pushkala); Sapta Samudras (Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water); Sapta Parvatas (Sumeru , Kailas, Malaya, Himalaya, Udyachala, Agastyachala, Suvela and Gandhamadana); Ashta Loka Palakas (Indra, Agni, Yama, Nirrtuti, Varuna, Vayu, Kubera and Ishana), so are the pravaahanaas dasha vaayus are listed one as above the other viz. aavaahana-pravaahana, samvaahana, vivaahana, parivaahana and paraavaahana.

Stanzas 14-17 : Praana vaayu, in the form of Suryadeva, be it in the day or the night as Sun god is ever present, enters into the shareera from a distance of eight angulaas, through the two nadis while impelled by it the apaana excretes faeces, urine, wind and semen. Udana vayu, assuming the two forms of agni and chandra, reaching the passage of sushumna reaches even up to bhahma randhra, growing all the way; udaana gets activated at the time of ukraanti of the jeeva leaving the body till death. Vyana gets spread the essence of food that is enjoyed by a prani while however samaana is ever engaged in maintaining the body fire. Naaga vayu causes hicchups, kurma causes the eyelids to close and open, while karkara produces sneezing and devadatta the feeling of yawning as these are the upapraanaas. Dhananjaya causes obesity and does not give up even a dead person.

[[Expla. on Vayus vide the Essence of Gayatri be kamakoti.org. articles](http://Expla.onVayus.vide.the.Essence.of.Gayatri.be.kamakoti.org.articles)]

Being the Outstanding Universal Link of Pancha Maha Bhutas on one side, Her Physical Form is of the 'Panchendriyas' of the Beings. The Panchendriyas **comprise**: Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch and Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respectively. She is the representation of Pancha Koshas or five sheaths of human body viz. Annamaya- Praanamaya- Manomaya-Vigjnaanamaya-Anandamaya, viz. the very basis of existence is food or Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss). Seekers worship Gayatri by Panchaagnis or Five Fires viz. Garhapatya, Aahavaneeya, Dakshinaagni, Sabhya and Avasatya representing Heaven, Cloud, Earth, Man and Woman. Further Gayatri represents Pancha Pranas viz. Prana-Apaana-Udaana-Vyana -Samana.

In this context, *prana vayu* is not overall prana but a sub-prana or prana vayu which is located in the chest between the larynx and the diaphragm, and governs the respiratory system and functioning of the heart. Prana vayu, literally "forward moving air", moves inwards and regulates all the ways in which we take in energy - from the inhalation of air, eating of food, and drinking of water, to the reception of sensory impressions and mental experiences. It provides the basic energy that drives us in life. Imbalance in prana vayu is associated with heart and lung conditions. Diminished prana vayu

leads to depression and lethargy. *Apana vayu* is centered in the pelvic region below the navel and experienced as a downward flowing movement on exhalation. It controls the functioning of the kidneys, bladder, colon, rectum, and reproductive organs. Literally “air that moves away”, *apana vayu* moves downwards and outwards, and is responsible for the elimination of feces, urination, menstruation, orgasm, birthing a baby, as well as the elimination of carbon dioxide through the breath. On a deeper level it governs the elimination of negative sensory, mental and emotional experiences. Blockage of this wind can result in constipation, sexual dysfunction, menstrual problems, hemorrhoids, as well as inability to let go and move on. *Samana vayu*, literally “balancing air”, is situated between the navel and ribcage, and acts as the stabilizer between the two opposing forces of *prana* and *apana*. It moves from the periphery to the center and rules all the metabolic activities involved in digestion. It digests and assimilates incoming energy, supplying the internal heat to “cook” the food we eat and to absorb sense impressions, emotional experiences and thoughts. Imbalance can affect the function of any digestive organs as well as mental ability of assimilation. *Udana vayu* is a manifestation of *prana* which pervades the head and throat. It literally means “upward moving air”, and its upward movement governs the growth of the body, the ability to stand, the nervous system, thought, speech, communication, effort and will. *Udana vayu* is the energy that can be used for self-transformation and spiritual growth. Imbalance can result in problems of cognition and communication. At the time of death, *udana* draws the individual consciousness up and out of the body. *Vyana vayu*, literally “outward moving air”, moves *prana shakti* from the center to the periphery. Being distributed from the core of the body out to the extremities this manifestation of *prana* pervades the whole body and acts as reserve energy for other *prana* *vayus* that require an extra boost. Associated with the peripheral nervous system and circulation, it induces the movement of food, water and oxygen as well as blood, lymph and nervous impulses throughout the body. *Vyana* governs relaxation and contraction of all muscles, the movements of the joints, as well as circulation of emotions and thoughts in the mind. Imbalance can cause poor peripheral circulation or numbness on a physical, emotional or mental level. All *prana* *vayus* are intimately linked to one another. One enjoys health and well-being only if *prana* *vayus* are balanced and work in harmony. Generally, *Prana* and *Udana* work opposite to *Apana* as the energy of collection and assimilation versus the force of elimination. *Samana* represents the energy of contraction while *Vyana* is expansion. Along with the five major *pranas*, there are five minor or *upa pranas*. *Naga* is responsible for belching and hiccupping. *Koorma* opens the eyes. *Devadatta* governs yawning. *Krikara* induces hunger and thirst. *Dhananjaya* is in charge of decomposition of the body after death. In reference to **Eleven Forms of Vayu**, Prabhaajamaana, Vyavadaatah, Vaasukivaidyuta, Rajataah, Parushaah, Shyaamaah, Kapilaa, Atilohitaah, Urdhvaah, Avapatantaah and Vaidyuta. Indeed any person who knows the names of the eleven *Vayus* would never be harmed by the lightning shocks and other Fire hazards.]

Stanzas 18-19-20: Now *akaasha* provides space both outside and inside the *shareera* of a *jeeva*. *Surya Chandras* seek to maintain the *kaalamaana* of day and night and the *praana* and *apaana* of the embodied beings. The Supreme Self is indeed the witness as the *shareera* comprises the eight forms on contemplation as of the *ashtanga yoga* or the eight limbed yoga. The yogin, who being endowed with the eight limbed yoga practises contemplation with mind and seeks to reach the even beyond the mind. In the process of contemplating by the eightfold body / limbcontrol-breathing and contemplation on the Supreme beyond the mind is what *Ashtanga Yoga* all about.

[Expla. on the ingredients of *Ashtanga Yoga*

‘*Ashtanga Yoga*’ or the Eight-folded Yoga comprising *Yama* (Truthfulness and Morality), *Niyama* (Cleanliness and discipline), *Asana* (Right Posture), *Pranayama* (Control of Life Force), *Pratyahara* (Withdrawal of Senses from Wordly objects and desires), *Dharana* (Concentration), *Dhyana* (Meditation) and *Samadhi* (Alignment of Super Consciousness with Almighty). The main Principles

of 'Dattatreya-following' are Self-Realisation and of God, Inter-relation of God-Man and Creation, Overcoming Ego by Yoga and Renunciation, and Gyana or Enlightenment and the inavailability of a Guru.

Ashtanga Yoga briefly constitutes the Eight Steps of Yama or Morality, Niyama or Discipline, Asana or the Right Posture of Seating, Pranayama or the Control of Life Force, Pratyahara or Withdrawal of Senses from Worldly Desires, Dharana or Hold-Up of Concentration, Dhyana or Focussed Meditation and finally the Samadhi or Alignment of the Self with the Supreme. To control the activities or goings on in the mind is Yoga. The Ashtanga or Eight-Limbed Yoga comprises of Yama- Niyama- Aasana- Pranaayama- Pratyahara-Dharana-Dhyana-Samadhi. Yama is denoted by good behaviour comprising Ahimsa (Non-Violence), Satya (Truth), Asteya (stealing), Brahmacharya (avoidance of sex) and Aparigraha or Excessive acquisition. Basic Niyamas is in fact an extension of Yama: To refrain from hurting or torturing co-Beings physically or mentally is Ahimsa; to convey whatever is seen, heard, and believed is Satya unless it does not hurt any body is known as Satya; to desist stealing of other's property by deed, thought or otherwise is called Asteya; to negate from relationship with another female or in respect of a female with another male, excepting the wedded woman or man as the case may be and this should be observed by vision, thought or deed is called Brahmacharya or celibacy; and to abstain from excessive acquisition of materials far and above one's needs in the short run of time is stated to be Aparigraha. Besides the above General Principles, Niyamas also involve the specific deeds viz. Shoucha or Physical Cleanliness, Yagna-Tapa or meditation, Daana or charity, Swadhyaya or Memorising or Reciting the Scriptures, Indriya Nigraha or Control of Physical Limbs, Vratas like Chandrayana as also or to perform formal worship directed to specific Devatas and purposes, Upavaasa or Fasting, Snaana or Formal Bathing besides Tirtha Seva and 'Aniccha' or General Disinterestedness and abstinence; these are the Ten Niyamas. The next component of the Ashtanga Yoga denotes as Aasana which not only includes the right posture of formal seating like of Padmasana followed by 'Bahyatantara Shuchi' or external and internal cleanliness, Shiva Puja starting from Brahmanas, Agni, Varuna with other Devas climaxing with Parama Shiva. Included in the Aasana are Japa, Swadhyaya, and Tapas etc; Japa should be of Panchakshari viz. Om Namassivaya Mantra and Swadhyaya is of Omkara and of Vedas and other Scriptures. Japa and Swadhyaya are of three kinds: Vaachaka, Maanasika and Upaamsaka (Oral, mind-borne and Upaamshak or as guided by Guru). The next step is Pranayama or to practise interruptions of Prana or life-air or merely stated as the breathing processes of 'Manda' or mild, 'Madhyama' or medium and 'Uttamaa' or the best of variations; these interruptions comprise twelve units each of 'Uchhvaasa' or inhaling and 'Nishvasa' or exaling in the mild category, while these two holdings of breath would be for twenty four units in either case in respect of medium category and thirty units in either case in the best category. 'Yogaabhyas' or the practice of Yoga besides providing happiness and peace of mind would cure several physical weaknesses to rectify respiratory and digestive imbalances, bring about shine of body and mind, cleanse up blood and its circulation and sharpness of thinking. Yoga unifies and balances of the ten kinds of 'Vaayus' or Airs in the human system viz. Praana-Apaana-Samaana- Udaana-Vyaana- Naaga-Kurma-Kukara-Devadutta and Dhananjaya. The air that enables vital functions of the human body, respiration and general activity is Praana; the air that is generated by the food intake down in the digestive process is Apana; the air that controls the involuntary movements of the body, circulation of blood, and flow of sweat from glands to skin and creating diseases is Vyaana; the air that controls the bubbling in the 'marmaavaya' or the secret part is Udaana; the Equalising air balancing the body parts and stimulating digestive fluid is called Samaana; Udgaar (dakaar) is the wind called Naga; the wind enabling 'Unmeelana' or of the opening of eyes is Kurma; Kakara Vayu creates hunger, Devadatta created yawning and Dhananjaya Vayu creates high-pitch sounds and also remains with the body for a while even after death. Thus four kinds of Siddhis viz. Shanti, Prashanti, Deepti and Prasada are achieved by the Yoga. Pranaayama also achieves the generation of Tatwas viz. Vivaswara, Mahaan, Mana, Brahma, Smriti, Khyati, Ishwar, Mati and Buddhi. Pratyahara demolishes sins; Dharana facilitates the holding up of the crucial state of balance; Dhyana or meditation of

Ishwara bestows the devastation of poisons like Vishayas or worldly matters; Samadhi leads to Prajna or Self-Consciousness. Thus Yoga aided by 'Asana' leads to the dynamic circle of Praanayama-Pratyahara-Dharana-Dhyana culminating in Samadhi. The above was the outline of Yogaabhyasa and now to the practice of it: one should not practise Yoga in the surroundings of Fire, water, dried leaves, animals, burial places, of great sound or disturbances, worm-infested places, uncongenial and inauspicious places, places occupied by evil-minded persons and so on; but in quiet caves, Shiva Kshetras, lonely forests or gardens without distractions. Yogaabhyasa should be initiated by greeting one's Guru and then to Shiva, Devi, Ganesha and others and by resorting to Padma or any other Aasana; he should fix his eyes at a particular Target, expand his chest, raise his head, not touch his teeth of one line with another, keep looking at the tip of his nose and not look at sides; and by aligning his Three Gunas, concentrate on Parama Shiva in Dhyana on Omkara, dipa sikha or top of an oil-lamp. The Yogi must visualize a white lotus encased in a Trikona or a Triangle and set in the images of Agni, Soma and Surya and then perform meditation of Rudra on the forehead by picturing Shiva in two, or four, or six, or ten or twelve or sixteen leaves; the dhyana should be targetted to the golden and fire-like, twelve Aditya-samaana, lustrous Nilalohita Shiva. Maheswara should be retained in the hridaya or heart, Sadashiva in the naabhi or navel, and Chandrachuda in the 'Lalaata' or forehead and the prayer should be as follows: Nirmala, Nishkala, Brahma, Shanta, Jnaanarupa, Lakshana Rahita, Shubha, Niralamba, Atarkya or Unquestionable, Naashotpatti rahita or who is bereft of birth and termination, Kaivalya, Nirvana, Nishreya or devoid of hold, Amrita, Akshara, Moksha, Adbhuta, Mahananda, Paramaananda, Yogananda, Heyopaaya rahita, Sukshmaati Sukshma, Parama Jnaana Swarupa, Ateendriya, Anaabhaasa, Paratpara, Sarvopaadhi nirmukta, Jnaanayogya, Unique as he has no duality). Thus Ishwara be prayed in the Naabhi Sthaana, in the middle of the Body Shiva of Shuddha Jnaana be concentrated and in the Uttama Marga by the means of Puraka-Rechaka-Kumbhaka or Inhalation-Exhalation and Retention of breathing respectively called Pranayama. A practitioner of Yoga is invariably faced with several kinds of difficulties like Alasya, Vyadhi Peeda, Pramaada, Samshaya chitta or Chanchalata, Ashraddha in the path of Darshana, Bhranti, Duhkha durmanastatha and Arogya Vishaya. Alasya is due to the heavy weight of Body and the resultant lack of preparedness. Vyadhi peeda is caused by dhatu- vishamata or ill-health and disability. Pramada is due to fear of Abhyasa or Practice; Samshaya or a feeling of apprehension and negativity of approach; Ashraddha or sheer carelessness and laziness; Bhranti is due to a feeling of Yoga's ineffectiveness; Duhkha durmanstha or misplaced fatalism that human beings are any way subject to 'Tapatrayaas' (or of Adhi bhoutika, Adyatmika and Adhi daivika reasons or due to body-mind or God made calamities) and a general mind-set of yoga or no yoga human beings are any way subject to the ups and downs of life! Arogya Vishaya is yet another limitation to Yoga Practice due to a general belief of retaining health from other ways and means of medicines.]

Stanzas 21-22: Peace of Mind without distraction and excitement, silence and calm composure with regard to the worldly feelings and contentment as of self satisfaction, control of sense organs of sparsha-ghraana- drishyas, compassion, politeness, faith by the scriptures, straightforwardness, softness, forgiveness, purity of emotions, ahimsa, celibacy, remembrance and resolute courage are indeed the ingredients yama damaas.

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[Expla. vide 1) Brihararanyaka vide Chapter 5.2 and (2) Bhatgavadgita -Sankhya Yoga -Chapter 2 :55-72 and excerpts if Kshetra- Kshetragina chap.13 are recalled

(1)

Damayita-Daana-Daya or Control-Charity-Compassion constitute the three seeds of Virtue

V.ii.1) Now there is a three kinds of disciplines of Self control possible and necessary prescriptions were given by Prajapati / Viraja to three classes of his progeny viz. Devas, Manushyas and Asuras. After completing their 'Brahmacharya' or Student Life, one after another class. First the Devas

requested Prajapati for instructions as which discipline be pursued by them! Prajapati replied in a single letter word viz. **Da!** and asked the Deva Vidyarthi or Student- Probationers whether they have understood! They nodded their heads and repeated the 'Upadesha' or the Sermon as **Damayata / Control** or Self Control) V.ii. 2) The Brahmacharis / Vidyarthi of Manushyas or human beings then approached Prajapati who again gave the single word instruction of **Da** and queried them whether they had correctly understood the instruction; they too nodded their heads and replied that the Teaching commanded by Prajapati as **Daana / Charity!** V.ii.3) Finally, the Asura probationers requested Prajapati to instruct them before they would assume the profession of Asuratwa and once again Prajapati gave the same single expression **Da**, but he was not sure whether the Asuras being fat minded they had readily understood the import of the word, and there were thunderous reverberations saying Control, Charity and **Daya/ Compassion!**

(2)

Stanza 55: Bhagavan replied: Partha! Once the traces of 'ihaloka paraloka sukhaapeksha' or feelings of the pleasures of this life and of the subsequent life in 'svargaadi' lokas after death, are totally wiped out and once in one's own natural conditions is able to neutralise totally and enjoy the 'Atmaananda' or the bliss of the Self Awareness, then that State of Consciousness is definable as the state of 'Sthitapragjnastha' or of Utmost Bliss! In other words, the craving indulgence of desires now and in the life after the death in higher lokas is the crux of an equanimous state of mind.

Stanza 56: Getting terribly agitated while facing insurmountable impediments and getting extremely overjoyed by very joyous experiences is the negation of an equanimous mind and the ability to neutralise the emotions. One's capacity to neutralise the inner emotions of pleasures and pains alike is the State of 'Sthitapagjnantva'! Sorrows and joys are the consequences of discontent and of success. The vicious circle of discontentment leads to disappointment which itches on the fear of failure. This creates irritability, fear, anguish, anger, and back to dissatisfaction of life. Sadhakas realise that without Shiva's approval even an ant or insect would not do harm. And 'Shivaagjna' is on account of one's own doings of the previous births and of the ongoing one, besides the estimated future foretellings too. The Karma Sutra explains: *Avashyamanubhoktavyam sthitam karma shubhamashubham/* or our own 'karma phala' or the sweetness or sourness of the fruit is reciprocated. That firm belief of hope or disappointment as the case that may be, is the 'Atma Swarupa' which certainly not is the body but the Self Consciousness of the concerned body which is clean and transparent and indestructible and eternal.

Stanzas 57-59: Whosoever whose likings or dislikings, or occurrences of pleasures or pains exceed their permissible precincts, that person's mental poise is stated to be stable. Just as a tortoise is able to withdraw its 'panchendriyas' or limbs of awareness and action could be withdrawn into as though of immunity of the sorrows and joys alike that person is elevated to the state of Sthita pragjnatva. At the times of penance while undergoing fastings especially of delicacies of eating too, a remote semblance of indirect feeling of self contentment is traceable! In other words abstinence of eating, sleepings, sex, playings of games, or indulgences of favorite hobbies would provide streaks of Limb Control as the stepping up of the ladder of Sthitahpragjnatva. Thus 'indriya nigraha' or the self control is a firm step forward of Sthitapragjnatva

Stanzas 60-61: Kounteya! Howsoever Vidwaan of Jnaana would not be able to sustain Mano nigraha or Mental Poise for long despite his all out endeavours as such regulation might be exceptionally possible as the sensory organs of any human being is conditioned by the impact of 'praarabdha' of several births in one's past. Such fall out of prarabdha might be initiated probably and even minutely by 'niraahaara upavasaas' both in reference to food and equally the overall abstinences of habits of laziness, purposelessness, alcohol, sex, scandalising others, and over all control of sensory organs and most essentially the aberrations of one's mind.

Stanzas 62-63: Every human being is subject to desires; if the desires are not fulfilled, there would be disappointment and eventual frustration; the resultant grief develops anguish and instability of mind; this further shapes up as anger coupled with wrong judgment and discretion which results in further failures! Such is the impact of the proverbial 'arishad Vargas' or the six enemies of human

beings viz. *Kaama krodha lobha moha mada matsaras* or excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy.

Stanzas 64-65: If one is able to control desires and dislikes, then there can be regulation of mind and least disturbance of peace. Pancha nenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, aternal objects are the roads as countless. Those who understand these details are called the Self and he latter has the body adjuncts and the mind) Peace of Mind could be routinised even as one oes on a fee spree of fulfilling desires of life yet within one's mental control. But once 'chitta shuddhi' or the purity of conscience is tarnished and ' indriya nigraha' or control of senses is lost then the mental bridle gets tilted off.

Stanzas 66-72: None indeed who has no control over the 'panchendriyas' as afore described as driven by mind can not possess 'nirmala buddhi' or transparency of thoughts nor that person's lifetime desire could be ever fulfilled. If there were no peace of mind where could be 'soukhya' or contentment in living. Like the oarless boat the mind moves about as per the whims of wind and gets totally oriented to purely temporary pleasures of living by passing attractions aimlessly so that one's buddhi would be a casualty! 'Buddhi sthirata' or steady mindedness is only possible by the control of thoughts. As the various beings on earth experience the effects of night, the 'Jitendriyas' who overcome the body senses and of mind, find that as a broad daylight. In other words, human beings of normalcy suffer from the effects of ignorance while the very few- or perhaps none but for exceptions above the cut- do experience enlightenment. As the waters of rivers and rainpours always fill in the oceans, a few jnanis of maturity seek to keep their minds and thoughts and steer clear the ever swallowing and roaring tides and their rough vicissitudes. Hence those pragmatic persons reducing the burden of derires, egos, attachments and other shackles should well deserve 'parama shanti and paramaananda' or of outstanding peace and bliss. Partha! this type of situation is termed as 'Braahmi sthiti' and those extremely limited number of illustrious mortals are never washed off on the swirls of 'moha' and 'bhrama' which at the terminal point of the life's 'nirvana'.]

Stanzas 23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48

snānam śaucam kratuḥ satyam japo homaśca tarpaṇam |

tapo dānam titikṣā ca namaskāraḥ pradakṣiṇam || 23||

vratopavāsādyāścānye kāyikā niyamāḥ smṛtāḥ |

svastikaṁ gomukhaṁ padyaṁ haṁsākhyam brāhmamāsanam || 24||

nṛsimhaṁ garuḍam kūrmaṁ nāgākhyam vaiṣṇavāsanam |

vīraṁ mayūraṁ vajrākhyam siddhākhyam raudramāsanam || 25||

yonyāsanam viduḥ śaktaṁ śaivaṁ paścimatānakam |

nirālambanayogasya nirālambanamāsanam || 26||

nirālambatayā dhyānam nirālambam sadāśivaḥ |

recakaḥ pūrakaścaiva kumbhakaḥ prāṇasaṁnyamaḥ || 27||

indriyāṇām samastānām viśayebhyo nivāraṇam |

pratyāhāra iti proktaṁ pratyāhārārthavedibhiḥ || 28||

ādhāre kvāpi manasaḥ sthāpanam dhāraṇocyate |

brahmaviṣṇuśivādīnām cintā dhyānam pracakṣate || 29||

dhyānādaspadanam buddheḥ samādhirabhidhīyate |

amanaskasamādhistu sarvacintāvivarjitam || 30||

citte niścalatām yāte prāṇo bhavati niścalaḥ |

cittasya niścalatvāya yogaṁ sadhyānamabhyaset || 31||

ākuñcanamapānasya prāṇasya ca nirodhanam ।
 lambikopari jihvāyāḥ sthāpanam yogasādhnam ॥ 32॥
 citte niścalatām yāte prāṇe madhyapatham gate ।
 cihnānyetāni jāyante pañcabhūtajayātprthak ॥ 33॥
 malamūtrakaphālpatvamārogyam laghutā tanoḥ ।
 sugandhaḥ svarṇa[svara] varṇatvam prathamam yogalakṣaṇam ॥ 34॥
 kaṇṭakāgreśvasaṅgatvam jalapañkeśvamajjanam ।
 kṣuttrḍādisahiṣṇutvam dvitīyam yogalakṣaṇam ॥ 35॥
 bahvannapānabhokṛtvamātapāgnisahiṣṇutā ।
 darśanam śravaṇam dūrāttrīyam yogalakṣaṇam ॥ 36॥
 maṇḍūkaplavanam bhūmau markataplavanam drume ।
 ākāśagamanam ceti caturtham yogalakṣaṇam ॥ 37॥
 jñānam trikālaviśayamaiśvaryamaṇimādikam ।
 anantaśaktimatvam ca pañcamam yogalakṣaṇam ॥ 38॥
 prāṇe suṣumnām samprāpte nādontaḥ śrūyateṣṭadhā ।
 ghaṇṭādundubhiśaṅkhābdhivīṇāveṇvāditālavat ॥ 39॥
 tanūnapātataittārātāreśatapanopamam ।
 brahmanāḍīm gate prāṇe bimbarūpam prakāśate ॥ 40॥
 śvāsāscaranti yāvanto manuṣyasya dinam prati ।
 tāvanti yojanānyarkaḥ śvāseśvāse pradhāvati ॥ 41॥
 ekaviṃśatisāhasram ṣaṭchataṁ śvāsasaṅkhyayā ।
 so'hamityuccaratyātmā mantraṁ pratyahamāyuse ॥ 42॥
 sakāram ca hakāram ca lopayitvā prayojayet ।
 sandhiṁ vai pūrvarūpākhyam tato'sau praṇavo bhavet ॥ 43॥
 akāraścāpyukāraśca makāro bindunādakau ।
 pañcākṣarānyamūnyāhuh praṇavasthāni paṇḍitāḥ ॥
 brahmā viṣṇuśca rudraścāpīśvaraśca sadāśivaḥ ।
 teṣvakṣareṣu tiṣṭhanti ṣaṭtrimśattattvasamyutāḥ ॥ 45॥
 guruprasādāllabhate yogamaṣṭāṅgalakṣaṇam ।
 śivaprasādāllabhate yogasiddhiṁ ca śāśvatīm ॥ 46॥
 saccidānandarūpāya bindunādāntarātmane ।
 ādimadhyāntaśūnyāya gurūṇām gurave namaḥ ॥ 47॥
 iti śrīdakṣiṇāmūrtistotrārthapratipādake ।
 prabandhe mānasollāse navamollāsasaṅgrahaḥ ॥ 48॥

Stanza 23: ‘ Snaanam shoucham kratu ssatyam japo fomascha tarpanam’: Snaanam’ by way of physical cleanliness as of baahyaantara shuchi, satya bhaashana, worship to Deva Devis, mantrocchathanaana and veda pathana, agni kaaryaas, austerities , daanaa mahima, forbearance, circumambulations, keeping religeios vows, upavaasaas are the niyamaas.

[Expla. vide (1) _ Parashara Smriti on shatkarma vidhi (2) Bhagavad Gita Chap.17 1-20

(1)

Non- observance of six essential duties every day, besides Deva Puja and Atithi Seva and eating Yagna Sesha or the left overs of Yagnas would pull down a Brahmana to descend to lower worlds. The six duties are specified as Sandhya Vandana, atleast twice a day, Snaana that precedes ‘Bahyaantara Shuchi’ or Cleanliness of the body and mind, Japa, Homa, Devaarchana or Deva Puja, Atithi Seva or paying respects and attention to the guests who are already familiar or unknown especially the unknown. On waking up at Brahma Muhurta or four ghadias before Sun Rise, Devata Smarana; prathama darshana of Shrotrias, cows, Agni, and avoidance of sinners, digambaras, and beggars; Ablutions with yagnopa -veeta worn around the left ear; praatah snaana as bathing in the morning absolves the evil effects of bad thoughts, deeds and dreams in the bed; recitals of Jala devata/ Aaruna mantras in the course of the bathing; pratah snaanantara Deva Rishi Pitru Tarpana; Vastra dharana; and Vibhudi-Gandha-Kumkuma dharana on the forehead. Now, a digression is made on ‘Snaanas’ before detailing Sandhya Vadana karya.

Snaana Prakarana: Maharshis classified punya snaanas in five catogries viz. Agneya, Vaaruna, Braahma, Vayavya and Divya). While performing aachamana before commencing snaana, both head and neck should not be covered nor koupeena is removed, nor also the hair on head kept unpleated and certainly not without yagnopaveeta. After performing snaana or drinking water, or after waking up from sleep or while concluding bhojana or while walking on roads or even while dressing up, one should refrain from sneezing; but if inevitable, the person concerned must perform two achamanas. It is stated that as an alternative to aachamana, one could touch the right ear; the same could be done after spitting, yawning or mouth watering. As the water flows tend to touch Sun rays early inn the mornings, snaanas at that time are stated to purify best but snaanas in the nights, especially around late night are prohibited, excepting if there were a Lunar elclipse. This exception for snaanas at Chandra grahana timings as prescribed is considered as a duty since Vasu-Rudra-Aditya-Devas would be yearning for ‘Soma Paana’ and hence snaanas are essential after the eclipse. It is further stated that night bathings are approved at Khala Yagna while taking Dhanya home from the agricultural fields, at the Vivaha timings, Sankraanti as sankramana of Chandra takes place, but not otherwise. There are three kinds of Snanas as explained by Veda Vyasa viz. Nitya Naimittika and Kaamya for Grihasthas. Nitya Snaana is the prerequisite of Nitya Karmaacharana viz. Sandhya Vandana, Homa kriya and so on as prescribed. Similarly, the Madhyaahnika and Saayam kaala snanaas are a must to qualify the daily duties. Madhyaahnika snaana especially in running waters is done with kusha-tila-phalas while reciting appropriate mantras is beneficial. Ratri snanas are purposeless. Brahmana-Kshatriya-Vaishyas need to recite mantras while women need not do so. Veda Vyasa explains in his Smriti: Snaanas are better performed with appropriate marjana Mantras like : *Apohishthamayo bhuvah ta na oorje dadhatana, Maheranaaya chashase yo vah shivatamorasah, Tasya bhajayateha nah, Usateeriva Matarah, Tasmaa arangama vah yasya bhajayateha nah usateeriva Matarah, Tasmaa arangamaamavah yasya kshayaya jinvatah, Apo janyatah nah/ Om Bhurbhuva -ssuvah/*. Vyasa further explains: *Tikshthan sthitwaa tu Gayatreem tatgah swadhyayaaraambhet, Ruchaanyacha Yajushaam Saamnaayaamatharvanangirasaamapi/ Itahasapuraanaam vedopanishidaam Dwijah, Saktyaa samyak pattenithamalpa mantra madhyamalpamapamapyasamaanaat/* (While standing and reciting Gayatri, the dwija at the bath might commence Swadhyaya albeit in parts of the three Vedas!).]

(2)

ADHYAAYA SEVENTEEN: SHRADDHHAA TRAYA VIBHAAGA YOGA

Stanzas 1-23: Arjuna requests Shri Krishna to please explain the features of Sadhakas with devotion to Paramatma as to whether they would be of Saatvika or Raajasika or Taamasika gunas. Lord Krishna explained in detail: Normally every Being with special reference to normal human Beings with the natural instinct of patience are endowed with three gunas or characteristics of Saatvika- Raajasika- Tamasikas. Arjuna! as per the feature of a person, so would be the prevalence of these qualities. A person of Saavika Guna predominance is normally tied to 'aachaara-vyavahaaraas' or of traditional values. They tend to 'devataa- aaraadhana' or worship of Gods or Goddesses. Rajasa gunatvas take to worship of yaksha rakshasaas while Tamasikas worship Bhuta Pretas. This is how the human beings with concentrated features are generally classified although the normal human beings do have the pluses and minuses MIX momentarily. All the same the predominance of that mix does define and classify the three gunas of the Beings broadly. For instance, those who are patently the defiants of the Established Shashtra Dharmas and seek to concentrated worship of 'devilish energies' for temporary gains are of arrogance, show off to the public, excessive bodily and materialistic nature and so on but get doomed too soon or with deferred dooms mainly in their current lives themselves. In fact, even their food habits tend to their 'guna pravitti' broadly. For example those with the practice of 'Tri-Shraddhaas' of three kinds of yagjna- tapo-daanas are of satvika guna prefer to take to 'saatvika aahaara' and reap the advantage of longevity of life- good health as per their age, body strength, good health, happiness and contentment. But those who are used to salty-sour-pungent- too hot food tend to quick irritations, stomach ailments, thirstiness, constant wet skin, and anger and generally attitudinal ups and downs of mental perversion. Consuming old- improperly cooked, stale, rotten, or mouth shared and impure food is the typical trait of tamasikas. Again agni karyas, yagjnas are performed as a duty but not to expect return fruits are of satvika nature. Rajasa guna is distinct when performing yagnas and vratas if conducted for show, arrogance and one-uppishness or public popularity. Yagjna kaaryas conducted bereft of external and internal purity, inadequate mantra tantras, and impatience or impudence with lack of respect for the 'ritviks' is a patent taamasika karma. Indeed such 'karya kartas' hardly recognize the procedure, anna prasaada as a main part for the physical upkeep of the participants besides suitable remuneration for the ritviks and above all the 'shraddha' the attentive faith and dedication. The most essential inputs of yagjnaa- vratas are not to be deemed as social activities but of self purification and as such the 'Trikarama Shuddhi' or of kaayika-vaachika- maanasika viz physical - vocal and mental purity. Worship of Deva- Brahmana-Guru- Jnaanis; physical cleanliness, nishkapata vartana or negation of affected artificial behaviour, celibacy and non violence are the Kaayika Shuddhi. Hurting none-Truthfulness- Encouraging Naturality and 'Svaadhyayaabhyasa' or daily practice of Study-Vocal-Mental application and Introspection are the Vaachika Shuddhi. Pavitra bhaava, prasannata- soumyata- mouna- mano nigrh or of External- Internal cleanliness, reactional approval- tranquil mindedness- silence- and mental control and attention are the traits of Maanasika Shuddhi. The synthesis of the 'trikarana shuddhi' is the 'Maanasika Tapas'. Trikarana Shuddhi, Niyama baddhata, Aphalaakankanksha is thus the essence of Satvikata Tapas. Expectations of commendations, show for cheap popularity and chanchalata of mind are the typical traits of Raajasika Tapas. With the mentality of hurting others by mind, word, and action is Tyaamasika Tapas. Similarly, 'daana' or charity is three folded too: Being fully aware of Place - Time- Need with no expectation but as a duty is Satvika Daana. With no return expectation from the recipient or even from the Almighty but with fulfill the need of the recipient - either with show of popularity and pomp or even genuine is termed Rajasika Daana. Charity given away disrespect and carelessness while insulting the needy and hungry recipient or beggar by tongue- action- and mind is known as Taamasika Daana.] ____

Stanzas 24-25 as follows: Aasanaas as of swasrika, gomukha, padma, and hamsa are as of the pertinent to Brahma Deva, while nrisimha, garuda, kurma and that of naaga pattern are pertinent to Vishna Deva. The aasanaas viz.. veera-mayura, vajra and that of siddha pattern relate to Rudra Deva. Shakti or as of Devis are related to the Yonyaasana while passhimataanaka pertains to Shiva. The

carions aasanaas or seating postures are of physioulogical or mystical exercises aimed at bhdling up a person's health and physical grit besides pleasing the psychic powers.

Stanza 30: Samaadhi with mind and buddhi as the climax of dhyaana where only Nijatma shines and is a state of meditative absorpction, be attained by the practice of dhaarana as of focussed attention as dhyaana or the effortless meditation when the True Essential Nature is known, without the distortion of the mind. It can be thought of as the culmination of the meditation process. The awareness of the meditator, process of meditation, and the object of your meditation have all merged into one. From knowledge, one would be aware of the knowingness of the individual self with the Universal Absolute.

Stanzas 31-32-33: When the mind becomes steady, the praana be steady too as one should practise yoga along with dhyaana with stady-mindedness. Wuch is rooted to praanaayaama any way. Contacting the apaana vaayu by contracting the apaana by arresting the praana vaayu and establishing the tounge over contracting the musles of the anus and pushing the vaayu up. This is by kumbhaka or retention of breath. By folding the tongue upwards and pushing it back to uluva which be explained as a dangerous exercise.

As one's mind gets steadiness and praana vaayu be entering the middle path, the signs manifest themselves seperately due to the overcoming of the five elements of bhumi-air-agni-vaayu-and aakaasha. After all, the shareeta be divided into five regions, each region falling under the purview of one element or another. The element of bhumi hods sway over the region from feet upto knees, water over the region from knees upto navel, air feom the neck to the middle of the eyebrows, sky from the eyebrows up to brahma randhra. Thus by fixing the mind on the respective regions in deep meditation and overpowering them results as explained vide stanzas 34 to 38 ahead.

Stanzaas 34-35-36-37-38 are under reference

Stanza 34; Excretion of faeces, urine and pglegm sparingly, health, lightness of body as also the fine smell and golden color are the first signs of yoga as also being the result of the conquest of earth.

[Expla. vide Shvetaahvatara upa. II. xii- xv

Prithvyapya tejonilakhe samutthite panchaatmake yoga-gune pravatrte, na tasya rogo na jaraana mriyuh praaptasya yogaagni mayam shreeram// Laghutvam aarogyam alorupatvam varna prasaadam svara saushthavam cha, gandhasshubho mutra purishamalpam yoga pravarttim prathamaam vadanti//Yathauiva bimbam mridayopaliptam tejomayam bhraajate tat sudhaantam, tad vaadmatattvam parshameeksha dehi eakah kritartho bhavate veeta shokah//yadaatmaa tatvena tu brahma tatvam, deepopameneha yutah prapashyet ajam dhruvam sarvatatvair vishuddham jnaatvaa devam muchyete sarva paashaih//

(As an integrity of the five-folded of Yoga, the sensations of physical parts and the pulsations of the root deities viz. earth,water, fire, air and ether tend to cease and destroy physical ailments such as sickness, fatigue, ond age and even death which are inborn and inherent as the definitive off shoot of 'yoga-agni' and alround proof of cleanliness and purity emerges. Of the five fold Yoga, the first four stages comprise Aarambha- Ghata-Parichaya and Nishpatti, the respective stages being: the Initial Stage- 'yoga pravritti' or of the form of conquest of sorrows and joys- the Second stage being the traces of disappearance of duality or of Individuality-'mahashunyam' or the great nothingness and sarva siddhi prapti- and in the fourth stage there would be the Identity of the Individual with the Supreme Self. It may not necessarily mean that the Yogi needs to leave the physical existence as the physical form is elevated to the height of subtlety or 'Sukshamatva' as the consciousness of body merged with Eternity! Reverting back to the thirteenth stanza above, the first consequences of yoga are explained: as yoga progresses, the initial results end up that one experienes weightlessness, feeling excellent heath and sprightliness, softness of limbs, fragrance and freshness, almost-negation of excretions and so on. The next stanza describes the great enlightenment like a hazy mirror image of a 'bimbam' as though of a stained view of the Supreme surfeit with dazzles of radiance possible to vision only with Yogic eyes! The Atma Tatva or Brahma Tatva that sparkles the true representation of the Supreme which is the manifestation of what is: *Ajam dhruvam sarva tatvair vishuddam* the Unborn, Unswerving, Free from all Impurities and All Knowing and thus Free from All Restraints!)]

Stanzas 35-36 and 37: Not being pierced by the points of thorns, not getting drowned in deep waters, nor sinking in quagmire, forbearance of hunger and thirst, is the third stage of yoga. Consuming food and drinks like a glutton, bearing the heat of Sun and Fire, clairvoyance or the psychic power and clairaudience is the third sign of yoga. Hopping like a frog on the ground, like a monkey on the tree as also flying in the air is the fourth sign of yoga.

Stanza 38: Knowledge pertaining three times of past-present-and future and the eight folded siddhis as of Supernatural Powers are the ashtasiddhis of Anima or the ability of miniaturising oneself; Mahima is turning one self giant like; Laghima is the capacity to get oneself unusually light; Garima is to make the Self too gross and heavy; Prapti is to achieve any kind of mental desire; Prakamya or providing fulfillment of other's wishes; Vashitwa or capacity to control any other Party; Ishitwa or fully dominating over others as wished. Among many other Siddhis include Para Kaaya Pravesha or totally entering other's body and even Soul; Doora Shravana or distant hearing, Doora Darshana or Distant Vision or ability to see things or actions any where from other places; Manojavam or reaching a place as fast as a thought as also thought reading; Kamarupa or assuming the physical form of another Being-be it a moving species or an immobile like a mountain etc; Swacchanda Maranam or the gift to die at one's own wish; Deva Saha Kreedha Anudarshanam or the gift to view Deva Devis playing among themselves; Yatha Sankalpa Siddhi or accomplishing any thing by a mere thought; and so on.

Stanzas 39-40-41: As and when Prana enters the sushumna naadi and is retained there a while, then eight kinds of sounds follow as of the sounds of bells, kettle drum, conch, sea waves, flute, lute and cymbals. When prana, through breathing process is to enter the sushumna naadi that be retained there. When prana enters the brahmanaadi or the sushumna then is retained there. When prana through breath is made to enter the brahma naadi or sushumna, the form of Ishvara shines like fire, lightning, stardom and Chandra Suryaas. So many times a blessed person breathes in a day, so many yojanaas does the Surya Deva move during each breathing of the blessed person. A person breathes 21600 times per day of day and night, so Surya Deva is stated to move a distance of 21,600 yojanaas-each yojana being of approx. 8 and half miles during the period taken by one breathing of 4 seconds thus working out to nearly too 46000 miles per second; [1 km 0.6213711922 mile]

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Stanzas 42-43-44-45: With a view to exist in a shareera, the Self or the Atman be repeating the mantra – 'So ham' or I am this person 21600 times per day which is approximately the breathings. In other words the rental that the Self or the Nijatmam be paying in the shareera is as much a day-night. The enlightened persons name it as AUM or the Pranava the symbol of AUM kaara naada the sound that is produced rising from the mulaadhara while chanting. All the aksharas inclusive of the bindu are the representation of Akshara or the indestructible representing the knowledge of Parameshvara: as of the combined swarupaas of Brahma-Vishnu-Rudra- Ishvara and Sadaashiva along with pranava just as Chhandogya upanishad 2.23.3 explains:

The three branches of Dharma or Virtue viz. 'Yajino-Adhyaaya-Daana' or Sacrifice-Study-Charity as also the meditation of the unique syllable of OM)

II.xxiii.1) *Trayo dharma skandhaah-Yagjnodyayanam daanamiti; prathamastapa eva, dwiteeyo brahmacharya aacharya kula vaasi, tritivyantam aatmaanam acharya kulevasaadayana: sarva ete punya lokaa bhavanti, Brahma samsthomritatwam eti/* (The three divisions of Virtue are stated to be Sacrifices to Agnihotra, Study of Scriptures and Charity as per one's capacity. The prime most duty is the practice of Austerity comprising physical penances, ahimsa or non-killing, asteya or non stealing, frugality or non-ostentation, nigarva or modesty, and 'satyaacharana' or practice of truthfulness. The second is the acquisition of knowledge or quest for sacred wisdom and Brahma Vidya or the Learning of Reality and Materialism, by staying in the house of the Teacher and the third is brahmacharya or

celibacy by body and mental control and renunciation of the world . All these accomplish the way of Virtue) II.xxiii.2) *Prajapatir lokaan abhyatapat; tebhyo abhitaptebhyah trayi vidyaa sampraasravat, taam abhyaatapat, tasyaa abhitaptaayaa etaani aksharaani sampraashravanta bhur bhuvah swar iti/* (As Prajapati made intensive introspection on the existence of the worlds, then he arrived at a three folded awareness of Vedas and of the three syllables viz. bhuh viz. Earth, bhuvah or Atmosphere, and swah or the Sky!) II.xxiii.3) *Taan abhyaapat, tebhyobhitaptebhya Omkaarah sampraasravat, tad yathaa sankunaa sarvaani parnaani samtrannaayani evam omkaarena sarvaa vaak samtrunnaomkaara evedam sarvam, Omkaakaara evedam sarvam/*(Prajapati then performed further introspection and then visualised the most potent and unique syllable **OM**. The word Om is basically constituted by three letters viz. a-u-m; since the vowel ‘a’ represents Vaak or speech, the word therefore is sarvam or everything. Om is thus indeed ‘ all these’ or every thing and any thing, or All Pervasive! And a repetition of the Sacred Syllable underlines emphasis and magnificence!)]

Further:

[Profile on AUM-pages-21 pages vide select upanishads

A-U-M symbolises one’s own consciousness of truthfulness and reliability signifying the kaleidoscopic variations of mind in endless forms, yet therefore anything that changes constantly!

A-U-M signifies one’s own mind as conditioned of Pancha Bhutas of Earth- Water- Fire- Air and Skies besides the Panchendriyas of Karmendriyas viz. nose-tongue- eyes- ears- skin respectively and of Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch. as also of the Pancha Tanmatras of Light, sound, taste, smell and consciousness.

A-U-M as of now being attached to the Charioteer called the Intellect as of discretion or otherwise, and as of the Wise / Vicious horses that get carried away with right or of wrong deeds. But once Intellect in tune with the bridle of mind is endowed with care and discretion then the organs too like the good horses tend to run on the roads of safety and well being. Contrarily, the master of the chariot looks bewildered as mute spectator to the unapproved deeds of the Charioteer, the bridle and the horses thus for sure getting deeply engaged in the cycle of births and deaths with all the risks of existence again and again either as humans or animals or worms depending on the deeds of the body concerned! However if the charioteer as associated with the bridle and quality horses would certainly take to smooth roads without pitfalls and seek to escape the dreaded cycle of births and deaths!

A-U- M is Brahman. Om consists of one syllable is the Antah-Pranava or one’s own conscience. It is divided into eight (matras) - the vowel 'a', the vowel 'u', the consonant 'm', the half-syllable (ardha-matra) the nada, the bindu, the kala and the shakti. Hence it is not of four - as its chief matras as has been said to be. The vowel 'a' consists of ten thousand parts, the vowel 'u' is of a thousand parts, the letter 'm' of a hundred parts and the Ardhamatra-Pranava consists of an endless number of parts.

A-U-M has been highlighted from the complexity of quotes from the writings on the website of kamakoti.org vide Articles/ Books . Now, Veda- Puraana-Upanishad- Dharma -Itihaasa-Shastras had already been reflected for some time now as highlighted on Tri Murtis, Tri Devis, Pancha Bhutaas, Agni Karyas, Nava Grahas, Contemporary Subject Writings and so on.

A-U-M, thus what all of a little of comprehensible and the huge chasm of what is not far beyond comprehension are like the Agjnaana- Vigjnaana- and Paraajjnaana categories;

A-U-M is now being thus sought to be explained as the Essence of Pranava!!

Pranava Shabda ‘AUM’

This be the essence of Life as explained in Chaturvedaas, Shat Vedangas, Dharma Shastras, Puraana, Upanishad, Smriti, Tarka Meemaamsaas. The ever singular Pranava Shabda AUM is what the representation of the Universe all about. The Unrerealizable Paramatma manifested ‘Eka Nemi’ or the Eternal Single Hub of wheel Kaalaaa Chakra with three tiers or three folds of three Gunas of Satva-Rajas-Tamas; sixteen terminals or of five elements of ‘Prithivyaapastejovaayuraakaashas’, five organs of Perception viz. Jnanendriyas and five organs of Action or Karmendriyas and the mind as the Leader; ‘Shataardhaaram’ or fifty spokes representing viz.’ viparyaas’ viz. misleading conclusions, ‘tamas’ or ignorance, ‘moha’ or self-love, ‘maha moha’ or extreme infatuation, ‘taamishra’ or

abhorrence and and ‘andhataamishra’ or terror; ‘Vimshati pratyaraabhih’ or twenty four counter spokes or the Five Basic Elements of Nature with five each of organs and senses and mind; ‘Ashtaika shabdih’ or six sets of eights viz. ‘Prakriti’ or Nature, with eight causes of five elements with, ‘Manas’ or Mind, Buddhi’ or Intelligence and ‘Ahamkaara’ or Ego . Also in the Universal Creation a strong rope tied to each and every being named ‘Karma’ or the plus and minus account’ as of the dominant difference of three ingredients of Life viz. ‘Dharmaadharma vichakshanaa jnaanam’ or the innate capability of Righteousness and its Contrariness; and ‘dvini mittaika moham’ or the double edged obsession of good and evil orientation both being the definite causes of rebirth! This is how the delineation of the Single focal point or the hub of the wheel of Life- OM !

Now the Recitation of Pranava as proposed by seven ‘Vyahritis’(applicable expressions of Gayatri) viz. *Om Bhuh, Om Bhuvah, Om Suvah, Om Mahah, Om Janah, Om Tapah, and further Om Satyam, Om tatsavatir varenyam bhargo devasya dheermahi dhiyo yonah prachodayaat, Om Apo Jyoti rasomritam Brahma Bhurbhuvatswarom/* as followed by Pranaayaama or the Control of Prana Vayu is performed by touching the nose by the thumb and second finger and air must be taken in slowly through the left nostril and sent out by the right nostril; inhalation is known as ‘Puraka’, retaining is ‘Kumbhaka’ and exhalation is Rechaka, the three tasks done by 1:3:2 ratio, completing one Pranaayaama. The person of enlightenment who is able to sit erect with the three upper limbs of the body viz. the chest, neck and head, directing his vital energies of the senses and thoughts of mind into the heart should be swiftly navigate one’s Self on the turbulent currents of Samsara towards the shores of Brahman with neither fear nor imbalances!

On AUM vide Select Upanishads

Chhandogya Upanishad

I.i.1- is devoted to Om the First ever sound of Anirvachaneeya Vedas expressed in Udgita explaining Universal Creation, Scriptures, Meditation, Rites and so on extolling the Reality signifying the Supreme Paramatma as reflected in Antaratma the Self! It says: *Omityedat aksharam Udgitam upaaseeta, Om iti hrid gaayati tasyop vyaakhyaanam/* or even as ‘Udgita’ or the chant of the Supreme signifies OM emphasising that very word as the essence of Reality or the Truth, Upanishads underline the proximity and the symbolic expression of Patamatma. The following verses describe that of the several entities of Creation, Earth is of importance, from Earth water is of fundamental nature; herbs and plants yielding food is imperative, human body is the basis, the organ of speech is of vital, from the vocal origin are the Rig-Saama /Udgita mantras and thus the expression of OM is of quintessence. Udgita, being the foremost of the Lord’s Creation, is stated as the core of the essentials. As the organ of Speech is Rigveda, Praana is Saama Veda, and Om is Udgita, the synthesis of Vaak and Praana or of Speech and the Vital Force. The pair of Vaak and Praana as also of Rik and Saama do fulfill each other’s wishes thus the word Om fulfills the desires of male-female couples. This syllable of OM itself provides content of material and spiritual fulfillment and hence ‘Pranava’ or the expression of Om is the great aspirations of ‘iham’ and ‘param’ or the best of both the worlds. All the Vedic Rites are initiated by the utterance of OM; even as the Adharyu or the Initiator initiates the chants of the hymns in favour of targetting at Devas, while the Udgita sings in commendation of the Rites as instructed for worship of OM itself signified by Vedas. Even if the Rites are performed without fully absorbing the significance of the word OM, yet with faith and meditation the result would not be any less, but however, if coupled with the knowledge and import of what OM is all about, naturally the effect would be fuller; the Rites performed with Vidya or knowledge, coupled with ‘Shraddha’ or Conviction and Upanishada’ or Deep Meditation would lead to instant fruits’.

Prashnopanishad

V.6-7 stanzas are quoted: *V.3-5) Sa yadi eka mantram abhidhaayeeta, sa tenaiva samveditastura jagatyaam abhisampadyate; tam Richo manushyaolak upanayante, sa tatra tapasaa bhahmacharyena shraddhayaa sampanno mahimaanam anubhavati// Atha yadi dvimaatrena manasi sampadyate sontariksham yajurbhir unneeyate soma lokam, sa somaloke vibhutim anubhuuya punaraavarte// yah punaretam trimaatrena Om iti ethenaiva- aksharena param purusham abhidhyaa*

-yeeta, sa tejasi Surye sampannah; adhaa paadodaras-tvachaa vinirmuktah sa saamabhir unneeyate brahma lokam, sa etasmaaj jeevaghanaatparaatparam purishayam purusham eekshate: tad eatou shokam bhavet// (Even if one does not fully realise the true import of the Single word OM nor comprehend the constitution and basis of it, by one's thought and partial meditation of it should enlighten the person concerned and ensure the attainment of birth next on earth. Rik Veda Mantras ensure human birth, and that gives ample possibilities of 'tapasaa brahmacharyena shraddhayaa' or meditation, self control and faith leading to application of mind to the Basic Truth and Reality. More intensive meditation on the OM mantra- comprising three Letters viz. A-U-M, if coupled with another letter viz. 'U' signifying the mind as also the relevant Yajur Veda would elevate a virtuous person to Soma Loka or the world of the Moon and turns around to human birth again. Further meditation by the third syllable 'M' of the word OM to 'Param Purusham' or Hiranyagarbha Brahma then, one would get unified with and identified by Surya Deva in the Solar Orbit resplendent with extraordinary luminosity. Then just as a serpent gets rid of its skin, then the enlightened person concerned deep in meditation gets rid of his sins on account negative deeds and once led by the Saama Veda Chants is purified and qualified from the pursuit of the Supreme). Further: Omkaara contains 'chatush paada' or four feet, 'tri sthaana' or three places, and 'pancha devata' or five Gods; indeed if one is not aware of the meaning and status is not worthy of being a 'dwija' especially a brahmana! Omkara comprises 'ashtaangaas' or eight limbs viz: Vishva, Taijasa, Paagjna, Pratyagaatma relevant to Ishvara Bhagavan; and further 'Chatur Maha Swarupas' Virat Swarupa- Hiranyagarbha; then Avyaakrita or Maya; and ultimately Paramatma! Omkaara os also 'Chatush Paada' or four feet viz. Akaara-Ukaara-Makaara- 'Ardha Maatra'! AUM also comprises 'Tri sthaanas' viz. Jagrata avastha- Swapnaavastha-Sushuptayavastha split again into Hridaya the heart-Kantha the neck-and Bhru Madhya or the Center of the forehead. Indeed the paramountcy of OMKARA is described by Smriti- Shrutis severally.

Taittireeya Upanishad

I.v.1-5 and I.vii.1 is quoted respectively: The purport of the Celestial Symbols of 'Bhurbhuvatsvah mahah': I.v.1-2) *Bhurbhuvah suvareeti vaa etaas tisro vyaahrutayah, taasaamu ha smaitaam chaturteertham mahaachamasyah pravedayate maha hati, tad Brahmaa sa Atmaa angaanyanyaa Devataah, Bhuriti vaa ayam lokah, Bhuva ityantariksham, Suvariti asou lokah/ Maha iti aadityam, Adityenavaa va sarve lokaa maheeyante/ Mahaityaadityah Adityena vaava sarve lokaa maheeyante, Bhurati vaa Agnih Bhuva iti Vaayuh, Suvarityaadityah, Maha iti Chandramah Chandramasaa vaava sarvaani jyotimshi maheeyante/* (As the 'Vyahritis' or qualifying features of 'Maha' or Brahma are: 'Bhu' or the Earth, 'Bhuva' or the Intermediate Space, and 'Svaha' is the extra terrestrial world yonder or the higher worlds. Now, if Bhu is Agni, Bhuva is Vayu, Svah is Surya then Maha is Chandra and the last is what the luminaries sparkle and glorify! Indeed if Vyahriti is called the trunk of the body of Hiranyagarbha Brahman, then the limbs are : bhu or the legs, bhuvah or the hands and svaha is the head!) I.v.3-5) *Bhuriti vaa Ruchah Bhuva iti Samaani Suvariti yajumsi, Maha iti Brahma, Braahmana vaava sarve vedaa ma maheeyante/ Bhurita vai Pranah, Bhuva ityapaanah suvariti vyaanah maha ityannam annena vaava sarve praanaa maheeyante/ Taa vaa etatas chaturdhaah chaturasro vyahritayah, taa yo veda saeda Brahma, Saveshmai Deva balim aavahanti/* (The word 'Bhu' connotes Rig Veda, 'Bhuvah' Saama Veda, and 'Svaha' for Yajur Veda while Maha is 'Om' or Brahman. Also 'Bhu' is the 'Praana', 'Bhuvah' is 'Apaana', 'Suvah' is 'Vyana', and 'Mahah' is 'Anna' or food. Thus the 'vyahritis' of Brahman are expressed in four significant viz. Brahman as Tri Lokas of 'Bhurbhavassvah'; as three Devas of Agni, Surya and Chandra; three Vedas of Rik-Saama-Yaju and three Pranas viz. Apana-Vyana-Suvana. Indeed he who absorbs these details attains supremacy of Brahman to himself as Devas offer a variety of gifts to him.) I.viii. 1: OM is truly symbolic of Paramatma I.viii.1) *Omiti Brahma Omiti Sarvam Omityetad anukritirha sma vaa aapyo shraavatyettraa shraavayanti/ Omiti Saamaani gaayanti, Omshomiti shastraani shamshanti, Omityaradharyuh pratigaram pratigruh -nati/ Omiti Brahma prasouti Omityagnihotram anujaaneeti, Omiti Brahmanah pratyakshan aaha Brahmopaapna vaaneeti Brahmaivaopaapnoti/* (Om is the most distinguishing expression summing up and signifying the Reality yet unknown! It is the Sum of

anything and everything even as it is the beginning and the end of Creation, occurring again and again. By the mere sound, the word Pranava is empirical but supplemented with the Supreme, it envelopes the Universe plus more! Hence Om is Brahman. When Priests offer oblations to Agni along with the chanting of relevant mantras to specified Devatas, all the formule and established procedures are practised accordingly: Rig Veda mantras set to tune are the Saamas ie. those that are not so set are the Shastras. The recitation of 'Saamas' with Om as in the case of 'Om Shom'. The priest Adharvu for eg. in charge of Rik mantras seeks permission with the request 'may we pray!' and the reply would be : Om, this would please us! In other words: 'Omitya -dharyuvuh pratigara pratigruhaati' Thus the permission to perform the Sacrifice is secured with the word OM. When the prayer is thus offered with veneration to attain Brahman then indeed the Karta would attain Brahman for sure! Tittiriya Upanishad vide II.ix amplifies the Parama Rahasyam or the Secret Instruction of Upanishads: *Yato vaacho nivartante apraapya manasaa saha, anaanandam brahmano vidvaan, na bibheti kutaschaneti/ Etam vaa vaava na tapati kimaham saadhu naakakaravam kimaham paapoamakaravamiti, sa ya evam vidvaanete aatmanam sprunute ubhed hi evaisha aatmaanam sprunute, ya evam veda, ityupanishad/* Once Enlightenment dawns in the mind and thoughts of a person due both to knowledge, constant introspection and 'Satkarma' or the cumulative fruits of births and deaths, that blessed Soul conquers fear by unveiling the Reality that despite the play of misleading signals sounded by Panchendriyas and the mind too, the Great Bliss is within the Self! The person bemoans that through out the perpetual cycle of births-deaths-and births again, as to why wisdom did not dawn so far and why was the past tense prevailed with more of misdeeds than acts of virtue and justice! So far, he has been misdirected to wag the tongue and speech, to perform and witness evil acts, to taste wrong foods, to smell foul, to refrain against evil hearing, to walk wrong lanes to handle evil acts wantonly, to entertain unjust feelings and thoughts in mind and misuse the organs of generation. It is none too late however to search for the Inner Conscience as the reflection of the Supreme atleast now that the object of search is neither on the Skies nor clouds, in the wind, fire, water, Sun or Moon or elsewhere but indeed the nearest, ay, that Itself as That or This! That indeed is the most secret of revelations of Upanishads, Vedas and the Totality of Knowledge rededesignated as the consummation of Bliss! Pranava signifies both the facets of Brahman viz. the 'Para' and 'Apara' as loosely described as the Inferior and Superior Brahman. OM is thus both the Cause and Effect; yet, it is 'Apurvah' or no cause precedes it since It has no origin. It is also 'anantarah' and 'abaahyayah' It is dimensionless being nothing within and nothing without. Moreover, It is 'aparam' and 'anaparam' or free from the Inside-Outside features yet like the analogy of lump of salt in water since it is truly homogeneous and consistent.)

Mandukyopanishad:

Omityeyed aksharam idam sarvam tasyopavyaakhyaanam bhutam bhavad bhavishyad iti sarvam omkaara eva yac chaanyat trikaalaateetam tadapi omkaara eva// Sarvam hyetad Brahma, ayam aatmaa Brahma, soyam aatmaa chathushpaat/

(The most Sacred Word is the exposition of the Universe in totality and the 'Kaala maana' or the Past-Present-Future . *Tasya upavyaakhyaanam* or that - Om- is indeed the visual exhibition and elucidation of the yesterday-today -and tomorrow! *Sarvam etad Brahma* or this Om is all about Brahman; *Ayam aatmaa Brahma* or the Self is Brahman too. Obviously thus OM and Brahman and Self are all the same. And this equation has *chatuspaad* or four feet or quarters described as Vishva-Taijasa-Praajna and Turiya, all merging in successive stages) namely!

Maandukyas VIII- XI: *Soyam aatmaadhyaksharam aumkaarodhimaatram paadaa maatraa maatraashchapaadaa akaara ukaara makaara iti/*

(*Omityedaksharam idam Sarvam!* The Singular Word AUM signifying the entirety of Universe and Beyond! The Self is described as the four quarters of Vishvanara, Taijasa, Prajna, and the Atman or the Pure Consciousness; as identified with Bliss. This Word A-U-M is *Aatma-Adhyaksharam-Adhimaatram* or symbolic of Atma-the Akshara or the Eternal Syllable of Omkaara-and the

Adhimaatram or the Quintessence of Vedas and the Letters identified with the Vijnana or Knowledge *par excellence* namely!

Maandukya XII-the Ultimate: *Amaatrascha turyo avyavahaaryah prapanchopashamah shivodvaita evam Aumkaara aatmaiva samvishati aatmanaatmaanam ya evam veda ya evam veda/ Om Shantih, Shantih, Shantih//*

(‘Amaatrascha turyo’ or the totally integrated and unified Pranava Mantra A-U-M is thus the Grand Finale or the Ultimate Truth comprising all the quarters of the Atman the Self Consciousness viz. Vishvanara-Taijasa-Praajna viz. the Highest and the Fourth State of Turiya; the Absolute Self is Avyavahaaryah or beyond experiential or empirical situations, prapanchopashamah or the Finality of Universal Existence or the Limit of Ignorance and Non Reality, Shivah or the Beginnings of Total Auspiciousness, Advaitam or the Realisation of ‘Taadaatmya’ or Non Duality being the merger point of the Vaishvanara being the Totality of All the Units or Reflections of Individual Selves or the Universal Self and the Supreme ie. Atmanaatmaanam eva and the Climactic Merger and Unification! Indeed, OM the Self finally enters that very Self! He who becomes aware of this Self Realisation becomes the Almighty Himself!)

Gaudapada Kaarikas on Maandukya XII -G.K.24-26:

Omkaaram paadashah Vidyaat paadaa maatraa na shamshayah, Omkaaram paadashah jnaatvaa na kinchadapi chintayet// Yunjeeta pranavo chetah pranavo Brahma nirbhayam, Pranavo nityayuktasya na bhayam vidhyate kvachit// Pranavo hyaaparam Brahma praavascha Parah smritah, Apurvonantaro baahyah aparah Pranavovyayah//

(As ‘Omkaara’ is to be realised quarter by quarter or by the designations of Vishva-Taijasa- Praajnya-Turiya as indeed they are all ramifications of the composite Self, there indeed is no other knowledge or its pursuit needed as all the desires and material aspirations are met totally besides the spiritual requirements are fulfilled too. One needs however to concentrate or ‘yunjeeta cheta pranave brahma nirbhayam’ or fix one’s mind in stability on Omkaara the embodiment of Brahman. Then pranavo nityayuktasya na bhayam vidyate kvachit: or Pranava shields and safeguards fear or disasters any where and always.

G.K. 27-29) *Sarvasya Pranavo hyaadirmadhyayantarasthaiva cha, Eva hi Pranavam jnaatvaa vyashnute tadanantaram// Pranavam hyeshvaram vidyaat sarvasya hridi samshitam, Sarva vyaapi namoshankaram matvaa dheero na shochati// Amaatronantamaatrascha dvitasyopashamah Shivah, Omkaaro vidito yena sa munirnetaro janah//*

(OM is ‘sarvasya’ or ‘Adi-Madhya-Anta’ of the synthesis of the Beginning-Sustenance-Dissolution of the the Universe but yet again is also the antithesis of Life and Death syndrome as ‘Vyaktaavyakta’ phenomenon of Revelation and Non Existence like magic or hallucination. Pranavam Ishvaram vidyat/ or be it known that Pranava is another manifestation of Paramatma Ishvara; He is right within one’s own heart or in the hearts of all the Beings in Srishti as the hearts are the high seats of peceptions, memories, and action-reaction controllers. Indeed that is the place worthy of prayers, supplications, and worship as that Reality is in the Self Itself! Omkaaram sarva vyapinam or is Omni Present; Dheero na shochati! He who realises perfectly being the Truly Enlightened One is never subject to any grief and is ever joyful

AUM is the true reflection of Srishi the Universe. Atharvana Upanishad states: *Sarvaan praanaan paramatmani pranaamayateeti pranavah/* Once Pranava recital is taken up then the ‘dehendriya praana mano buddhi’ or the body parts, life’s energy, the mind and its variationd get srirred up and rejuvenated. *Sarveshaameva mantraanaam Pranavah praanamuchyate/* or Pranava is the very Life’s force, and in reverse sense praana is pranava uitself literally! Pranavaadaparam japtvaa kadaa mukto bhavishyati/ or there could be no worship nor puja nor any ‘mantra’ without AUM! Omkaara comprises A kaara-U kaara-Ma kaara.

Maha Narayana Upanishad

Yashcchandasaamrishabho vishvarupah cchandobhyah chhandaamsya aavivesha sataamshikyah provaachopanishadindro jyeshtha indriyaaya rishebhya namo Devabhyah swadhaa pitrubhyo

bhurbhuvashchandanva om/ The supreme Indra is the representation of the excellent essence of Vedas embodying the entire Universe emerged from the 'chhandas' or prosody being the collection of mantras in Gayatri and other meters. The link of the Vedic utterances as learnt by Sages and Vedic Experts, who reemphasised by them in Upanishads was basically the subject matter of Indra Himself. This empowered the higher knowledge of the Unknown Reality. Indeed we greet Devas who facilitated the realisation of the Path of the Splendorous Ultimate. The awareness of trilokas representing Bhu-Bhuvah-Suvah and the totality of the higher knowledge is summed up in the single and singular OM. The opening stanza of Chhandogya Upanishad states: *Omityedat aksharam Udgitam upaaseeta, Om iti hridgaayati tasyopa vyaakhyaanam/* (Even as 'Udgita' or the chant of the Supreme signifies as OM emphasising that very word as the essence of Reality and Truth, Upanishads underline the proximity and the symbolic expression of Paramatma!) Om is the very first sound and word of all Vedas and Scriptures expressed in Udgita or the chant of the Supreme; the chant of Udgita explains Universal Creation, Vedas, Meditation, Rites vis-à-vis the Reality. Om is the very first sound and word of all Vedas and Scriptures expressed in Udgita or the chant of the Supreme; the chant of Udgita explains Universal Creation, Vedas, Meditation, Rites vis-à-vis the Reality.

[A scientific explanation was offered by modern experts about OM: According to Astro-Physicists and Astronomers, a Sound is produced due to the fast movement of Earth, Planets, and Galaxy or the Milky Way, called Akshya Ganga, with some 100,000 million Stars. The Galaxy, the Moon and the Earth-all revolving around the Sun-each moving on their own axis at a mind boggling velocity of 20,000 miles per second, produce the Sound and the Sages named the Super Sound as OM. The Sum of the Gayatri Mantra states: The Earth (*Bhur), the Planets (*Bhuvaha), and the Galaxy (*Swaha) are rotating on their own axis at a great velocity as the Sound OM, which is the Formless Entity. The total Kinetic Energy generated by these movements balance the over-all energy consumption of Cosmos and this is named the 'Pranava' or the Body Energy ie Mass of Galaxies multiplied by two: Mass x Velocity x 2. That Supreme Entity (God) who manifests in the Form of Utmost Radiance (The San or Savitur) is indeed worthy of surrender (Varenyam). One should meditate (Dheemahi) upon the Light (Bhargo) of that Entity (Devasya) and perform the chanting of OM. May He(Yo) guide in the right Direction (Prachodayat) our (nah) Intellect (dhiyo)!]

Sandhya Vandana Mantras :

Apah punantu Prithivim Prithivi puta punatumaam, Punatu Brahmanaspatih Brahma puta punatu maam/ Yaduchhistam abhojyam yadva duscharitam mama, Sarvam punantu maamaaposatam chapratigrahagg swaha (Let the Deity of Water clean up the Earth, me and my Guru who is a depository of Vedas and let Vedas sanctify me. May the wrong food that I consumed, the questionable deeds that I did or the dubious presents that I received from doubtful characters be all mollified, as I propose myself to get purified by the flames of the Swaha or Paramatma.)

Agnischa ma manyuscha manyupatayascha manyu kritebhyah Paapebhyo rakshantaam yadanha paapamakaarsham, Manasa vaachaa hastaabhyam Padhyaam udarena sishnaa Ahastadalumpatu, yat kincha duritam mayi idamaham maamamritayanau satye jyothishi juhomi swaha/ (Let all the Deities of Fire, fury and ferocity safeguard me from their attack on me due to the unpardonable sins perpetrated by me by the day by my mind, stomach, sex organ; may I be purified me of despicable deeds and qualify me to proceed on the path of Moksha.)

Suryascha ma manyuscha manyupatayascha manukritebhyah/ Paapebhyo rakshantaam/ Yadratriya paapamakaarsham/ manasaa vaachaa hastaabhyam/ Padhyamudarena shishna/ Raatristadava-lumpatu/ yat kimcha duritam mayi idamaham mamaamritayanau/ Surye Jyotishi Juhomi swaha (Protect me from sins committed due to rage and temper as also by the Sun and the Deity of Fury apart from the wrongdoings by my mind, conversation, limbs, stomach and sex; once such sins are excused, may the Great Radiance of Sun God make me worthy of Salvation).

Omityekaaksaram Brahma, Agnirdevata Bhrahma ityaarsham Gayatreem Chhandam Paramaatmam Swarupam, Sayujyam viniyogam/(The unique word AUM is of Parabrahma form, Agni is Main

Devata, Brahma is related to Rishi, Gayatri is related to Chhanda, Paramaatma is all-pervasive and the terminal point of Moksha).

Aayaatu varada Devi Akhsharam Brahmasammitam, Gayarimchhandasaam Maatedam Brahma jushaswa me (May I humbly request Gayatri the mother of Chhandas and the boon showering Devi to guide me about the imperishable Brahman)

Yadahnnaatkurutey paapam tadhanaat pratimuchyatey, Yadraatrikurutey paapam tadraatriyat pratimuchyate, Sarva varney Mahadevi Sandhya vidyey Sarasvati (Sandyha-Vidya Controller Devi Sarasvati! Let my sins committed during the day be destroyed in the day itself; let the sins done during the night be destroyed on the same night. Sarva Varna Swarupa! Sandhya Vidya! Devi Sarasvati the personification of Knowledge and Vidya)

Ojosi Sahosi Balamasi Bhraajosi Devaanaam Dhaamanaamasi Vishvamasi Vishvaayuhu sarvamas Sarvaaurabhhibhurom ,Gayatriimaavaayahayaami Savitreemaavaahayami Saraswateem aavaahayayami,Shriya maavaahayaami, Balamaavaayaha yaami/ Gayatryah Gayatree Chhandah Vishwamitra Rishih, Savitaa Devataa, Agnirmukham, Brahma Shiro,Vishnur hridayam, Rudrah Sikhaah, Prithivi Yonih, Praanaa paana vyaanodaana samaanaa sa praanaa swetavarnaa saamkhyayana sa gotra Gayatree Chaturvimsatyaksharaa Tripadaa Shatkukshih, Panchaseershopanayaney viniyogah

(Sarva Varna! Sandhya Vidya! Sarasvati! Maha Gayatri! You are the embodiment of Radiance, the Grip Holder and of the Strength; the Shakti of Devas, the Life of the World, the Veritable Universe and the Totality! May I invoke You Omkara Swarupa Savitri! May I invoke Chhandasas, Lakshmi and Shakti!) I invoke Gayatri, whose Chhanda is Gayatri, Rishi is Vishwamitra, Agni is Face, Brahma is head,Vishnu is heart, Rudra is the tuft, Prithi is the generator as also Gayatri with Five Praanaas viz. Praana, Apana, Vyana, Udana and Samaana; white coloured; with the Gotra of Rishi Samkhyayana; with twenty four Alphabet Letters; Three feet; six bellied; five heads and the main deity of ‘Upanayana’).

Om bhuh,Om bhuvah, Ogum Suvah, Om mahah, Om janah, Om tapah, Ogum Satyam, Om tatsavitur varenyam bhargo Devasya dheemahi, dhiyoyonah prachodataat, Omaapo jyotee rasomrita Brhama bhubhuvah suvarom/ Om: Paramatma! Om Bhumi, Om Aakasha, Om Swarga, Om Mahar loka, Om Janar loka, Om Tapoloka, Om Satya Loka; [Bhur Bhumi or the Embodiment of Vital Energy, Bhuvah or the destroyer of Evil and Suffering, Svaha (Symbol of Happiness)] Thath (that Almighty) may we meditate that Savitur the principal cause of luminosity the Godhead transcendent to the Lokas but sustaining them to exist ; Savitur (Bright like Sun); Varenyam (The Supreme); Bhargo (demolisher of Sins); Devasya (the Divine Force); Dhimahi (May receive); Yo (Who); Na (Our), Prachodayat (Let inspire in right direction). In other words : Oh Almighty, You are the Creator of Life, Slayer of Sorrow, Bestower of Happiness and Creator of the Univerese. May we receive Your Supreme Energy to raze our sins and guide us in our intellect in the right direction.

Uttamey Shikhare Devi Bhumyaam parvata murdhani, Brahmanebhoy hyanujnaanam gahha devi yathhaa sukham/ (Devi Gayatri, may you remain on the highest peak on Earth like the Meru Mountain as esteemed by Brahmanas as the form of Paramount Sanctity and Bliss); Stuta maya varadaa Vedamataa prachodayanti paavaney dwijaataa, Ayuh Prithivyam dravinam Brahma varchasam mahyam datvaa prayaatum Brahmaloam (As extolled by us Devi Gayatri! You are the bestower of our desires and the epitome of Purity, Veda Rupa and of two forms of Brahma Loka and Inside the orbit of Surya Deva; kindly bless me on Earth to provide me long life, prosperity, Brahma Teja!

Omkaara Swarupas as Devatva-Trimurtitva-Paramatva

1-2) *Om tad Brahma, Om tadvayuh, Om tadaatma, Om tatsatyam, Om tatsarvam, Om tadpurornamah/ Om Antahscharati bhuteshu guhaayaam vishvamurtishu, twam yagnastvam vashikaarastvamindrasvah Rudrastvam Vishnustvam Brahmastvam Prajaapatih, tvam tadaapa jyotee rasomritam Brahma Bhurbhuvassuvarom/ Om that is Brahmatatvam; Om that is Vayu the sarvatra sutraatma; Om that is Jeevatma the Antaratma; Om that is Paramaatha Satyam; Om that is the totality*

of ‘Charaachara atmakam’ or of the Living Beings whether mobile or immobile ; Om that Purorname or the entirety of Creation featuring Trilokas of Bhu-Bhuva-Suva! That Invisible Paramatma is ever present and is hidden inside one’s consciousness assuming myriad forms as ever active and pulsating. He is the Yajna Swarupa; He is the emblem of sacrifice; He is Vashakaara or the Supreme Controller and Regulator; He assumes the Forms of Indra the Head Leader of Devas, He is Rudra the Exterminator and Revivor of Srishti again and again; He is Vishnu the Sustainer of the Universe; Brahma the Supreme Srishti Karta; Prajapati the Grand Ruler and Administrator! He is the Jala Deva as present in waterflows , rivers, oceans! He is the Surya Deva the Radiance; the Rasa the Essence of Fruits; the Amrita or Ambrosia; He is Brahma the Seat of Knowledge and the Veda Swarupa; the Manifestation of Trilokas of Bhu-Bhuva-Suva all absorbed in the Pranava the Supreme A-U-M representing the Truth of Srishti- Sthithi-Samhaara or Creation- Preservation- Destruction or the Cause-Causation-Collapse!

Chaandogya Upanishad

Om is the very first sound and word of all Vedas and Scriptures expressed in Udgita or the chant of the Supreme; the chant of Udgita explains Universal Creation, Vedas, Meditation, Rites vis-à-vis the Reality

I.i.1) *Oमित्येदत अक्षराम उदgitam upaaseeta, Om iti hridgaayati tasyopa vyaakhyaanam/* (Even as ‘Udgita’ or the chant of the Supreme signifies as OM emphasising that very word as the essence of Reality and Truth, Upanishads underline the proximity and the symbolic expression of Paramatma!)

I.i.2) *Eshaam bhutaanaam Prithivi rasah prithivyaa aapo rasah, Aapaamoshadhayo rasa Aoushadhinaam purusho rasah purushasya vaak rasah, vaacha Rig rasaah, Richaa Saama rasaah, Saamnaa Udgito rasah/* (Of these several entities, earth is of the essence, from earth water is of essence, herbs and plants are of importance, human body is of essence, the organ of Speech is of significance, from the vocal origin are the Rigveda Mantras, Saamaveda Mantras and Udgita which indeed is Om being of primacy too)

I.i.3) *Sa esha rasaanaam rasatamah paramah paraardhyostamo yad Udgita/* (Indeed Udgita, being the foremost of the Lord’s creation is stated to be of the core of the essentials) I.i.4) *Katamaa katamaa Ruk, katamat katamaat Saama, katamaah katama Udgita iti vimrishtam bhavati/* (Again, Udgita is considered as Rig Veda, which is Saama Veda, which again is Udgita!)

I.i.5) *Vaageva Ruk Praanah saamomiti etad aksharam Udgita, Tadeva etan mithunam yadvaak cha praanascha Rukcha Saamacha/* (As the organ of speech is Rigveda, Praana is Saama Veda and Om is Udgita, the synthesis of Vaak and Praana or of Speech and Vital Force are like that of Rik and Saama Vedas!)

I.i.6) *Tadetan mithunam Omiti etasmin akshare samsrujyate yadaa vai mithuinam samaagacchata aapayato vai taananyonyasya kaamam/* (The pair of Vaak and Praana as also of Rik and Saama Vedas do fulfil each other’s wishes thus the word of Om fulfills the desires of the concerned male-female couples!)

I.i.7) *Aapayita ha vai kaamanaam bhavati ya etadevam Vidwaanksharam udgita upaaste/* (Logically, a person who appreciates the above and meditates on Udgita as Om would indeed be eligible for fulfillment of wishes!)

I.i.8) *Tadvaa etad anugjnaaksharam, yaddhih kim chaanujaanaati omiti deva taddhhaah; eshaa eva samruddhyiryadanu- gjnaa, samarthayitaa ha vai kaamaanaam bhavati yetadevam vidwaan akshara udgita upaasate/* (This syllable of OM itself provides consent of material and spiritual fulfillment and hence ‘Pranava’ or the expression of Om is the great fulfiller of ‘Iham’ and ‘Param’ or the best of both the worlds of existence!)

I.i.9) *Teneyam trayi Vidyaa vartata, Om iti ashraavayati, Om iti shamsati, Om iti Udgaayati, etasyaivaa aksharasyaapachityai mahimnaa rasena/* (All the Vedic Rites are thus initiated by the utterance of OM ; even as Adharyu chants the hymns in favour of-or targetting at- Devas, Udgata sings in the commendation of the Rites as to be instructed for the worship of Om itself signified by the Vedas)

I.i.10) *Tenebhau kuruto yaschaitad evam Veda yascha na veda, naanaa tu Vidyaa chaavidyaa cha; yadeva vidyaayaa karoti shraddhaayopanishadaa tadeva veeryavattatam bhavateeti, khalva etasyaiva aksharasyopa vyaakhyaanam bhavati/ Iti prathama khandah/* (Even if Rites are performed without fully absorbing the significance of the word OM, yet with faith and meditation, the result would not be much less, but however, if coupled with the

knowledge of what OM is, naturally the effect would be fuller; the Rites performed with 'Vidya' or Knowledge, besides 'Shraddha' or conviction and 'Upanishada' or meditation would certainly yield far reaching results!)

'Devas resorted to Udgita to suppress Demons and meditated on the Pure Form of the Vital Force and conquered Asuras; humans too at the personal level, took to the meditation with no contamination of the body parts and senses as addressed to the letter of OM and Praana conquerer Asura- like evil forces like Maharshis proved in Udgita.

I.ii.1) *Devaasuraa ha vai yatrasamyetira ubhaye praaajaapatyaah tadaaha Devaaudgitam aajahruh anenainaan abhi bhavishyaama iti/* (As Devas and Asuras were the descendants of Prajapati, yet representing virtue and vice respectively, Devas resorted to Udgita with the strong conviction of overcoming Asuras) I.ii.2) *Te ha naasikyam praanam udgitam upaasaam chakrire, tamhaasuraah paapmaanaa vividhuh; tasmaat tenobhayam jighrati surabhi cha durgandhicha, paapmaanaa hyesha viddhah/* (Devas then meditated on 'Praana' as that being proximate to Pure Consciousness by way of Udgita through their noses, but the smell was either fragrant or putrid but never neutral without being tainted by the smell of viciousness and Devas had to discard the nose and smell!) I.ii.3) *Atha ha Vaachamudgitam upaasaamchakrire, tam ha suraah paapmaanaa vividhuh; tasmaat tenobhayam jaghrati surabhicha durgandhi cha, paapmaanaa hyesha viddhah/* (Devas by the medium of Udgita made oblations to Vaak or Speech, but found that the quality of speech changed radically from niceties to nastiness, Truth and Untruth and fair to foul language; Devas then discarded Speech too) I.ii.4) *Atha ha chakshur Udgitam upaasaamchakrire, taddhaasuraah paapmaanaa vividhuh; tasmaat tenobhayam pashyati darshaneeyam charadarshaneeyam cha paapmaanaa hyetad viddham/* (Again taking resort to Udgita, Devatas picked up the option of eyes and vision and soon realised that one could as Asuras would most certainly do select visions of evil and vicious nature thus discarding this medium of vision too by Udgita) I.ii.5) *Atha ha shrotram udgitam upaasaamchakrire, taddhaasuraah paapmaanaa vividhuh; tasmaat tenobhayam shrunoti shravaniam chaashravaniam cha, paapmaanaa hyetad viddham/* (Then they selected ears and the resultant feature of hearing, but were affected badly by the extremes of praise and foulness of hearing and felt that the organ of ears and their sense of hearing was of foul nature or sometimes of niceties and as such could not select Udgita to worship Praana in its pure form.) I.ii.6) *Atha ha mana udgitam upaasaamchakrire, taddhaasuraah paapmaanaa vividhuh; tasmaat tenobhayam sankalpayate sankalpaneeyamcha sankalpaneeyam cha, paapmaanaa hy etad viddham/* (Devas thereafter selected mind as a possible medium of Udgita but they became aware that mind too as vicious since thoughts and imaginations are prone to virtue and vice; thus all of the body parts are prone to pluses and minuses and hence the applicability of Udgita to mind is unacceptable) I.ii.7) *Atha ha ya yevaayam mukhyah praanaah tam Udgitam upaasaamchakrite, tam haasuraa ritwaa vidaadhvamsur, yathaas maa -nam aakhanam ritwaa vidhwamseta/* (Devas finally deliberated on the Udgita as the very vital force in the mouth and the demons were destroyed as a piece of earth approached as a huge rock; indeed the praana or the vital force could not do any harm by the demons; in other words, Praana in its pure form is such as to resist the Asuras!) I.ii.8) *Evam yathaasmaanam aakhanam ritwaa vidhvamsate evam haiva sa vidhvamsate ya evamidi paapam kaamayate, yaschainam abhidaasati: sa eshosmaakhanah/* (Hence, a person whose knowledge is deep and does never entertain evil thoughts is of Devatwa, comparable to a massive rock and as such evil influences of 'Asuratwa' can not destroy the virtuous on the analogy of small stone getting crushed by a huge boulder!) I.ii.9) *Naivaitena surabhi na durgadhi vijaanaati apahata paapma hy eva, tena yad ashnati yay pibati tenetaraan praanaan avati, etam u evaantatovit votkraamati, vyaadadaati evaantata iti/* (As long as the Vital Force in the mouth is not upset or bothered by evil influences, variations of fragrance or bad odour do not really matter or influence the person with virtue; similarly good eating or healthy drink through vital force nourishes. Thus the interaction of Praana in a body of a person who is essentially virtuous is of good end use and speech, hearing, vision, mind and other body parts of wickedness and immorality are least affected by his psyche. After all, such a person when faces death he does surely open his mouth, any way!) I.ii.10)

Tam haangiraa udgitam upaasaam chakre, etam u evaangirasam manyantenagnaanam yad rasah/ (In the days of distant past, Maharshi Angirasa meditated on Praana as Udgita and till date lasting memories recall that Angirasa happened to be of the essence of body and sensory organs or ‘Angas’/limbs especially of the mouth! I.ii.11) *Tena tam ha Brihaspatir udgitam upaasaam chakra, etam u evaa Brihaspatim manyante, vaagghih brihati tasyaa esha patih/* (Even Deva Guru Brihaspati contemplated on this Udgita and the world knows about his greatness because his speech was unique as he was the master of Vital Force too!) I.ii.12) *Tena tam haayasya udgitam upaasaamchakra, etam u evaayasyammaanyanta aasyaad yat ayate/* (Sage Ayaasya too identified himself with Udgita and he proceeded with the mouth and Vital Force) I.ii.13) *Tenatam ha Bako Dalbhyo vidaamchakaara, sa ha naimishiyaanam udgataa babhuva, sa ha smaibhyaah kaamaan aagaayati/* (Baka Dalbhya, the Udgita Priest of Naimishaaranya also chanted to fulfill the desires of Illustrious Kings like Dhritarashtra of Maha Bharata fame) I.ii.14) *Aaghataa ha vai kaam,anaam bhavati ya etad evam Vidwaan aksharam Udgitam upaasta iti adhyaatmam/* (Thus based on such illustrations, whosoever with sound knowledge about Praana meditates on the single syllable of OM which is Udgita by itself would indeed vindicate himself as the Fulfiller of Wishes by chanting the Udgita and meditate on one’s own personal level; such meditation on Divine Level shall follow in the ensuing section- On the Divine level too Udgita addressed to syllable OM and ‘Praana’ would overcome enemies and enhance intrinsic features besides enriching the Self; but the methodology of the Udgita must be impeccable!

I.iii.1) *Athaadhi daivatam ya evaasau tatati tamudgitam upaasitodyan vaa esha prajaabhya Udgaayati udyamstamo bhayamamahanti, apahantaa ha vai bhayasya tamaso bhavati ya evam veda/* (On the divine plane, one should meditate on Him who excels in effulgence like Surya Deva by Udgita. As that Deity like Surya rises up the Udgita should be in favour of all Beings in Srishti; as that Deva rises up, the Geeta disperses darkness, sorrow and fright. Indeed, he who possesses this knowledge shall surmount darkness, ignorance and fear!) I.iii.2) *Samaana u evaayam chaasau, cha oshnosou, swar iteemum aacakshate swara iti pratyaaswara iti amum tasmaadvaa etam imam amum chodgitam upaaseeta/* (Indeed, this one is similar to that one; in other words, the Vital Energy /Praana in the mouth and Surya Deva on the sky are equally hot and mobile. One speaks of moving on always and another moves and returns; Surya is ever mobile and Praana returns too invariably! Praana is designated as sound and another is known as reflected sound! Both the entities viz. Surya and Praana should be praised and worshipped by the medium of Udgita, due to their inherent non-difference or impartiality yet of Loka Kalyana !) I.iii.3) *Atha khalu vyaanam evogitam upaaseeta; yadvai praaniti sa praano, yad apaaniti sopaaah; atha yah praanaapaanayoh sandhih sa vyaano, yo vyaanah sa vaak; tasmad apraanan anapaanan vacham abhi- vyaharati/* (One should deliberate and meditate on ‘Vyaana’ of the Pancha Vayus of Praana-Apaana-Vyaana-Udana-Samanas by Udgita. While Praana is inhaling and Apaana is exhaling, Vyaana is the convergence of both and as the latter calls for requiring effort, it causes speech or utterances as it is the midway to exhalation and inhalation, discounting the functions of praana and apaana as Vyaana is midway with maximum energy! I.iii.4) *Ya Vaak saa Ruk, tasmaad apraanan anapaanancham abhivyaa- harati; ya ruk tat saama tasmad apraanan anapaanan Saama gaayati yatsaama sa Udgitasthah tasmadapraanan anaapaanan udgayati/* (One achieves Rig Veda from that speech and as such the Rik Mantras are without the exhalation or inhalation of praana vaayu being a special form of the speech / utterance; now Saama Veda is a chant in Vyaana, which too is without inhalation or in breathing and exhalation or out breathing- that is being mid way! In other words, Ruk mantras are of special form of speech as originated by praana and apaana and Saama mantras are through Vyana.) I.iii.5) *Ato yaanyaayani veetyavanti karmaani, yathaagner manthanam, aajeh saranam dhruhasya dhanusha aayamanam, apraanan apapaanamstaaani karoti; etasya hetor vyaanam evodgitham upaaseeta/* (Where ever tasks involving strength and push are thus required to be executed by Udgita to Vyaana Vayu, for example in the case of ‘aarani’ or lighting up Agni or creating fire by rubbing two pieces of wood, or running fast to a targetted goal, bending the two ends of a strong bow and so on.) I.iii.6) *Atha Khalu udgita*

aksharaani upaasitodgitha iti praana evotpraanena hi uttishthati; vaagveervaacho ha gira ity aachakshatejanna tham anne heedam sarvaan sthitam/ (As one should meditate on Udgita, there should be awareness of what that term actually means: ‘Ut’ stands for Praana or breathing, as a person can operate deeds with the rise or strength of it; ‘gi’ signifies speech and ‘tha’ is based on food as food is the base) I.iii.7) *Dyour evot, antatriksham geeth prithvi tham; aditya evot Vaayur gir; agnistham; Saamab Veda evot, yajurvedo gir; Rigvedastham; dugdhesmai vaak doham,yo vaacho dohonnaavaan annaado bhavaan, ya etaani evam vidwaan udgitaaraaksharaani upaasta, udgita iti/* (Also, the expression ‘Ut’ stands for heaven, ‘gi’ is for Space or Atmosphere and ‘tha’ is earth. Saama Veda is ‘Ut’, Yajur Veda is ‘gi’, and ‘tha’ the Rig Veda. Further, speech yields milk and vice versa; a person who realises the intrinsic value of these viz. speech and milk possesses food and is an eater of ‘anna’ thus possessive of digestive power and most certainly realises the power of Ud-Gi-Tha; in otherwords, he is that person who is fully aware of all the inner meanings of the expressions concerned) I.iii.8) *Atha khalvaashih samruddhih upaseeta yena saamnaa stoshyan syaat tat saamopadhaavet/* (Thus, this is the way to attain fulfillment of desires; one should fully resort to meditation to pursue Saama chanting and appreciate its origin, prosody, ruling deities) I.iii.9) *Yasyaam ruchhi tam rucham, yad aarsheuyam tam rishim, yam Devatam abhishtoshyan syaat tam Devatam upadhaavet/* (Hence one should reflect on the Ruk mantras that Saama Veda is established as also the corresponding Deities and Rishis before getting absorbed with the chant) I.iii.10) *Yena chhandasaa stoshyan syaat takl chaanda upadhaavet, yena stomena stoshyaamaanah syaat tam stomam upadhaavet/* (Besides understanding the details of Deities and Rishis, the chanter must also understand the awareness of the ‘Chhandas’, meter details, method of chanting, the group of relevant stanzas of the hymns, the details of affixes and suffixes and most importantly the meaning of the text of the hymn and the intonation.) I.iii.11) *Yaam disham abhishtoshyan syaat taam disham upadhaavet/* (The Chanter must also know the direction facing which the chant would need to be performed) I.iii.12) *Atmaam antata upashryatya stuveeta; kaamam dhyaayan apramatto abhyaasho ha yad asmai sa kaamaah samrudhyeta, yat kaamah stuveeteti, yat kaamah stuveeteti/* (Finally, one should concentrate on the chant to be unfaltering, crystal clear and convincing so much as he should literally enter one’s own conscience and the Self; most importantly the chanter must be doubly sure and clear of which desire he would seek to realise and totally identify into one’s Vaak, Manas and Atma or speech, heart and Soul!)

Unmistakable excellence of the Singular Syllable of OM topped with Veda Knowledge and consistent Practice of Virtue is a sure gateway to ‘Devatwa’ and ‘Amaratwa’

I.iv.1) *Omityedakshram udgitam upaseetomiti hyudgaayati tasyopavyaakhyaanam/* (The Single Word OM needs to be loudly and clearly recited at the very commencement of ‘Udgita’ for excellent results of fulfillment; a scientific explanation was offered by modern astrophysists and astronomers that a Sound was produced due to the rapid movement of Earth, Planets and Galaxy the Milky Way with some lakh plus million Stars. The Galaxy, Moon and the Earth-all revolving around the Sun,each of which revolving on their own axes at a mind boggling velocity of 20,000 miles per second create a Super Sound Om as ancient Maharshis proclaimed it as OM. The Sum of the Gayatri Mantra is stated as the following; the kinetic energy generated by the said movement of the Universe comprising Bhur/ Earth, Bhuvah / Planets and Swaha the Galaxy and the remainder was calculated at Mass x Velocity x 2. Thus the symbol of OM occupies a pre eminent status as the unmistakable medium to extol and realise the Supreme, to prefix all holy names, rites, Veda pathana, prayers, worships, Vratas, Sacrifices, and all possible deeds of virtue including ‘daana dharma’, ‘Tirtha Yatra’ and so on) I.iv.2) *Devaa vai mrityor bibhyatah trayeem vidyaam pravishamaste chhandobhir acchaadayam, yad ebhir acchaadayams chhandasaam chhandas- twam/* (Devas being afraid of death practised Vedic Rites by way of oblations with appropriate ‘mantras’ which are covered by meters and chhandas as Devas covered themselves for protection against death; indeed the word ‘chhandas’ or prosody emerges from ‘chhand’ or ‘to cover’) I.iv.3) *tanu tatra mrityur yathaa matsyamudake paripashet; evam paryaapashyed ruchhi saamni yajushi, te nu vividitvordhvaa Ruchah Saamna Yajushaah,*

svaramева pravishan/ (Death noticed Devas in Rig-Saama-Yajur Vedas too just as one might see a fish in waters, but having been purified by the Vedic Rites and possessing clean minds and practising detachment took to the final resort to the Om Shabda and its meditation only) I.iv.4) *Yadaa vaa Rucham aapnoti Om iti evaatishwarati evam Saamaivam Yajur eshau swaro yadetad aksharam etad amritam abhayam tat pravishya Devaamrita abhaya abhavan/* (As and when one obtains Ruk mantras by way of hard industriousness and study, one needs indeed to prefix the utterance of the mantra with Om; so is the case of Saama mantras or Yajur mantras which ought to be prefixed with the expression of Om. Indeed this combination of the Vowel Om with the Mantras would most certainly pave the path for immortality; this is the key to the Mantras to the Vowel that assures of fearlessness from death! This ‘ekaaksharam’ OM assures of ‘Amritam’ and ‘Abhayam!’ I.iv.5) *Sa ya etga devam vidvan aksharam pranouti etad evaaksharam swaram amritam abhayam pravishati, tat pravishya yhad amrita dreaah tad amruto bhavati/* (Thus he who extols the single and singular letter OM, enters into that very Letter or gets absorbed into that vowel and attains intrepidity and eternity. Having entered into it he accomplishes Devatwa and Amaratwa!)

Udgita recognised as OM is Surya Deva and Pravaha Vayu and the desires of the Karta’s Udgita would be certainly fulfilled, despite shortcomings in oblations

I.v.1) *Atha kalu udgitah sa pranavo yah pranavah sa udgita iti asau vaa udgita, esha pranava, Om iti hyesha swaraaneti/* (Pranava and Udgita are just the same. These are also the Forms of Surya Deva for brightness and Praana the Vital Energy for bestowing Life; Sun is ‘considered’ to be ever on the move , yet constant and the syllable Om too is all pervasive and this is Udgita is all about!) I.v.2)

Etamu evaaham abhayagaa –sisham tasmaan mama twam ekoseeti ha Kaushitakih putram uvaacha, rasmistwam paryaavartayaad bahavo vai te bhavishyantiti adhidaivatam/ (Maharshi Kaushitaki asked his son to ponder over the innumerable Sun Rays sincerely so that he would be blessed with several bright and virtuous sons; this is in the context of Divinities) I.v.3)

Athaadhyaatmam ya evaayam mukhyah praanastam udgitam upaaseetomiti hesha swaranneti/ (Referring to meditation and introspection on the individual plane in reference to the body, this should indeed be on the ‘praana’ in the mouth organ, which would need be recited in ‘udgita’ and significantly enough addressed to the Pranava Mantra OM; the similarity on the divine plane too as in respect of Surya Deva as applicable to the Vital Force) I.v.4) *Etamu evaaham abhyaagaasisham, tasmaan mamatwam ekoseetii ha Kausheetakih putram uvacha, praanaastwam bhumaanam abhigaayataad bahavo vaime bhavishyanteeti/* (Kausheetaki told his son that he should always worship ‘Praana’ the Vital Energy in his physique as present in various forms so that the son would beget several sons, since the Maharshi was blessed only with a single son! Indeed, the Vital Force in the mouth is as important as Surya Deva was and hence would bestow several sons as his many rays) I.v.5) *Atha khalu ya Udgitah sa Pranavah, yah Pranavah sa Udgita iti hotrshadanaad haivaapi durudheetam anusaamaaharateeti anusmaaharatiti/* (Maharshi Kaushitaki asserted that Udgita was Pranava and vice versa and even if the Hota poured the oblations defectively and wrongly out of tune with the Udgita, it would matter no harm and the resultant cure of the bodily ailment would surely be accomplished and the desires of the Karta of the Udgita should be fulfilled!)

Pranava and the hidden meanings of Scriptures like Upanishads analysing Brahman the Reality bestow nectar leading to material fulfillment and spiritual enlightenment

III.v.1) *Atha yeshyordhvaa rashmayas taa evasyordhvaa madhunaadyo guhyaa evaadeshaa madhukruto, brahanaiva pushpa, taa amrita aapah/* (Brahman signifying the Unique syllable OM constitutes the upward rays of Surya representing the upper honey cells. In this context, the secret injunctions of Upanishads and Scriptures are indeed the bees and the flower is of OM while the waters or juices are the nectars) III.v.2) *Te vaa ete guhyaa aadeshaa etad Brahmaabhyatapah tgsyaabhitaptasya Yashas, teja, indriyam, veeryam, annadyam, rasojaayata/* (The mystical instructions issued by Upanishads are motivated by the flower of Pranava and thus originate juices in the form of fame, luster, vitality and strength provided by food) III.v.3) *Tad vyaksharat, tad aadityam abhitoshrayat, tad vaa etad yad etad adityasya madhye kshobata iva/* (The juices flowed in

abundance and settled on the side of Surya Bimba which is what activates all across the Great Entity) III.v.4) *Te vaa ete rasaanaam rasah, Veda hi rasaah, tessaam ete rasaah, taani vaa etaani amritaanaam amritaani, Veda hi amritaah, tessaam etaani amritaani*/(Thus these flows of juices are indeed the essence of essences, as Vedas or Scriptures are all the true nectars! What all are the Sacrifices, Rites, Meditations, Dharmaacharanas, Guhya Mantras, splendours of Pranava and so on are the quintessence of what Brahman and Reality is all about!)

The multi splendoured eminence of Gayatri is the heart and Soul of Earth and of the Beings vis-a vis the Unknown!

: Utmost Significance of OM as the gateway to virtuous human birth and beyond

V.1-2) *Atha hainam Shaibhah Satya kaamah prapachha, sa yo havaitad, Bhagavan, manushyeshu praanaaantam Omkaaraam abhidhyaeeeta, katamam vaa va sa tena lokam jayateeti// Tasmai sa hovaacha etad vai, Satyakaama, param chaaparam cha brahma yad omkaarah, tasmaad vidvaan etenaivaayatane- naikataram anveti//*

(What precisely is the significance that is most discussed about the singular word of OM asked Maharshi Pippalaada by Satyakaama the son of Sibi: ‘what indeed the life- long meditation of which one accomplishes from’! The ‘abhidhyaana’ or the intense contemplation would call for Self-Identification like the total absorption of senses into Paramatma himself! Then the Maharshi explained that the Pranava Shabda connotes the Realisation of the Self as also the Supreme which indeed are one and the same or the qualified Atma and the Absolute Paramatma)

V.3-5) *Sa yadi eka mantram abhidhyaeeeta, sa tenaiva samveditastura jagatyaam abhisampadyate; tam Richo manushyaolak upanayante, sa tatra tapasaa bhahmacharyena shraddhayaa sampanno mahimaanam anubhavati// Atha yadi dvimaatrena manasi sampadyate sontariksham yajurbhir unneeyate soma lokam, sa somaloke vibhutim anubhuuya punaraavarte// yah punaretam trimaatrena Om iti ethenaiva- aksharena param purusham abhidhyaeeeta, sa tejasi Surye sampannah; adhaa paadodaras-tvachaa vinirmuktah sa saamabhir unneeyate brahma lokam, sa etasmaaj jeevaghanaatparaatparam purishayam purusham eekshate: tad eatou shokam bhavet//*

(Even if one does not fully realise the true import of the Single word OM nor comprehend the constitution and basis of it, by one’s thought and partial meditation of it should enlighten the person concerned and ensure the attainment of birth next on earth. Rik Veda Mantras ensure human birth, and that gives ample possibilities of ‘tapasaa brahmacharyena shraddhayaa’ or meditation, self control and faith leading to application of mind to the Basic Truth and Reality. More intensive meditation on the OM mantra- comprising three Letters viz. A-U-M, if coupled with another letter viz. ‘U’ signifying the mind as also the relevant Yajur Veda would elevate a virtuous person to Soma Loka or the world of the Moon and turns around to human birth again. Further meditation by the third syllable ‘M’ of the word OM to ‘Param Purusham’ or Hiranyagarbha Brahma then, one would get unified with and identified by Surya Deva in the Solar Orbit resplendent with extraordinary luminosity. Then just as a serpent gets rid of its skin, then the enlightened person concerned deep in meditation gets rid of his sins on account negative deeds and once led by the Saama Veda Chants is purified and qualified from the pursuit of the Supreme.

V.6-7) *Tisro matraa mrityumatyah prayuktaa anyonyasaktaa anaviprayuktaah, kriyaasu baahyaabhyan -tara madhyamaasu samyak prayuktaasu na kampatejnaah// Rigbhiretam, yajurbhir antariksham, Saamabhuiertat kavayo vedayante, tam aumkaarenaivaayatanaanveti vidvaan yacchachaantam, ajaram, amritam, abhayam param cha//*

(The ‘tisra maatraa’ or the three letters viz. A-U-M of OM are no doubt within the range of death but itself. But together, the meditation of ‘baahyaabhyantara madhyamaasu’ or the three phases of ‘jaagrat-svapna-sushupta’ or awakeness-dream stage-sleep viz. the external- internal-intermediate stages leads to the realms of mortality or of Immortality. Thus once all the three letters are united, then the person of enlightenment is least disturbed. In sum, ‘pathana-manana-tanmayata’ or reading-repetition-total absorption of Rigveda mantras achieves human birth, of Yajurveda mantras accomplish Antariksham or the Intermediate Interspace; of Saama mantra chantings one attains what

the Seekers would be delighted in for recognition viz. the Truth beyond. Thus the mere Pranava could scale heights by steps to reach the top to realise the Ananta-Ajara-Amrita-Abhaya Param or the Endless-Unaging- Everlasting- Ageless-Immortal Supreme!)

Maitreyopanishad

Introduction : The teachings of accomplishing Paramatma and Antaratma are similar: viz. Vidya-Tyaga-Tapas- Knowledge- Austerity- Meditation- Worship of Brahma Swarupas or of various Deva Swarupas. The symbol of AUM is the Supreme personified. Kaalamaan is the vessel. Prana is the life force. Mind is the navigator. Panchendriyas are the steering wheel and their steadiness. The Ultimate destination is right within! That Antarama is Paramatma. This indeed is Brahma Jnaana the Awareness. The steps are ‘jaagrat-swapna-sushupta-tureeya’, besides ‘pathana-manana-manthana-tanmayatma-and taadaatmya. Pranava the Tisra Mantra AUM could scale the heights by the steps to reach the top to realise the Ananta-Ajara-Amrita-Abhaya Param or the Endless -Unaging-Everlasting-Unfailing Protective-Supreme Bliss. Right within as Immortal in the Mortal Body as motivated by one’s Mind driven by Panchendriyas and their acts of omission and commission , the Antaratma bears witness as a mute spectator yet as an ever active witness.

Chaper Six: 3. The symbol of AUM is the Paramartha Satyam-the Eternal Truth of the Formless and the Form

Dve vaava Brahmano rupe murtaan cha aurmurtan cha; atha yan murta tad asatyam, yad amurtam tad Brahma, tajjyotih, yaj jyotih sa aadityah, sa vaa yesha ityedam atmaabhavat, sa tredhaatmaanam vyakuruta, Aum iti, tisro maatraa etaabhih sarvam idam otam protam chaivaasmeeti, evamhyaahaiad vaa aaditya Aum ityevam dhyaayata aatmaanam yunjeeteti/ Paramatma is realisable in two ways-one with form and another the formless. Now the Brahman with Form is stated as unreal or a empirical or by way of observation while He who is Real is the Permanent and Everlasting Truth which indeed is of Supreme Radiance and in a way like the Pratyaksha Bhaskara from whom the three folded AUM is derived. The entire Universe as woven like the warp and woof around Him who comprises the Three Letters and the analogy thus is that the Solar Orb of Surya Deva be worshipped and meditated upon as AUM. In sum, the Formed Paramatma is the Form and the Reality is Formless Avyakta- Shashwata-Sarvavyaapi-Anantam-Ajam-Avyayam tha is The Unknown-Everlasting- All Pervasive- Endless-Birthless- Undiminishing!

4. *Athaanyatraapi uktam, atha khalu ya udgeethah sa pranavo yah pranavah sa ugeetha esha pranavaa iti/ Evam hyaahodgeetam pranavaakhyaam pranateraram bhaa rupam vigata nidram vijaram, vimrityum, tripaadam, tryaksharam punah panchadhaa jneyam nihita guhaayaam ityevam hyaadhorddhva mulam tripaad brahma shaakhaa aakaashaa vaayuvagni udaka bhumyaadaya ekoshvaattha naamaaitad brahmaitasyaitat tejo yad asaa aadityah AUM iti etad aksharasya chata, tasmaad AUM iti anenaitad upaaseetaajasram iti ekasya sambodhaeti evam hyaaha/ Etad evaaksharam punyam, etad evaaksharam param, etad evaaksharam jnaatvaa yo yad icchati tasya tat/* It is stated elsewhere [see Chhandogya Upanishad I.v.1 to be quoted hence] that ‘pranava’ or Omkaara is not only the prime performer of sacrificial tasks but the manifestation of the ‘antaratma’ the Three footed-Three Lettered AUM the five folded Pancha Bhutas as represented in the Panchendriyas of the Beings in ‘Srishti’. Indeed Paramatma is comparable to a massive fig tree as resplendent like Bhaskara whose essential radiance is what the syllable AUM represents! Hence the magnificence of the Supreme.

Rig Veda vide X.90 -3-4 stanzas are relevant : *Etaavaanasya mahimaato jyaayaancha Puurushah, paadosya vishvaa bhutaani tripaadasyaamritam divi/ Tripaaduurthva udait Purushah paadosyehaa-bhavat punah, tato vishvang vyakraamatsaashanaanashane abhi/* The entire universe is far bigger than the Virat Purusha; this immortal Master is the Supreme Energy to the Universe and the various Beings as sustained by food. Of His three feet, three lokas got manifested, one sustained by food and others otherwise.

AUM is the true reflection of Srishi the Universe. Atharvana Upanishad states: *Sarvaan praanaan paramatmani pranaamayateeti pranavah/* Once Pranava recital is taken up then the ‘dehendriya

praana mano buddhi' or the body parts, life's energy, the mind and its variations get stirred up and rejuvenated. *Sarveshaameva mantraanaam Pranavah praanamuchyate/* or Pranava is the very Life's force, and in reverse sense praana is pranava itself literally! *Pranavaadaparam japtvaa kadaa mukto bhavishyati/* or there could be no worship nor puja nor any 'mantra' without AUM! Omkaara comprises A kaara-U kaara-Ma kaara. [Bhagavad Gita sums up vide Chapter 8 stanza 12-13: *Sarva dwaaraani samyamya mano hridi nirudhyacha, murdhnaa dhyaaya -atmanah praanamaasthito yoga dhaaranaam/ Omityekaaksharam Brahma vyaaharan maamausmaran, yah prayaatityajanam deham sayaati Paramaam gatim/* Whosoever is able to control the limbs and senses and stabilise the mind by 'Yoga dhaarana' and concentrate one's thoughts and aim at Paramatma by reciting AUM and unite praana the life energy into 'brahma randhra' shall indeed accomplish HIM! Thus Omkaara is like an unfathomable ocean into which all kinds of meditations and worships of various forms of Paramatma merge into and whosoever is steeped into all types of Devas with no barriers of kula- mata-linga-vayo bhedas or differences of caste-faith-sex-age reach the Almighty alone indeed!]

5. *Athaanyatraapi uktam, svanavati eshaasyah tanuuh yaa AUM iti stree- punnaapumasaketi lingaavatee eshaataagnir vaayur aadityaa iti bhaasvati, esha atha Brama Rudro Vishnuriti adhipativatee, eshaatha garhapatyo dakshinaagnir aahavaaneeyaa iti mukhaavatee, eshaatha Rig Yajur Saameti vigjnaanaa -vatee, esha bhur bhuvar swar iti lokavatee, eshaatha bhutam bhavyam bhavisyaad iti kaalaavatee, eshaatha praanognih surya iti prataapavatee, eshaataannam aapas chandramaa iti aapyaayanaavatee eshaatha praanopaanovyaana iti praanavatee, esheti ata AUM iti uktenaitaah pastutaa architaa arpita bhavanteeti evam hyaahaitad vai atyakaama paraan chaparaan cha brahmayad AUM iti etad Aksharam iti/* AUM is a 'nisshabda shabda' or a silent sound heard by each and every Being irrespective of age, sex or neutral. This represents Agni-Vaayu- and Surya as the flickering flash within as long as the life lasts. Indeed that is the Real Self the Antaratma which is of the Form of Trimurtis as Brahma-Rudra-Vishnu essentially representing the Tri Gunas of Satvika- Tamasika -Rajasika or of srishthi-samhaara-sthitis. They also represent three types of Homaagnis or sacrificial Fires viz. Gaarhapatya- Dakshina-Ahaavaneeya Agnis viz. the Agni-Mukha Swarupas; or Rik-Yajus-Saama Veda the Knowledge Forms or Bhur-Bhuva-Swah the Forms of the Tri-Lokas-the Kaala maana of Past-Present -Future; Praana-Agni-Suryas the essences of Existence as the sustaining Shaktis; the preservation energies of Food- Water-Moon; the Sense Forms of Buddhi-Manas-Ahamkaaras or Intelligence-Mind-and the Awareness or sense of thoughts; or the Praana-Apaana-Vyaana or the breathing energies. Thus AUM not only represents 'paraa-aparaa' self-existence but also Paramatma too!

Subaala Upanishad

OM is the essence of Life: From Nothingness to Nothingness and from Nothingness to Brahmanda Srishti of Everythingness back to Nothingness and thus the Cycle that Paramatma is fond of as a Play! 'Anda Chatustaya' or Four folded 'Brahmanda' viz. Shakti, Maya, Prakriti and Energy. As 'Materialism' binds any Being, Atma Tatwa is not the Mistaken Self nor the Self Ego and certainly not 'Aham Brahmasmi'. The Self is distinct and is the mirror reflection as stimulated by 'Panchendriyas' as devised by 'Jnaanendriyas' for smell, taste, hear, touch and reproduce and 'Karmendriyas' or nose, tongue, ears, skin and the last. The action-reaction agency being the Mind is essentially qualified for motivation and is governed by the proportionate mix of Satva-Rajas-Tamo gunas and Bhagavan Himself is the Chief Anchor of the unique mix. 'Srishti' right from human beings down to 'krimi-keetaas' or 'sthaavara jangamas' or the moving and non moveable Beings whose Creator is Brahma Deva Himself.

Praano Brahmeti! Vital Energy is Paramatma and the former is the driving force of one's mind which in turn is the charioteer of panchendriyas. This being so, the reverberation of the sound waves by the friction of the 'Pancha Bhutas' or Five Elements named as AUM is the inter-connect between an Individual Self and the Supreme. 'Pancha Pranas' comprise Prana- Apana-Vyana- Udana- Samana.. Praana is the very Life Force, then 'Chakshu' or the EYES are satisfied and so do Surya and Heaven in the circular flow, besides 'Vyana' between the Praana and Apaana or the inhaling and exhaling

breaths would initiate the beneficent circle to energise the EARS and hearing capacity, and so do Chandra and Dashes or Directions being thus ending the circle with contentment, progeny, animals, edible food, body brightness and Vedic Knowledge; then is the impact of 'VAAK' or the ability of Speech, besides Agni and jeerna shakti of food; 'Samana', then 'MIND' is satisfied, as also clouds-lightnings and Varuna the Lord of clouds; then 'Udaana' of the Vital Energy, that rises upward in the human body and consequently satisfy 'TWAK' or the Skin besides RASA or Taste, Vayu- Sky blessing with progeny, animals, physical charm, and the brilliance of Vedic Knowledge!

Naarada Parivraajaka Upanishad

VIII-1. Then Narada asked the god Brahma: 'Be pleased to expound the saviour mantra for ending the course of worldly life'. Agreeing to it the Brahma Deva commenced to expound it.

The Om (is) Brahman in the mode of viewing it as made up of many separate bodies (vyashti) and as made up of parts each of which is cosubstantially the same with the whole (samashti). Which is the vyashti? Which is the samashti? The samhara Pranava and srishti Pranava are of three kinds: the inner Pranava (Antah-Pranava), the outer Pranava (Bahya-Pranava) and the combined inner and outer Pranava (Ubhayatmaka-Pranava). The (one) Brahma-Pranava is (sometimes) the inner Pranava (consisting of eight matras) and the practical Pranava (Vyaharika-Pranava). The outer Pranava and the Pranava of the sages (Arsha-Pranava). The combined inner and outer Pranava is the Virat-Pranava. The Samhara-Pranava, the Brahma-Pranava and the Ardhmatra-Pranava. (Thus the Brahma-Pranava is of eight kinds: Samhara-Pranava, Srishti-Pranava, Antah-Pranava, Bahya-Pranava, Vyavaharika-Pranava, Arsa-Pranava, Virat-Pranava and Ardhmatra-Pranava).

VIII-2. The Om is Brahman. Know that the Om consisting of one syllable is the Antah-Pranava. It is divided into eight (matras) - the vowel 'a', the vowel 'u', the consonant 'm', the half-syllable (ardhamatra) the nada, the bindu, the kala and the shakti. Hence it is not four (as its chief matras have been said to be). The vowel 'a' consists of ten thousand parts, the vowel 'u' is of a thousand parts, the letter 'm' of a hundred parts and the Ardhmatra-Pranava consists of an endless number of parts. The Virat-Pranava is possessed of attributes (Saguna) and the Samhara-Pranava is free of attributes (Nirguna), the Utpatti-Pranava consists of both (Saguna and Nirguna). The Virat-Pranava is overflowed. The Samhara-Pranava is 'pluta-pluta' / inundated

VIII-3. The Virat-Pranava consists of sixteen matras and is beyond the thirty-six primary substances. How has it sixteen matras. They are enumerated: the vowel 'a' is the first, the vowel 'u' is the second, the letter 'm' is the third, the ardhmatra is the fourth, the bindu is the fifth, the nada the sixth, the kala the seventh, the kalatita the eighth, shanti the ninth, the santyatita the tenth, the unmani the eleventh, the manonmani the twelfth, the puri the thirteenth, the madhyama the fourteenth, the pashyanti the fifteenth, and the para the sixteenth. Again the Brahma-Pranava though only one attains the state of possessing or not possessing attributes (Saguna and Nirguna), having attained the state of possessing 128 matras, due to the twofold character of Prakriti and Purusha, when it has sixty-four matras each.

VIII-4. This (Brahma-Pranava) is the prop of all, the supreme effulgence and the lord of all -thus (the sages with true vision) look upon it. It consists of all gods and the prop of all universe (the Lord) is in it.

VIII-5. It consists of all the syllables; it is the Time; it is composed of all the scripture and is the auspicious one (Shiva). It is the most excellent of all the Vedas and consists of (the essence) of all the Upanishads; this (Om, the Atman) should be sought.

VIII-6. Past, present and future constitute the three periods - the indestructible syllable Om (pervades and transcends) these; know that it is the beginning (of everything) and the bestower of final beatitude.

VIII-7. The same (Om) which is the Atman has been described by the word Brahman. Similarly experiencing it as the one (without a second), the ageless, the immortal, the Om and super-imposing the Om along with the body (on Brahman) it becomes one with it. Know it for certain then that the triple-bodied Atman is the supreme Brahman.

VIII-8. One should deeply meditate on the supreme Brahman in the due order of Vishva, etc., (the

Vishva, the Viraj, the Otir / whipped up as churned and the Turya).

VIII-9-11. This Atman is fourfold - as experiencing the gross aspect (as the Vishva) when it is an individual in the gross aspect, as enjoying (the world) in the dreaming state in a subtle form when it has assumed the subtle form (of the Taijasa), as (enjoying bliss) in the state of identity (of the Prajna and the Ishvara), and as enjoying bliss (in the Turya state). The Atman is of four padas (quarters). The Vishva consisting of four stages (Vishva-Vishva, Vishva-Taijasa, Vishva-Prajna and Vishva-Turya) is the Purusha Vaishvanara. It functions in the waking state. It perceives gross forms (of the phenomenal world) and experiences them. It possesses nineteen faces (the five organs of perception, the five organs of action, the five vital airs and the four inner senses of manas, buddhi, ahamkara and chitta), has eight limbs (the sky as the head, the sun and the moon the two eyes, the directions the ears, the sea the lower part of the abdomen, the earth the feet), moves everywhere and is the master (Prabhu).\

Stanza 46: One who could attain access to the eighfolded ashtanga yoga briefly constituting the Eight Steps of Yama or Morality, Niyama or Discipline, Asana or the Right Posture of Seating, Pranayama or the Control of Life Force, Pratyahara or Withdrawal of Senses from Worldly Desires, Dharana or Hold-Up of Concentration, Dhyana or Focussed Meditation and finally the Samadhi or Alignment of the Self with the Supreme under the guidance of a guru be able to get access to atma jnaana. To control the activities or goings on in the mind is Yoga. The Ashtanga or Eight-Limbed Yoga comprises of Yama- Niyama- Aasana- Pranaayama- Pratyahara-Dharana-Dhyana-Samadhi. Yama is denoted by good behaviour comprising Ahimsa (Non-Violence), Satya (Truth), Asteya (stealing), Brahmacharya (avoidance of sex) and Aparigraha or Excessive acquisition. Basic Niyamas is in fact an extension of Yama: To refrain from hurting or torturing co-Beings physically or mentally is Ahimsa; to convey whatever is seen, heard, and believed is Satya unless it does not hurt any body is known as Satya; to desist stealing of other's property by deed, thought or otherwise is called Asteya; to negate from relationship with another female or in respect of a female with another male, excepting the wedded woman or man as the case may be and this should be observed by vision, thought or deed is called Brahmacharya or celibacy; and to abstain from excessive acquisition of materials far and above one's needs in the short run of time is stated to be Aparigraha. Besides the above General Principles, Niyamas also involve the specific deeds viz. Shoucha or Physical Cleanliness, Yagna-Tapa or meditation, Daana or charity, Swadhyaya or Memorising or Reciting the Scriptures, Indriya Nigraha or Control of Physical Limbs, Vratas like Chandrayana as also or to perform formal worship directed to specific Devatas and purposes,, Upavaasa or Fasting, Snaana or Formal Bathing besides Tirtha Seva and 'Aniccha' or General Disinterestedness and abstinence; these are the Ten Niyamas.

Stanzas 47 and 48 : Prostrative obeisances to Parama Guru Dakshina Murthi who is the sat-chit-ananda swarupa, the inner self of being bindu and naada- as interpreted as bindu for rupa and naada as the name as of the Inner Self the creator of all the created objects with aadi-madhyamaanra rahitaas is thus concluding the the P{enaltimete Ninthe Chapter of the Erssence of Manasollaasa Maaguri as the Bhagavan Dakshina Murti Stotra- Surehwareeyam.

Chaper Ten

*sarvātmavamiti sphuṭīkṛtamidaṃ yasmādamuṣmimstave
tenāsyā śravaṇāttadarthamananāddhyānācca saṃkīrtanāt ।
sarvātmavamahāvibhūtiśahitaṃ syādīśvaratvaṃ svataḥ
siddhyettatpunaraṣṭadhā pariṇataṃ caīśvaramavyāhatam ॥ 10॥
paricchinmahambhāvaṃ parityajyānuṣaṅgikam ।
pūrṇāhambhāvalābhosya stotrasya phalamucyate ॥ 1॥*

putrapautragṛhakṣetradhanadhānyasamṛddhayaḥ ।
 arvācīnāśca sidhyanti svargapātālabhūmiṣu ॥ 2॥
 pāke pravartamānasya śītādiparihāravat ।
 prāsaṅgikāśca sidhyanti stotreṇānena sarvadā ॥ 3॥
 aiśvaryamīśvaratvaṃ hi tasya nāsti prthaksthitiḥ ।
 puruṣe dhāvamāne'pi chāyā tamanudhāvati ॥ 4॥
 anantaśaktiraiśvaryaṃ niṣyandāścānimādayaḥ ।
 svasyeśvaratve saṃsiddhe sidhyanti svayameva hi ॥ 5॥
 yadīyaiśvarya vipruḍbhirbrahmaviṣṇuśivādayaḥ ।
 aiśvaryavanto śāsante sa evātmā sadāśivaḥ ॥ 6॥
 puṣpamānayatā gandho vinecchāmanubhūyate ।
 pūrṇāhambhāvayuktena paricchinnā vibhūtayaḥ ॥ 7॥
 aṇimā mahimā caiva garimā laghimā tathā ।
 prāptiḥ prākāmyamīśitvaṃ vaśitvaṃ cāṣṭasiddhayaḥ ॥ 8॥
 atyantamaṇuṣu prāṇiṣvātmatvena praveśanam ।
 aṇimāsaṃjñamaiśvaryaṃ vyāptasya paramātmanaḥ ॥ 9॥
 brahmāṇḍādiśivāntāyāḥ śaṭtrimśattattvasaṃhateḥ ।
 bahiṣca vyāpyavṛttitvamaiśvaryaṃ mahimāhvayaṃ ॥ 10॥
 mahāmerusamāṅgasya samuddharaṇakarmaṇi ।
 lāghave tūlatulyatvaṃ laghimāṇaṃ vidurbudhāḥ ॥ 11॥
 paramāṇusamāṅgasya samuddharaṇakarmaṇi ।
 gurave merutulyatvaṃ garimāṇaṃ vidurbudhāḥ ॥ 12॥
 pātālavāsinaḥ puṃso brahmalokāvalokanam ।
 prāptirnāma mahaiśvaryaṃ suduṣprāpamayoginām ॥ 13॥
 āśagamānādīnāmanyāsaṃ siddhisampadām ।
 svecchāmātreṇa saṃsiddhiḥ prākāmyamabhidhīyate ॥ 14॥
 svaśarīraprakāśena sarvārthānāṃ prakāśanam ।
 prākāśyamidamaiśvaryaṃ kecitpracakṣate ॥ 15॥
 svecchāmātreṇa lokānāṃ sṛṣṭisthityantakarṭṛtā ।
 sūryādīnāṃ niyokṭṛtvamīśitvamabhidhīyate ॥ 16॥
 salokapālāḥ sarve'pi lokāḥ svavaśavartinaḥ ।
 tadaiśvaryaṃ vaśitvākhyam sulabham śivayoginām ॥ 17॥
 yastvevaṃ brāhmaṇo vetti tasya devā vaśe sthitāḥ ।
 kiṃ punaḥ kṣmāpativyāghravayālastrīpuruṣādayaḥ ॥ 18॥
 sarvātmabhāvasāmrājyanirantaritacetasām ।
 paripakvasamādhīnāṃ kiṃ kiṃ nāma na sidhyati ॥ 19॥

stotrametatpaṭheddhīmānsarvātmavā ca bhāvayet ।
arvācīne spṛhām muktṛvā phale svargādisambhave ॥ 20॥
svargādirājyaṃ sāmṛājyaṃ manute na hi paṇḍitaḥ ।
tadeva tasya sāmṛājyaṃ yattu svārājyamātmani ॥ 21॥
sarvātmabhāvanāvantam sevante sarvasiddhayaḥ ।
tasmādātmani sāmṛājyaṃ kuryānniyatamānasaḥ ॥ 22॥
yasya deve parā bhaktiryathā deve tathā gurau ।
tasyaite kathitā hyarthaḥ prakāśante mahātmanaḥ ॥ 23॥
prakāśātmikayā śaktyā prakāśānām prabhākaraḥ ।
prakāśayati yo viśvaṃ prakāśo'yaṃ prakāśatām ॥ 24॥
iti śrīdakṣiṇāmūrtistotrārthapratipāḍake ।
prabandhe mānasollāse daśammollāsasaṅgrahaḥ ॥ 25॥
iti śrīmacchaṅkarabhagavatpādācāryakṛta
dakṣiṇāmūrtistotrabhāvārthavārtikam
sureśvarācāryakṛtam samāptam ॥ om tat sat ॥

Stanza one: As the principle of the jeevaavama and paramaatma are the same hence the listening to and reflecting on its meaning as also meditating on it and singing it, the attainment of Parameshvara being the Universal self be 'suo motto' and automatic. Also the unobstructed power that manifests itself and ashta siddhis are infallible.

Hence the fundamental principle of Jeevatma and Paramatma are in unison as explained by Chandogya Upanishad as follows:

VIII.i.1) *Harīh Om, atha yad idam asmin Brahmapure daharam pundarikam veshma, daharosminn anta-raakaasha, tasmin yad antah, tad anveshtavyam, tad vaa va vijijnaasitavyam/* (Harīh Om! There is a need to enable normal understanding to identify the Individual Self with the Absolute and Superlative Self; this is especially to conceive the Object with qualities like organs and senses in the mortal world viz. the Self, as juxtaposed with the Ultimate Reality in terms of Space, Time and other derivative features of the Pancha Bhutas or Five Elements. This is why normal knowledge of mortal conditions vis-à-vis the macro view of higher and applied situation becomes needed. Therefore then, a lotus like small space viz. 'daharaakaasha' within the dwelling place of Brahman is viewed for the understanding. The inference is that Brahman has manifested himself in the form of an Individual Soul called Existence and even as the latter is totally detached, there are officials of that abode who are responsible for the maintenance of that abode which is purely temporary ; once that Individual Soul-which is but a reflection of Brahman himself- is transferred then a new abode gets ready and the Manifested Brahman called Individual Self- is migrated too again on temporary duty. Thus the mirror images of the Original Brahman keep moving to varying abodes on purely temporary basis! But the original is always intact and the duplicate reflections are in circulation from birth to birth of the mortal bodies!) VIII.i.2-3) *Tam ched brhuyuh, yad idam asmin Brahma Puredaharam punadikam veshma, daharosminn atharaakaashah kim tad atra vidyate yad anvesh –tavyam yad vaa va vijijnaasitavyamiti sa bruyaat // Sa bruyaat: yaavaan vaa ayam akaashah, taavan eshontarhridaya aakaasha; ubhe asmin dyaavaa prithvi antar eva saaahite, ubhavyagnischa vaayuscha Surya Chandramasaav ubhau, vidyun nakshatraani yacchaasyehaasti yaccha naasti sarvam tad asmin saahitam iti/* (As one enquires that since at the abode of Brahman there was a lotus space then what would be that small space that would have to be realised! The reply has to be as follows: That specific space within the heart is as huge and cosmic as space outside within which are enveloped the heaven and earth, Fire and Air, Surya and Chandra, lightnings and Stardom, and so on! Whatever one

perceives in the Universe is but a part of the unknown!) VIII.i.4-5) *Tam ched bruyuh asminsched idam Brahma pure sarvam smaahitam sarvaani cha bhutaani sarve cha kaamaah yadaitajjaraa vaapnoti pradhvamsate vaa, kim tatotishisyataiti// Sa bruyaat: naasya jaraayaitajjeeryati, na vadhenaasya hanyate; etat Satyam Brahma puram asmin kaamaah samaahitaah; esha atmaa-pahata-paapmaa vijaro vimrutyur vishoko viji- ghaastopipaasah, satya kaamah satya sankalpah, yathaa hi eveha prajaa anvaavishanti yatha anushasha -sanam, yam yam antam abhikaama bhavanti yam janapadam, yam kshetra bhaagam, taam tam evopa jeevanti//* (The next query would be that if all aspirations and desires of the Beings are fulfilled in the abode of Brahman, then how about old age, diseases and such problems occurred, and what would be the answer to such natural mis-happenings! Then the answer would be that Brahman would not be victim of age, disease, death. Indeed this is always so in the true abode of Brahman where only positive blessings are derived. This is Brahman or the Self that has no decay, disease and death; it would be free from sins, and the resultant negative impact of sorrow, hunger, thirst, unfulfilled desires and unfailing will. But if the mind which is the head of body limbs misdirects vision, speech and the concerned senses, understandably the serving agents would obey their master and sins or virtues as the case might be are recorded on the balance sheet of Fate, while the Self or the Inner Conscience which for sure is not responsible for the acts of omission and commission would remain as a mute spectator! Eventually the Being with its body adjuncts would have to suffer or enjoy the consequences; the blame or blessing is thus not, repeat not, due to the Self or Brahman since both being the same of Purity, but perhaps to what is called Fate or the balance sheet account on the basis of the body actions!) VIII.i.6) *Tad yatheha karmajito lokah kheeyate, am evaamutra punyajito loakaah kshayite; tad ya ihaatmaanam ananuvidyaa vrajanti etamscha satyaan kamaan, teshaam sarveshu lokeshvakaama charo bhavati; atha ya ihaatmaanam anuvidyaa vrajanti etaamscha satyaankamaan, teshaam sarveshu lokeshu kaamcharo bhavati*/(Just as the deeds of evil are exhausted the results get diminished, the impact of virtuous deeds too gets lessened. Therefore, those who depart from this world without realising the Self as instructed by teachers or on their own efforts continue to be in the endless chain of births and deaths . But the select handful who succeed enjoy freedom of movement and enjoy bliss)]

Stanzaas 2-7

Hence the spriritual aspirant ought not to voluntarily seek the momenary pleasures of lower type consisting oh a surfeit of children, grandchildren, propertiees, farmlands, money and grians, the three worlds of heaven, netherlands and this earth be also also secured. Just as to some one who is engaged in cooking, being weather proof or what ever be indeed able to secure by realising what is the self realisation. Aishvarya being Ishvara Himself could there be any separate existence excepting tunnig after shadows and following illusions. That is the reason by one be not find finding the real meaning of life anywhere in our achievements. The real mening of life could be found only in the reality which is the holistic and supreme knowledge. Infinite powere is sated as Aishvarya or Ishvaratva and even the animaadi powers too be comparable to drops in the ocean of samsaara. Thus indeed the finality be neither the art of adjustment of samsaara nor its evasion but the final solution be the samsaara thyaaga merely. Indeed by whose drops of infinite power are reaped by the Thimurtis of Brahma-Vishnu-Sadaashivaa are but the shadows of Nijaastma merely. The scent of a flower is enjoyed by that Unknown who be bringing it even without wishing for it and similarly the limited powers are bestowed by that very same by the universal 'I' consciousness

[Expla. vide Maitreyopanishad Chapter I :2-4 and Chapter II:1-2

There was a King named Brihadratha who anointed his son as the Successor and felt that his life and body were ephemeral; having taken to a life of total detachment he reached a forest to practise severe austerity. He performed a sacrifice by standing erect with uplifted arms gazing at Pratyakhsa Bhaskara

for thousand days. Then there was a Fire Ball Glow without smoke standing before him named 'Shaakaayanya' and asked Brihadratha to name a boon and the latter replied that he desired to know about the Self or the Antaratma! Shaakaayanya replied that the query was rather complicated and as such another material wish be asked for fulfillment.

3. Bhagavan: as is the use of this body which smells foul with bones, skin, muscle, flesh, marrow, blood, semen, mucus, urine, stool, bad wind, bile, phlegm, and such basic and ill born impurities! Further, this body is subject to the in-born enemies of kaama-krodha-lobha-moha-mada-bhaya-vishaada-irshya-viyoga-anishta-amprayoga-kshut-pipaasha-jara-mrityu-roga-shokaadi or lust-anger-greed- infatuation-arrogance-fear-sorrow- jealousy- desersion-aversion-hunger- thirst-old age-death-disease- sorrow and so on. Is such life worthwhile and what avail of that type of existence!

4 It is common knowledge that any thing or any Being or person is destined to perish like mosquitoes or gnats, grass or trees! Renowned warriors or Emperors of historic reputation like Sudyumna, Bhuridyumna, Indradyumna, Kuvalaashva, Youvanaashva, Vadhraashva, Ashva -pati, Sashabindu, Harischandra, Ambarisha, Anankta, Saryaati, Yayaati, Anaranya, Ukshasena, and the like had to perish finally. Quite a few Kings like Marutta, Bharata, and others took to renounce-ment by discarding wealth and fame from the mortal world to the other worlds of lasting glory. Besides human beings, destruction of extra terrestrial and superior Beings is equally inevitable as for instance Gandharvas, Asuras, Yakshas, Rakshasaas, Bhutas, Ganas, Pishachasas, Maha Sarpas, Vampires and so on. With the passage of 'Kaala maana' or the eternal Time Cycle, oceans had dried up, mountain peaks got smashed, the positioning of Pole Stars got dislocated, terrestrial positionings got disturbed, and even Devas experienced 'sthaana bhramsha' or dislodgment from their locations! Bhagavan! In this kind of ever-changing existence, what is the utility of the materialistic value and worth in such a boon that is bereft of Reality or anything short of 'Paramaatha' the Realisation of the Absolute Truth!

Chapter II ; Teaching on what the Self or the Inner - Conscience is all about!

1. The Lustrous Agni Jwaala named Saakaayanya was pleased with the reply of King Brihadratha the symbol of Ikshvaaku Clan and queried the latter to quickly whisper to the passing wind about what precisely the substance of his query. Then the specific and pointed question raised by the King was as to whether the 'antaratma' or the Inner Consciousness named Conscience was distinct from the Physique , its senses and mind and the connecting link of Praana or the composition of all these components ! In other words: Is the total composition of all these units what 'Antaratma' all about!

2. Self is that who dispels 'tamas' or darkness or ignorance when respiration moves, does not stop up and down yet at the verge of breakdown as of that animated suspension of 'praana'. This is the definition by Maitri! It states that at that very moment when the body verges into the climactic turn of the acme of pleasure and illumination which is called the Conscience or the Self or Bliss the Brahman which is Everlasting]

Stanzas 8-10: The ashta siddhis are recalled again as follows: Ashta Siddhis: or Supernatural Powers are 'Anima' or the ability of miniaturising oneself; 'Mahima' is turning one self giant like; Laghima is the capacity to get oneself unusually light; 'Garima' is to make the Self too gross and heavy; 'Prapti' is to achieve any kind of mental desire; 'Prakamyā' or providing fulfillment of other's wishes; 'Vashitwa' or capacity to control any other Party; 'Ishitwa' or fully dominating over others as wished. Among many other Siddhis include 'Para Kaaya Pravesha' or totally entering other's body and even Soul; 'Doora Shravana' or distant hearing, 'Doora Darshana' or Distant Vision or ability to see things or actions any where from other places; 'Manojavam' or reaching a place as fast as a thought as also thought reading; 'Kamarupa' or assuming the physical form of another Being-be it a moving species or an immobile like a mountain etc; 'Swacchanda Maranam' or the gift to die at one's own wish; Deva Saha Kreedā Anudarshanam or the gift to view Deva Devis playing among themselves; Yatha Sankalpa Siddhi or accomplishing any thing by a mere thought; and so on.

Entering into even the smallest creatures as their self is the power of anima, of all the pervading Supreme Self is called anima, of all the pervading Supreme Self. The principles starting from Brahmanda the cosmic egg and ending with Paramashiva constitute the power called Mahima. They encompass Maha Tatvas in general: Suddha Tattvas or Pure Spiritual Energy and of Pure of Infinite Consciousness./ 'Shakti Tatva' of prevailing Reality the Principle of Power./ 'Satvika Tatva' nature or spiritual nature or of Siddha Purushas or Yogis being fully aware of Paramathma and of great Spiritual powers and of Ashta Siddhis like or Supernatural Powers are Anima or the ability of miniaturising oneself; Mahima is turning one self giant like; Laghima is the capacity to get oneself unusually light; Garima is to make the Self too gross and heavy; Prapti is to achieve any kind of mental desire; Prakamya or providing fulfillment of other's wishes; Vashitwa or capacity to control any other Party; Ishitwa or fully dominating over others as wished. Among many other Siddhis include Para Kaaya Pravesha or totally entering other's body and even Soul; Doora Shravana or distant hearing, Doora Darshana or Distant Vision or ability to see things or actions any where from other places; Manojavam or reaching a place as fast as a thought as also thought reading; Kamarupa or assuming the physical form of another Being-be it a moving species or an immobile like a mountain etc; Swacchanda Maranam or the gift to die at one's own wish; Deva Saha Kreedha Anudarshanam or the gift to view Deva Devis playing among themselves; Yatha Sankalpa Siddhi or accomplishing any thing by a mere thought; and so on./ 'Maya Tatva' or of make believe action-miracle-magical powers./ or Maya Shakti. At this stage something extraordinary happens. Just as the Sun is sometimes obscured by an eclipse or by a mist or cloud which conceals his radiant orb from human view, God's Infinite, Independent and Free Consciousness appears to become obscured by a layer of dense and opaque Consciousness. This dark veil of Consciousness provides the substance from which the Material Universe is created. The next Kaala Tatva be due to God's Power of Five Divine Powers of Consciousness, Bliss, Will-Power, Knowledge and Action. Then be Vidya Tatva or of the power of knowledge associated with a sentient beings.. Then the Raaga Tatva is essentially anchored to will-power. Then the Niyati Tatva is of the stage at which one's own's consciousness becomes so limited as for him to have only a limited experience of himself. This is followed by Purusha Tatva of the criticality of one's self Consciousness, although passing and of personal. There after the Pradhana Prakriti Tatvas are based on one's own consciousness which are dormant and as of Trigunas of Saadvika, Rajo Guna and Tamo Guna;. Sattva is described as the fountain of Goodness and happiness in a pure form. Its colour is stated to be white standing for purity, integrity, happiness, contentment, forgiveness and faith. The Rajas Guna is stated to be red in colour and is featured as false pride, deceit, avarice, hatred and selfishness. The Tamo Guna standing for black colour is stated to feature ignorance, lack of resources, anger, fear and quarrelsomeness. There is no set identity of the Gunas but are intermingled and rapidly changeable. The illustration is of a lamp, but the wick, the oil and the flame together provide light. The three materials denoted the Rajas, Satvik and Tamas Gunas, just as each or any living being could-and normally would- synthesise the Gunas. Also known as Prakriti, it represents that aspect of the Soul which, following the limitation of its consciousness, becomes unconscious and forms the Soul's first objective experience. For this reason it is called Pradhana or Primary Matter from which all objective experience arises. Pradhana consists of the three qualities (Gunas) of Light (Satva), Darkness (Tamas) and Activity (Rajas), the last-named being the interaction of the first two. They are experienced as pleasure, insentience and pain, respectively and together represent the sum total of the Soul's future experiences such as thoughts, emotions and sense perceptions, resting within itself in potential form. Then the Buddhi Tatva constituting a Soul's Intellect or Power of Reasoning whereby it analyses its experiences and forms a judgement in respect of the same.' There follows the Ahamkara-Tatva: The offshoot of Buddhi-Tattva, it represents the Power of Personality or Identity whereby the Soul creates or builds a sense of Identity for itself out of sense perceptions, emotions, thoughts and memories. Hence it is called Ahamkara the personal. Then the Manas Tatva: The Lower Mind (as opposed to the Intellect or Higher Mind) whereby the Soul selects sense perceptions out of the general sense data, builds them into intelligible images, names and

classifies them and presents them to the higher levels of the mind for further processing. There after follow Pancha Bhutas or the Five Elements of Prithivi (Earth), Aapas (Water), Tejas (Radiance), Vayu (Air) and Akasha (Sky)- Panchendriyas: viz. a) Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch b) Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respectively - Pancha Tanmatras: Light, sound, taste, smell and consciousness as are related to each sense organs. Indeed knowledge is limitless and as much one acquires, so much more remains. Maha Maya obstructing the clear vision of Pure Consciousness due to ‘Shad Kanchukas’ or Six Layers / Coverings and ‘Malaas’ or defilements of Aanaava, Maayiya and Karma nature, being the inner most, the interior and the outer parts of the husk that cover in three layers before obtaining the pure grain or antaratma with neither desirable nor the totally free from the stains of the pristine Self! Pancha Bhutas, Panchendriyas and Tri-Tatwas viz. Manas, Buddhi and Ahamkara total up to Prakriti. Prakriti is the totality of the 23 products, each produced from the cause and effect cycle and together Prakriti and Purusha activate the entire universe composed of 36 tatwas! From Prakriti up to Earth, creation encases ‘Chaitanyam’ or the Pure Consciousness by ‘dehabhava’ as concealed, just as chaff covering the food grain. This Chaitanyam is covered by Maya aided by indriyas or the sense organs or ‘kalaas’ to specific gross physical elements. Thus the process of Creation is composed by seven steps beginning from Shiva-Shakti-Sadashiva-Ishwara-shuddha vidya-maya and kala the creativity. Viginaana is a flow of Self Awareness and is conceptual only. Kashmiri Shaivism feels that Supreme Consciousness is possible by ‘sambhavopaaya’ or ‘icchopaaya’ or as coincidental or as being desirable. It may be like the myth of a rope as a snake. But surely Maha Maya has no role in this illusion. Finally one concludes that the Self Consciousness and Supreme Consciousness are true mirror images since the former has no role in the pluses and minuses of the mortal bodies as per their panchendriyas, mind, buddhi sustained by vital force prana and the Individual Consciousness is a mute spectator only and surely the photo image of Paramatma!

Stanzas 11-18

In the process of lifting the yogi who could contract the body to the proportion of an atom or as a heavy as of meru patavata then that power be considered as ‘garima’ by the saadhakaas. The mammoth power called ‘prapti’ by the dweller of the underworlds of atala-vitala-sutala-mahatala-rasaatala-paatalaadis to Brahma lokas is not impossible to yogis. Paatala is the lowest and Brahmaloка is the highest in the context of ‘prapti’. Obtaining the wealth of powers like flying on the air just by wishing for it is to be explained as ‘prakaamya’. The power of illumining of all the objects by making one’s body luminous is explained as ‘prakaashya’. The power of creating-sustaining and destroying the worlds just one one’s own will as also ruling over even Surya Chandras is called ‘ishitva’. Upkeeping all the lower and higher worlds and even ruling their deities under one’s own control of known as ‘vashitva’. Even this if possible be accomplishable by Siva yogins who are those identifiable as Shiva Himself, could there be beyond the reach of Yogins. Even gods and Goddesses are indeed under the control of a Brahmana, then what to speak of king tigers, serpents, women and men!

Stanza 19

What is that a true brahmana as a personification of Brahma Himself whose mind is the dwelling point in the entire universal empire of the Selfhood and whose samaadhi has attained perfection. Even as Gods are under the control of a True Brahmana of That Brahma who is revered thus, then what

[Expla. vide Taittiriya Upa. Bhriuvalli III x-1-6 on Meditation for human and divine achievements to help Society as also for Self fulfillment]

III.x.1-2) As the person in constant meditation seeking unity with Brahman possesses distinct

characteristics; his vow would not to deny shelter and food. Accordingly, he collects plenty of food by whatever means he might possess. As per the axiom that as a person sows so he reaps, he inculcates the habit of offering charities of shelter and cooked food even in his young age with simplicity and respect to guests then accordingly he would indeed be rewarded profusely early in that very age; such offerings are reciprocated as he would be of middle age then again the rewards and courtesies would be similar; but scant respect gets secured reciprocally when he his offerings are made in his late age of life! So much in reference to the charities; now, in the context of meditation, what ever has already been consolidated is no doubt be improved upon; further acquisition of yoga needs to be intensified as long as breathing control by way of inhaling and exhaling is sustained as an on going exercise; Brahman is meditated as long as hands and feet, body movement and excretions are allowed and cognitions and perceptions are sustained. This is in the context of physical control. In the plane of divinity, meditations pertaining to Devas need to be intensified to various aspects of Brahman, be they to Varuna the Rain God to facilitate good crops and impact on foodgrains, to expand energy sources by lightnings, Solar Zones and so on by other Devas. Similarly the meditations are also addressed to Prithvi and Antariksha for intensely sourcing food, besides physical well being, material plentitude and mental balance.)

Worship to Brahman for material and spiritual fulfillment, attainment of Bliss by the Self III.x.3-4)

Contemplation to Brahman is performed for cattle wealth since a man secures reputation as such; similarly worship to Brahman be done for the sparkle of Stars; for the joy of the organ of procreation, for everything in space; for immortality to become Brahman himself and so on. Constant meditation provides support from Brahman; the more intense is the introspection of what Brahman is yields further realisation and confidence; the depth of worship yields fulfilment of bend-down and control of desires. As Mundaka Upanishad (III.3) explains: ‘As one worships Him so he becomes’ ; All kinds of desires could be fulfilled, not only through knowledge, study or intellect but the Self is attainable by seeking and by destroying ignorance that envelops the Reality. The Self as coupled with the highest abstinence strengthened by the spiritual disciplines of fortitude, and selflessness, becomes revealed. On the other hand, the great Six Enemies within viz. desire, anger, narrow mindedness, attachments, arrogance and jealousy- need to be suppressed. Indeed it is that person who is seen in Sun too. That indeed is the Truth: ‘Tat twam asi’ or That is the Self! That is the Truth; Thou art thou!)

From Food to Praana to Material Wealth to Knowledge to Mind to Truth to Spiritual Awakening to Bliss!

III.x.5-6)

The person of mental maturity and enlightenment after refraining from the mundane activities of the world realises that Life is essentially made of ‘Anna’ or the food. Consumption of Food helps generate Praana the Life Force, invigorates mind and sharpens intelligence. This helps to create joy and eventually leads to bliss, the climax of spiritual fulfillment, and Self Awareness. As a True Yogi, he enjoys ‘Siddhis’ like freedom of movement at will and roaming about over the worlds instantaneously besides total command of food which in turn is linked with vital force. This state of bliss involuntarily prompts him to break him to Saama Singing viz. ‘haa vu haa vu haa vu’! He extols Anna the Food as : *Ahamannamaha mannamahamannadohamannaadohamannaadah/* or ecstatic song and further shouts aloud that he is the eater of that Anna, the unifier of food and eating, the unifier, the unifier of the unifiers; the first born Hiranyagarbha, the Virat of Devas, the navel of Immortality; the Hiranyagarbha, the Virat Swarupa and the Upanishad and the Brahman Himself! Thus initiating the analysis of food the Self evolves to generate the Praana, the play of Jnaanendriyas and Karmendriyas, the ever floating responses of mind, the impact of thoughts on the limbs and so on. These apart are the influences of Praanamaya, Atmamaya, Vijnana -maya, and Anandamaya view points leading to the

Finality of Bliss and Brahman!)]

Stanzas 19-25 :

Be this well realised that despite the fact that the wobbly mindedness of human mind due to the pulls and pressures external and internal pressures a 'stitha pragjna' of the accomplishing samadhi be certainly able to perfection.

[Expla. vide Brihad Upa. vide 3.5.1. on Equation of Anraratma-Paramatma logically leads to quest for Brahman by means of renunciation

III.v.1) Having described about bondage of the mortal life and about the knowledge of Inner Consciousness viz. the Antaratma and its unity with Parmatma, the next logical step is to seek the path of Realisation of what Brahman is all about which indeed is Self-Introspection itself! Now, Kahola the son of Koushitaka approached Maharshi Yagnyavalkya to explain to him the path of Realisation of the Self and /or the Supreme. The Maharshi confirming and stressing the Reality of Self unified with the Supreme Brahman, analysed to Kahola that the Reality named the Singular Entity surpasses 'Pipaasa' or hunger and thirst, 'Shoka' or misery and anguish, 'moham' or falsity and illusion, 'jaraa' or decay and crumble, and 'mrityu' or death. Realisation of these characteristics of Life or Existence leads to the desire for children, possessions, wealth and of the futility of existence leads to Renunciation or a life of a mendicant or of negation of desires. This brings about the strength of knowledge of the Self; indeed the Self is not within the reach of the weak and through the Self alone one attains strength. Knowledge leads to introspection and that hastens meditateness. The process of meditation leads to questions such as *Sthitapragnasya kaa bhaashaa samadhitasya Keshava, Sthitadheeh kim prabhaasheta, kimaaseeta, vrajeta kim!* -How does the knower of Brahman get into 'samadhi nishtha' or the position of equilibrium; does he drown himself in that position; how does he behave, get seated and dressed! Then the replies are learnt in the process of Self Introspection itself: He is called Sthitapragjna who has no desires of the mortal life and assumes the natural environment without any aberrations of mind and thought and enjoys ecstasy of the Pure Self. The quotes of Gita-Saankhya Yoga, Chapter II , verse 54) is relevant to what Yagnyavalkya would have explained to Kahola. Indeed the rest is perishable except this Reality!)]

Stanzas 20-21: Atmajnanis's drishti is not necessarily the Indra pada's accomplishment but sarva phala yaaga. A person of high wisdom is of sarvaatmatva. Having given up up the desire for secondry fruit produced by the attanment higher lokaas is to meditate on universal Selfood. Samraajya be that wich has no cricles therein nor ifs and buts. Purna saarvabhoma sampannata.

[Chhandogya Upa. explains vide VII.xxv.1-2 That Brahman or Truth is nowhere else but the Self of all!

Brahman is omnipresent as he is below, above, behind, in front; in South, in North and is indeed all this. Hence His instruction that is not only Infinite but is also in everything from Brahma the Creator of the Universe to a piece of grass. Hence He is indeed the Individual Soul the Antaratma. Hence the further instruction that the Self is below, above, behind, in front, in all the Directions. Anyone who looks within has seen Him as he is one's mirror image! He is free of movement, speech, thought, vision, hearing and touch. The concept of duality is totally misplaced. This is so but for the interaction of the Jnanendriyas and karmendriyas or the body parts and the sensory organs. Mortality is for the body and never ever for the Soul and indeed that is the Eternal Truth)]

Stanza 22 : All the powers that the Saarovabhouma who had attained universal selfhood. Therefore, one should be able to control one's mind and establish one's own kingdom in the Atman.

[Maha Bhagavata Purana testifies as to how for instance Prajapati Priyavrata all over the Universe.

Manu had to admonish the son and advised him that not only Priyavrata was too young to be an ascetic and also human body was provided by the Lord to go through the process of a family and conjugal bliss and follow the set patterns of life viz. Balya (Childhood), Brahmacharya (Student life), Grihastha (Family stage), Vanaprastha (Detachment) and Sanyasa (Renunciation). Through the wedded life, the struggle of Six facets of life (desire, anger, greed, attachment, pride and jealousy) ought to be faced in a gradual manner and the Rules of Life be followed, although avoiding excesses in respect of each of the facets. The Golden Rule of Grihasth Ashram is to follow the example of a dew drop on a lotus leaf. Eventually, Priyavrata had two wives and had thirteen sons, of whom seven became Prajapathis as the rest were celibate. Priyavrata himself followed an ascetic life, even during the course of the wedded life. He had the distinction of travelling by a chariot the entire Universe and divided it into seven segments, and appointed seven of his sons as the Heads of each Territory. The Seven Regions were named Jambu Dweepa, Pluksh Dweepa, Shalamali Dweepa, Kush Dweepa, Krounch Dweepa, Shaka Dweepa, and Pushkar Dweepa named after his sons.

Bhuloka is a Planet known as divided into Seven Parts, resembling a Lotus flower, each leaf with the names as above. Its length and breadth is one million yojanas or eight million miles. Jambu Dweepa which is in the middle of the spiral of the Planet has a length and breadth of one hundred thousand Yojanas or 800,000 miles and is subdivided into nine regions. It is surrounded by saline water. Sumeru Mountain is like the pericarp of the lotus like Bhuloka and is the axis of Jambu Dweepa; its height is as much as the breadth of Jambu Dweepa ie. 100,000 yojanas or 800,000 miles. Pluksha Dweepa, named after Pluksha Tree, is around the Jambu Dweepa and is double the size of the former. It is surrounded by an Ocean of sugar cane juice which is also of the size of the Pluksha Dweepa. Its inhabitants- Hamsas, Patangas, Urdhvayanas and Satyangas live for thousand years and pray to Sun and Lord Vishnu; they are beautiful like demigods. Salmali Dweepa, named after Salmali Tree, is again double the size of the Pluksha Dweepa and has the Sura Sagara or the Ocean of Liquor around it, inhabiting Srutidharas, Vidyadharas, Vasundharas and Isadharas, all praying to Moon and Lord Vishnu. Among the seven Rivers of the Dweepa were Anumati, Sarasvathi, Sinevali, Raha and Kuhu and the seventh was the Home of Garuda praying to Lord Vishnu. Semi God of Moon created two fortnights, viz. Sukla Paksha and Krishna Paksha. Kusa Dweepa is again double the size of Salmali Dweepa ie. 800,000 yojanas (64,00,000 miles) and is known for Kusa Grass, used for Sacred Rituals (Homams, Yagyas and all Holy Acts) and is appropriately surrounded by an Ocean of Ghee and the form of God of Fire (in mild form). It is inhabited by Kusalas, Kovidas, Abhiyuktas and Kulakas, corresponding to Jambu Dweepa's four castes-Brahmana, Kshatriya, Vyasyas and Sudras. Krouncha Dweepa, named after the Krouncha Mountain is surrounded by an Ocean of Milk and Butter and is the second form of Varuna or Water, again the size of Kusa Dweepa, ie. of the size of 1600,000 yojanas (124,80,000 miles), inhabited by Purushas, Rabhas, Vanikas and Devakas. Shaka Dweepa, named after Shaka tree providing fragrance all around, has the dual form of Vayu, or Air and is double the size of Krouncha Dweepa, inhabiting four castes-Ratavrata, Satyavrata, Danavrata and Anuvrata, all practising Pranayama and mustic Yoga. Pushkara Dweepa has 64,00,000 yojanas (51, 200,000 miles) surrounded by Sweet Water and is the Seat of Lord Brahma known as 'Karma Maya'. In the middle of the Dweepa is the Mountain Manasottara. Between the Mountains of Meru and Manasottara is so much distance as from Mountain Manasottara and Lokaloka Mountain. In other words, the distance between Mountain Meru to Mountain Lokaloka, is a quarter of the diameter of the Universe, (125,000,000 Yojanas or one billion miles).]

Stanza Twenty Four:

May this illumination to the entirety of the Universe be ever possible by providing the light to all the lights by its intrinsic power of lights, shine by itself. Bhagavan Dakshina murti and Guru upasana prakaswarupa purnaanubhuti sambhavata be ever and ever possible. *Paramaadwita vigjnaanam krupayaa vai dadaati yah, guruvarah saakshaad Dakshinaa Murti naamakah/*

Paramatma is an essence of Purity and Spotlessness as a singular identity of integration with no parts of division as there is 'Advaitam' or of Duality or Multiplicity; That Truth is actionless since other energies which too are self-generated managing the affairs of Existence of the Beings such as Brahma-Prajapati or Maha Purusha with the active assistance or Maya the Illusory Powers to run the system of as Life as assisted by the Sub Powers of Devas as materialised by the mutual inter-action of Maha Purusha and Maha Maya! Figuratively speaking, if only Akaasha or the Interminable Sky is like a piece of leather and capable of being rolled out then the Form and Feature of the Supreme is possible of Realisation and the search of Almighty and of Bliss is what one could ever aspire! The great Maharshi Svetaashvara thus concludes that from times immemorial Maha Jnanis and Maha Yogis have made all out efforts by the intense-most endeavors of high austerities and extraordinary dedication and faith backed of course by the proactive blessings of Brahman Himself but the search has been age-old and elusive but for flashes of lightnings but once the Truth is realised by thrusting into the Unknown Realms of Eternity then the Highest Mystery in the Vedanta and no Teacher or Guide could ever lead him to but only have to 'Swaanubhava' or Self Experience!

Stanza Twenty Five

Thus concludes the tenth and final chapter of the Essence of Maanasollaasa Maadhuri- Bhagavan Dakshina Murti Stotra- Shureshvareeyam
